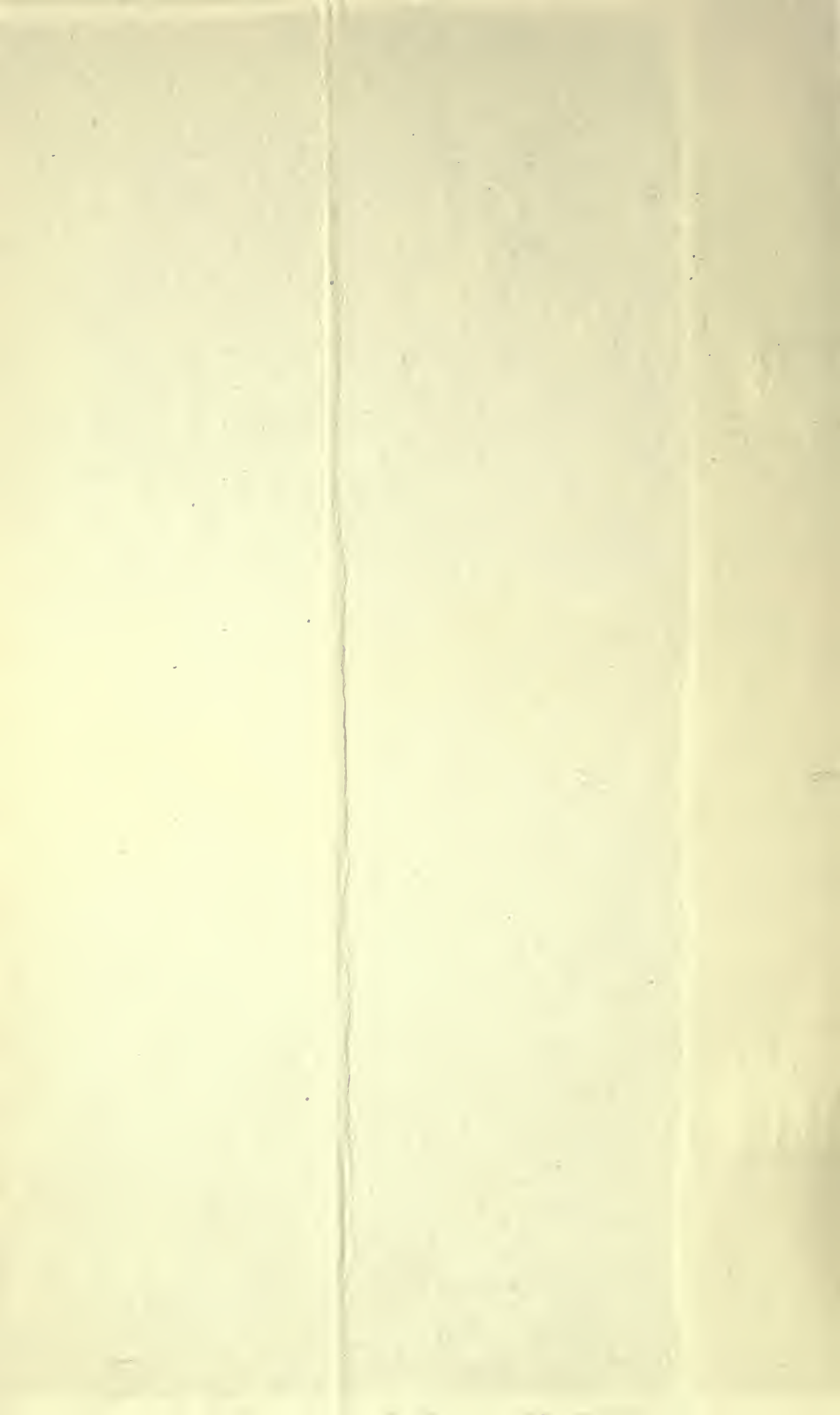


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THE IRISH ECCLESIASTICAL RECORD

A TOUR THROUGH THE VICARIATE OF SOUTHERN NIGERIA

BY REV. T. RONAYNE

AFRICA is generally spoken of by Europeans as the 'Dark Continent'; but when the missionary first touches its shores, usually at Freetown, Sierra Leone, he is at a loss to understand why the epithet 'dark' has been selected to generalize the European's impressions of this wonderful country. Instead of the darkness and listlessness he had pictured in his dreams, he finds everywhere compelling evidences of 'light' and 'activity.' The rich variety of colour in dress and landscape; the wonderful diversity of plant and animal life; above all, the altogether unlooked-for physical and mental activity of the native, all combined, force the traveller to the conclusion that there must be some huge misunderstanding on the part of those who have given this strange land the unenviable reputation of being a land of 'Darkness.' As the traveller continues his journey, and coasts along the shores of Liberia, 'the Black Child of the U.S. Republic,' the Slave Coast, Ivory Coast, and Gold Coast, he is still more mystified. The tropical sun is beating down, making his ship a 'fiery furnace.' To the south, a few degrees away, lies the Equator; to the north, a few miles away, the coast-line—a fringe of sandy beach it looks, with a background of densest forest. Mile after mile, sandy beach and forest background form the visible

horizon on the land side. The traveller tires of the scene and mentally resolves to forget it until some port is reached and the coast can be studied at closer view.

At last, a port is reached—one of the many which have made the West Coast of Africa a gold-mine for daring traders—and out from the harbour comes a flotilla of strange canoes filled with stranger human beings, and the traveller—whether Government official, trader, or missionary—studies from the deck of his steamer this new race of people which he is coming to govern, to exploit, or to lead to the Feet of Christ, according as he belongs to one or other of the three classes above mentioned, two of which come to this coast by every boat.

In December of last year it was the lot of the writer, as one of a group of five Irish Missionary priests, to come thus face to face with the African native for the first time. For an instant, no more than the time theologians allow for a '*motus primo-primus*,' it was somewhat of a shock; but this moment past, a thought, hidden away in the recesses of the mind, struggled to the surface of consciousness: 'Did we ever see anything like this scene in Ireland?' Surely no! Yet the thought would not so easily be denied. 'Do you remember the first time your steamer halted off the shores of the South Island of Aran? The tarred-canvas canoes—the yelling islanders—the strange language (our own, but, alas! too little known by most of us); except in the grace of God given in Baptism, in what do those natives, down in their canoes, differ from the islanders you saw in the canoes swarming round the "Dun Aengus" or the old "Duras"? In one thing alone, in the colour of their skin—a skin-deep difference.' Thus whispered the thought, but, 'the man convinced against his will, is of the same opinion still.' Surely those very primitive-looking natives have little in common with our own kith and kin? We looked down again. A superior European flings down a bar of chocolate to a particularly low-looking type in the stern of a canoe. Before he tastes it he looks up and, face beaming, nods his thanks, calls two of his companions who

were not engaged with baggage, divides his chocolate into three 'halves,' as we used say when we were boys, and proceeds to enjoy the sweet which the European, to satisfy his curiosity, had flung him. We turned away, resolving to form no further judgments about the African native, until experience, the only safe teacher, had qualified us to do so.

There is a sense, however, in which it is true to speak of Africa as the 'Dark Continent.' Hidden away in the bush and forest, which covers a great portion of the territory of Southern Nigeria, there lives and moves a multitude of tribes whose traditions, customs, and above all, whose mentality, will not be fully understood by Europeans for many years to come. In these mysteries of native life and native psychology, Africa to the European is still a 'Dark Continent.' Still more is it 'dark' in the things that pertain to the 'good news of Christ's Redemption.' But into this 'darkness,' physical and spiritual, Christ's messenger must penetrate with His message of peace and hope, until at last it can be truly said, in the words of the Psalmist, 'In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.' Only then can they who feel the force of Our Lord's command to 'go and teach all nations,' lay down their weary lives with a consciousness of duty willingly done for Christ, and only when multitudes have thus answered Christ's call, will the 'nations,' both Chinese and African, bring to the Feet of Christ a 'yellow child' and a 'black child' for every 'white child' the Devil has robbed Him of in the so-called civilized countries of Europe.

It may awaken surprise and heart-searching in our own country when it is learned that in this 'great business of Christ,' nine hundred missionaries of the Congregation of the Holy Ghost have laid their bones on African soil to be the seed of native Christians. In recent years, when the force of the principle of nationality, properly directed, began to be recognized in every department of human activity, it is not to be wondered at that the Irish Fathers

of the Holy Ghost Order should have set before them, as an ambition, to undertake the exclusive charge of some of the mission-fields which hitherto had been worked by their Congregation in general. The direct result of this movement has been that, here in Nigeria, we have a mission which is ruled by an Irish Bishop, Dr. Shanahan, and manned almost entirely by Irish priests. Through the cordial interest taken in the Nigerian Mission by Maynooth College, secular priests were invited and encouraged to come to Africa, especially those who were intending to spend a few years in England or America, before a home mission was available. Two priests have already come, and in a few years, with God's help, we shall have in Nigeria an exclusively Irish Mission where there will be a welcome for every priest who is willing to follow the call of Christ to come and consecrate the first years of his priesthood to the field where the 'harvest indeed is great, but the labourers, alas! so few.' May we not hope, as fellow Irish priests, thus to hold, here in Africa, one sector of that 'far-flung battle-line' of Christ against Beelzebub, which our brothers of the Chinese Mission are extending with such wonderful success into the heart of the Great Republic of the East.

Until the advent of the Chinese Mission, Ireland, as a nation, took little practical interest in pagan missions. The reasons were evident. For half-a-century all the spiritual energies of the country were taxed to supply priests for the Irish exiles who, in God's Providence, have done so much to build up the Church in America, Australia, and in every country where our exiled people found a home. The Society for the Propagation of the Faith, it is true, received a large share of financial support from our country, but the Irish people could never feel a personal interest in the work, since the *Annals* of the Propagation contained accounts only of French or Belgian or Italian missionaries—these at the time being the chief nationalities engaged on Foreign Mission-fields. Again, many individual Irish priests went to pagan lands as members of Foreign

Missionary Orders ; but, though their reward is secure with Him for Whom they set forth, still in their case also the personal appeal to our people at home was lacking. By the very fact of going forth as members of an Order they became merged in the Order and lost their personal hold on the people at home. With the advent of the Maynooth Mission to China this condition of things has been completely changed. The Irish people can now follow with a personal interest the labours and wanderings of their own priests in distant lands, unconsciously an interest in Foreign Missions in general will be created and sustained, and, what is of really greater value to the Church at home, our people will begin to realize what it means to be 'Catholic,' i.e., members of that world-wide kingdom which Christ, at the cost of His Life and Blood, left on earth for our salvation.

To help somewhat towards the spreading of knowledge of the actual life on the missions, the following pages are submitted to the readers of the I. E. RECORD. They are an account of a journey made through practically the whole of the Vicariate of Southern Nigeria, on the arrival of the Most Rev. Dr. Shanahan and his ten Missionaries in December last, and their object is to give the impressions created by the sights and scenes of this journey. No attempt is made to estimate the condition of Christianity in the Vicariate—this may be the subject of a future article—and things are set down just as they appeared to the writer at the time.

We left Calabar at noon on Wednesday, December 29, Dr. Shanahan, Fathers Ferral, Downey, Leen, and myself. Calabar is situated on the Calabar River, about forty miles up from the sea. It lies on the east bank and is surrounded on all sides by creeks and waterways, which make it impossible to travel any distance out of Calabar by land. The river looks very beautiful as you approach the town, its shores being densely wooded, mangrove forests spreading everywhere on the banks, cut every mile or so by cross-rivers and creeks. To get into the heart of Nigeria,

where our Vicariate practically entirely lies, you have to cross over the river, but as opposite the town and for miles down the country is an impenetrable 'bush,' you have to steam down the river until you reach a port called Oron. The Elder-Dempster Company run a launch daily to Oron to connect with the main current of traffic through the southern section of Nigeria; so on that Wednesday in December, as the first stage of our journey to Onitsha, we took this launch which brought us to Oron in little over an hour.

At Oron there is a big timber-yard run by an Anglo-French Company, and under a shed in this yard we took shelter from the sun, while some of the older Fathers were looking after the luggage. In Ireland you take shelter from the rain, in Africa from the sun; for even with the big helmets we all must wear, being out under the glare of the mid-day sun does not benefit the brain of the average Irishman, his skull not being of the 'thick' species. While the luggage was being packed into a motor-lorry, a great crowd of natives dressed in all colours, many with only a loin-cloth of cotton fabric, came on the scene to welcome the Bishop. They were the local Christians. At Oron there is a mission station worked from Anwa, fifty miles away; but as Anwa has 173 similar mission stations, and only three priests, it is easy to see that the Christians here can have Mass only about three or four times a year. There is a native catechist, who keeps the little flock together and teaches the Catechism, and every Sunday the people meet and go through all the prayers of Mass, with hymns and Rosary, and regard themselves as bound in duty to give God this worship under penalty of not being regarded as a practical Christian. Having learned these facts while waiting for the lorry, we went on to the school to meet the native community, and here I saw my first bush school in Africa.

The school was built of red clay, dried and baked in the sun. The roof was of wattles and bush-grass intertwined with leaves of palm. Inside at one end was a little altar, for all

the schools of the mission are used as churches on Sundays, either for Mass or for the devotions I have just described. We have no separate buildings for church and school except at Onitsha Water-side and Calabar, and at the latter place the church is built entirely of corrugated iron. Into this school at once the whole native community and many pagans crowded, and the Bishop addressed them through an interpreter—thanked them for their kind welcome, exhorted them to be faithful to the teaching of the Father and the catechist, and prayed and hoped that all the people around would soon embrace the faith. After his discourse there was a stampede to kiss the Bishop's ring, and when things became quiet we sat down inside the altar area, and the people came along and laid their gifts at the Bishop's feet. Goats, yams (a native food not unlike a huge long potato), eggs, oranges and fowl were laid at his feet in great abundance, and with evident signs of a willing spirit. At the end the native chief was introduced to the Bishop, and then the first part of our day's journey ended.

Wherever a mission station is established there is also a rest-house where the priest stays when he comes on his rounds. It is simply a native house, built of clay, with roof of palm-leaves, and walls all of dried clay. We retired to the rest-house to get something to eat before our long journey. We could not fail to realize the scenes in the Gospel where the people crowded around Our Lord, as, for instance, when He cured St. Peter's mother-in-law, and the crowds pressed in around the house. So it is here in Africa. In the bush you always have a big audience to admire your culinary capabilities. There is no such thing as privacy. Well, after a good meal of bread, sardines and oranges, we resumed our journey. In one car were Father Downey, Father Ferral, the writer and the native driver. Following us, some distance behind, came the Bishop, Fathers Kraft, Grandin and Leen. Fathers Kraft and Grandin had come from Anwa to meet us. At first the road was very bad—red dried-clay, narrow,

and with deep dangerous clefts. I wondered how we could get through the 200 miles that lay between us and Onitsha. It turned out that this was only a by-road, for after a short drive we came out on a main road, and from that on it was plain sailing.

This was one of the biggest surprises we got in Africa. There is a network of splendid roads running between all the centres of population (to call them 'towns' would be misleading) in Nigeria. The roads are really splendid, being wide, the surface smooth, and generally with extraordinarily long stretches of straight. It is not unusual to travel twenty miles without even a curve in the road. There is no heavy traffic except motors, and they are not very many. All carrying is done by human beings; loads being balanced on their heads with amazing skill. This road question is one of first importance to the missionary. In olden days the Father had to pass from place to place on foot, with loss of invaluable time. Now by means of motor-bicycle the Fathers can reach the most distant station in a few hours, gather all the Christians there, and spend the time instructing and hearing confessions, which in former days was spent in trudging the country. The motor-cycle is not a luxury. It is a necessity. With it one priest can do as much as three priests, and since God created all things to be used in His service, with roads such as we have it would be sheer obstinacy not to avail of this fast means of transport.

When we left Oron the sun was beating down relentlessly, and we had before us a fifty-mile journey to our halting place for the night. As we travelled along the day became dull and overcast, but luckily the threatened tornado held off. The country we passed through was densely populated, yet we never, or hardly ever, laid eyes on a house. The reason is simple. The roads were cut in recent years in a straight line through the thick bush, and now along the line of the road the bush continues to grow, forming a hedge about ten or twelve feet high, which completely shuts out your view of the country.

All along the line of your journey the road is bordered by trees, great and small, cotton trees, palm trees, the iroco and bamboo tree, and everywhere you see the cassara, a tree from whose roots you get tapioca for your puddings. The general impression is as if you were travelling through an endless avenue hedged in by densely grown vegetation, which hides the view of the country completely. Some day you have time go up to the Botanic Gardens in Glasnevin, go to the tropical house, select the trees and plants I have mentioned, imagine a road of reddish yellow clay and a boiling sun overhead, put the whole lot in their proper setting, and you have a fairly accurate picture of our roads through the south of Nigeria on that 28th of December.

As we passed, though scarcely any houses were to be seen, the natives were everywhere in evidence in great numbers. The Bishop's arrival must have been expected, for numbers greeted us with radiant smiles, probably mistaking Father Downey for the Bishop, as he wore a white soutane and sported a fairly respectable whisker. There was no view of the surrounding country—only straight ahead could one get a clear view, the bush growing right up to the margin of the road. Occasionally we passed peculiar looking constructions on the road-side. To me they appeared like the shooting-gallery at the hobby-horses—a background of gaudily painted wood-work with hideous looking images. Afterwards I learned these were monuments to some important departed chief, but they are also part and parcel of the pagan worship. We kept on our journey until we were within two miles of a big native town called Uyo. Then we turned off the main road, and soon were safely landed at Anwa. The mission stations, as a rule, are not located in the large native towns. The determining factors in choosing a location are, a population favourable to the coming of the Fathers, then a good site, where fresh-water supply can be received, and from whence the dependent stations all around can be reached with the greatest economy of time. All these

things are necessary if the mission is to have any lasting effect in a district ; for in years gone by, owing to neglect of these human common-sense precautions, many precious lives were wasted.

Anwa is a fine station, located in a clearing in the bush. There is a substantial house built by the Fathers themselves. I do not mean in the sense in which we say Father So-and-so built a church at home. Here the Fathers, with their own hands, made the bricks, cut the wood (from the forest trees), plan, measure and build every foot of the building. Just as I write the Superior from Anwa came here to Calabar to get a supply of saws, tools and all sorts of implements necessary for felling mahogany trees with a view to building his church. He has constantly at work a kiln for burning bricks to use in his school and church. So you realize foreign missionary life requires every possible type of men—except what, unfortunately, was the prevailing idea at home, until the Chinese Mission dissipated it, the man who has not capacity enough to be a success on the home mission.

The Bishop's arrival was welcomed by a huge gathering of Christians, which completely filled the big area in front of the Fathers' residence. Only when one sees these throngs of people, old men and young men, old women and young women, and, above all, multitudes of children, from twelve years down to the little bundles of humanity perched in a little nest of shawl and carried on the mother's back, only then can one realize what a hold Christianity has got on those people who, twenty years ago, never heard of Christ. I can do no more than record the impression in this diary, it is one that recurs at every station we reach.

The reception and ceremonies being concluded, we resumed our journey on the following morning. Fathers Downey and Ferral stayed on at Anwa for a day, so our party consisted of the Bishop, Father Leen, the native driver, and myself. I was again amazed at the splendid road, and in the morning sunlight the surroundings looked

very beautiful. Twenty-six miles ahead was a town called Ikot-Ekpene, and as we journeyed the road was densely thronged with people carrying their goods to market. On they go, heavy loads of vegetables, fruits, domestic utensils, etc., balanced on their heads, walking at a steady pace, as if the burdens were no load at all. Most of them were women, for the women seem to monopolize the marketing in this country.

We reached Ikot-Ekpene about one o'clock, and passed through the Government station. Each district out here is under the control of a District Officer, who resides in the chief town of the locality. The Government station is usually very picturesquely situated in an extensive clearing which has, for strategic reasons, been cut out of the 'bush.' We continued our journey and reached Aba at two o'clock, and here we crossed the only railway line in the whole of Southern Nigeria, east of the Niger. If you look at a map of Africa you will see the River Niger flowing for a few hundred miles due south and entering the sea through several channels. This is the western boundary of our Vicariate. A little to the east is a town called Port Harcourt, and from Port Harcourt a railway runs in a north-easterly direction which, when completed, will connect with the River Benue at Benue Bridge, 300 miles away. The Niger bounds our Vicariate on the west, the Benue on the north. Here at Aba we crossed the railway which will run from south to north of the Vicariate and, incidentally, will help greatly in the working of the new missions about to be opened in the Benue region.

At Aba we had an interesting experience. We passed through the town, and about two miles farther on one of the tyres ran down. There was nothing to be done but leave the car and send it back to Aba for repairs, as we had no spare wheel with us. The Bishop, Father Leen, and myself waited patiently under the shelter of the trees on the roadside. In about half-an-hour a car came towards us and we congratulated ourselves on getting fixed up so quickly. But the car passed on—it was not ours. Ten

minutes later another car appeared, coming from the direction of Aba. Surely this must be ours! Again we were disappointed. When it came within 100 yards of us it turned clean round and went back to Aba. The reason for this strange manœuvre very soon became clear. About ten minutes later another car came along from Aba. When it came near it presented a sight which caused us to wonder what the whole thing could mean. There were fifteen natives in the car, an ordinary Ford five-seater. Three were in front, five behind, and four standing (barefooted, of course) on each footboard. The car contained the Chief of Aba and his entourage.

They all alighted, and the Chief approached the Bishop with a complaint that he had passed without calling. After a time it became evident his real motive was more serious. For reasons of his own (he was a pagan), he wanted a resident priest at Aba. The Bishop equally wished to have one there, but two serious obstacles lay in the way. This clever Chief wanted the priest, but he would make no provision for him—in the matter of a site for mission, etc.; but even if he had done all this there was no priest available. A very keen passage of African and Irish argumentation passed between the Chief and the Bishop, and we could see the old fox of a Chief had met his match in palaver. Anyhow, the one sad fact that remained in our mind was that there was no priest to be had for this station. It was worked from Owerri, forty miles away, and it is impossible for the priest to visit the place except at long intervals. To this one point, lack of priests, the Foreign Mission problem always reduces itself. We have all we need in other ways—the necessities for those who are trying to follow the footsteps of Him Who had only an humble carpenter's home are rarely wanting. Money we can carry on without, except where we have to build or to travel; but without priests we cannot attend to the multitudes who are crying out for baptism. If our young priests at home only saw the need in its reality many of them would come out. They would live to rejoice that they

had done so, and would die with the deep peace of Christ in their hearts.

Well, to continue our journey, if you are not already weary. It was now impossible, owing to the delay at Aba, to reach Onitsha that evening. We continued on towards Owerri, and at one point, where the road was through marshy ground, the Bishop pointed to a spot where he had gone headlong, himself and his motor-bicycle, into a deep swamp and narrowly escaped drowning. We could not help thinking of the sweat and blood which had been spent by the pioneers of the Nigerian Mission to get it into its present flourishing condition. From Oron to Onitsha is 200 miles ; yet every one of the first batch of missionaries, all since 1903, trudged that road under the awful African sun. Not the road we were on, but the bush track which was there in those days. Later on they pedalled every mile of it on push-bikes, and now, thank God, they can travel by motor-bicycle and give to their Christian people the time which, in those days, was necessarily spent in trekking.

We reached Owerri about five o'clock, and were warmly welcomed by Fathers Walsh, White, and Whitney. It was like a breeze from the old land to find oneself in the company of three of our own fellow-countrymen, and the inevitable cup of tea and bit of cold meat showed us that the taste for home customs was not yet dead out here. After a rest, we visited the native village and saw the strangest sight of our lives. Though there is a very flourishing Christian community at Owerri, the old chief is a pagan, though very friendly towards the Fathers. We went to his compound to pay him a visit, and on our way were joined by throngs of little children, until on reaching the compound we were literally the centre of a swarm of little black bodies, nearly all stark naked, yelling, screaming, dancing, and climbing on one another's shoulders to get a view of the Bishop. Their joy was unbounded, and we could not help recollecting scenes in Our Lord's life when the little children swarmed around Him. The thought also

came, that where the children are so attached to the Fathers, the hopes of the Church in that district are secure. We finally got inside the compound. The compound is an area enclosed by a strong and compact fence, sheltering inside several branches of the same family. There may be several houses in one compound, usually built around a square yard, open to the sky. The old chief who ruled the district dwelt here, with his thirty or forty wives, and when you learn that each wife is the mother of a considerable family of children, you will realize that one would not exactly find here the quiet necessary for making a good meditation. The old fellow will probably die a Christian; he goes to Mass occasionally, and actually knows the Catechism from cover to cover; but until he gets rid of thirty-nine of the wives he cannot be baptized or received into the Church.

There is a good story told of the old chief which throws light on the native's mentality. Some years ago the mission at this place was situated in the thick of the native town. The Fathers were about to build and had gathered all their materials, when the old chief decided that now he had a good chance of turning an honest penny. On the site the Fathers occupied there were a thousand palm trees. He came one evening to the mission and told the Bishop, then Father Shanahan, that realizing the good work the Fathers were doing he would do them a favour and let them have the site, if they just gave a trifle for the palm trees. All he wanted was £1 10s. per tree—only £1,500 in all. Father Shanahan saw he was dealing with an astute gentleman, so, in reply, he called the mission boys and gave orders to have everything ready to move away in the morning. He would leave the place: £1,500 cannot be found lying around the room of a missionary in the African bush. The old chief saw he was dealing with a man who, to say the least, was as little a fool as himself. He went home. Shortly afterwards a deputation of women arrived and asked why the Fathers were leaving. Being told the reason, they answered, 'Don't you know these men are fools?' Being told the Fathers were not aware

of that fact, the women cut short the 'palaver' by saying, 'If you do not get any site you yourselves choose, we—the women of the village—will cut down every palm tree of the thousand before to-morrow's sun has risen.' The Fathers are still there, and have now a splendid mission site.

Next day, December 31, we began the final spell of our journey to Onitsha, 163 miles away. The road presented much the same appearance, except that it looked, if anything, more like a beautiful avenue. At times the trees on the right and left intertwined a foot or two above the screen of the car, forming an archway which gave delightful shelter from the sun. Again, they stood tall and stately, massive iroco or mahogany trees, like sentinels, guarding our passage. But still, up to this point, the surrounding country was entirely hidden from our view. About thirty miles from Onitsha a complete transformation of scene took place with a suddenness which could only be described as fairy-like. It reminded one of the transformation scene in the pantomime, except that for the stage and artificial effects we had before us the effects of the elemental processes of Nature. We ran down a deep decline, crossed a river, and ascended a long rise on the opposite side. When we reached the top of the ridge, the country, as if by magic, assumed a new aspect. Instead of the endless level road, lined by bush-growth and palms, which hitherto had so completely cut off our view, we now beheld a great stretch of undulating country. Hills and valleys, grassy plains and wooded slope, all were there before our eyes, making the change of scene a contrast never to be forgotten.

We continued on, and at a cross-road the Bishop pointed out in the distance one of our mission stations, which through want of time we were unable to visit. It was Ozubulu. Two priests reside there, and have fifty chapels and fifty schools to look after.

About nine miles from Onitsha we came upon a crowd of people who were evidently expecting our arrival. We left the car and, spontaneously, a procession was formed,

and to the singing of hymns of welcome the people marched to a little mission station about one hundred yards off the road. There was a school here and a little church, almost completed. The people showed great feeling at seeing the Bishop back again, for in the early days of the mission he used come out here from Onitsha every Sunday and give them Holy Mass and all that goes with it. Their one ambition now is to have a resident priest, but until our numbers are much increased it will be impossible to satisfy their wish. This is the one depressing thought for the missionary. To see such eagerness for the Faith and no means of giving all the help he would wish. Sometimes men and women drop in to the mission, almost casually. They ask confession. The usual question is, 'Where did you come from?' Often the answer staggers us. 'I came from such and such a place'—fifty, sixty, and one hundred miles away. A priest cannot be one year in this country without meeting many who have undertaken long journeys, often of a whole week, for no other purpose than to go to the Sacraments. In face of such sacrifice, what priest who is free to come to the mission would refuse!

We left the little school and church and returned to the main road. On the way down to the road we caught sight of a sheet of water away to the north-west. It was the Niger. The sun was just going down in the west—the last sun of the year 1920. Twenty minutes later we reached Onitsha, and thus ended the first stage of our long journey.

THOMAS RONAYNE.

[To be concluded.]

CATHOLICS AND THE BIBLE

BY REV. H. E. CALNAN, D.D.

I

IT is perfectly true that there are many and grave problems to be met by the Catholic scholar who would deal loyally with the Holy Scriptures. To deny either the reality or the gravity or the difficulty of these problems would be merely silly. But a graver danger, perhaps, is that of being overawed by them. For this would seem to be tantamount to a want of due confidence in the power of God's Church to guide us aright.

We know that to the Infallible Church has been given by God Himself the infallible and efficient guardianship of God's revelation, whether that revelation be contained in the written word of God, or in 'unwritten tradition.' We may be very certain, then, that the Church is both fully equipped and fully efficient to achieve her task. To doubt this involves, eventually, a doubt of Our Lord's Divinity. In matters scriptural, then, as in every other matter which affects our relations with Almighty God, we can rely with perfect confidence on the guidance of the Church. Put thus, of course, the thing would seem to be a commonplace, and scarcely to need saying. But we venture to think that it does. The reason may, perhaps, be roughly stated thus.

It is not too much to say that there is an uneasy opinion abroad—shared sometimes, in a vague way, by Catholics—that in the matter of biblical criticism, the critics, as contradistinguished from the Church, have the right of the matter. The Church, of course, is, and must be, conservative; she will not readily give up one inch of her traditional position on a given subject, until the reasons for doing so are overwhelmingly cogent and

conclusive ; only then will she fall into line with the findings of the critics. The critics, on the other hand,—those whom we are considering—are not committed to a clearly defined traditional opinion. Their eager assertion is that they work freely and ruthlessly, though indeed not irreverently. They, then, can much more readily throw aside a former hypothesis as now antiquated or unscientific or definitely untrue. And the probability of their reaching the truth should vary directly with their freedom of movement. Further, they assert unhesitatingly, in certain cases, that the opinion of the Catholic Church, as expressed by her accredited mouthpieces, is mistaken, and requires adjustment. Slight adjustments have taken place in the past ; those adjustments must continue indefinitely in the future. Whether or not the alleged infallibility of the Church is destroyed, or in any way at stake as a consequence of such adjustment, the critics are not concerned to determine. Most Catholics, they suppose, would say it is not ; since no infallibility can be claimed for those mouthpieces, whatever may be claimed for the Church as a whole.

The Catholic desirous of knowing and appreciating the Holy Scriptures at something approaching their true value, may be, and in fact not infrequently is, disconcerted and discouraged at this apparent opposition between the Church and modern biblical criticism. For, in truth, some of the results of non-Catholic biblical criticism, as they stand to-day, are well calculated to dismay the thoughtful Catholic to whom the traditions and beliefs of his forefathers are in any way venerable, or who has a wholesome mistrust of any new theory which makes his Catholic forefathers look foolish or credulous or deluded.

Wherever he turns he finds the traditional views tossed cheerfully aside, and replaced by opinions which seem to him to deprive Holy Writ of just those qualities which lift it up above all human works, and give it its power to teach, to reprove, to correct, to instruct in justice. We no longer have in the Pentateuch the contemporary record of God's marvellous care and guidance and protection of

the little people from whom was to spring His Messiah. We have a blend of three originally independent documents, J, E, and D—the earliest of which, J, is itself made up of earlier laws and narratives collected together during the early years of the monarchy, and combined with E, which had had a similar history, about the close of the monarchy to form JE; D was added soon after, but enlarged during the exile, perhaps. And after the exile the history of the world was revised, a new code of laws was established, and the result, P, combined with JED to form JEDP, which equals our Hexateuch. Is it not forgery to father the Laws of the Pentateuch upon Moses; it was not done to give them force or authority; it was merely a matter of literary form.

Again, he meets with an ‘organic theory of prophecy’; there must be an essential connexion between the historical situation of the prophet and the particular prediction which he then makes. The more vivid the prophecy the stronger are the grounds for supposing that there is no prophecy at all, but that the prophet actually lived among the events which he is predicting. Hence, incidentally, the need for a second and perhaps a third Isaiah. Besides, we have to remember that later editions of the Sacred Text supplemented that text with additions of their own, in order to mitigate the severity of certain passages, or for general purposes of edification. In plain language, prophecy is explained away; and with it goes one more argument for divine revelation.

Similar troubles confront him in the New Testament. He finds a Synoptic problem, a Johannine problem, a complex Pauline problem, an Apocalyptic problem; each with its own bulky literature. And once more the solutions of the scholars dismay and dishearten him. Yet how can he dare to question their authority? They are solutions drawn from lengthy and intricate arguments, involving appreciation of delicate points of language, style, historical and political circumstances of the writers, variant readings, glosses, omissions, misplacements, editings, and

the rest. And the men who wield these arguments are men who have standing to their credit, lexicons, introductions, critical texts, critical commentaries, encyclopaedias, a great imposing mass of scholarly research, ponderous scholarship, 'laboured erudition.' What lesser man shall venture to stand over against such giants?

Yet one thing is clear to him: if all these solutions were accurate, then the Bible would have lost all its power and its dignity and its authority as God's own record of God's own dealings with the human race in general, and with His own chosen people in particular; the Bible would no longer be God's own revelation of the mysteries of His Divinity, His wisdom, and His mercy. Small wonder that the average thinker, arrived at this stage of his enquiry, finds himself in a state of mind ranging anywhere between mere perplexity and sheer intimidation.

II

One of the most significant differences between Catholics and non-Catholics is that the former are taught by a teacher while the latter are taught by scholars. And there is something more than mere paradox in adding that that is one of the reasons why we Catholics may look forward with keen anticipation to the Conference of Catholic Biblical Scholars which is to meet at Cambridge in July.

God's written word is perfectly safe in the hands of the Catholic Church. The guidance of the Church is not suspended or inoperative where the biblical scholar is concerned. It is precisely for him that the Church has a special solicitude. The attitude of the Church, as expressed in her biblical decisions, is not entirely independent of questions of biblical criticism. She in no way rules such questions universally out of order. In his great Encyclical *Providentissimus Deus*, Leo XIII insists that those who are to profess sacred literature 'should make themselves well and thoroughly acquainted with the art of true criticism.' The criticism to which the Church

shows herself uncompromisingly severe, is what Leo XIII in the same place calls 'an inept method dignified by the name of the "higher criticism," which pretends to judge the origin, integrity, and authority of each book from internal indications alone.' Whereas 'it is clear,' he goes on, 'that in historical questions such as the origin and handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter, internal evidence is seldom of great value, except as confirmation.' Such, in very brief, is the general attitude of the Church in regard to biblical criticism, true and false. It is a mischievous mistake to imagine that to the Church all criticism is anathema. In point of fact, the Church in framing her decisions on biblical matters, takes very full and thorough cognizance of criticism; as we hope to indicate later.

Nor is there any excuse at all for that tendency to be intimidated: for that uneasy apprehension, which sometimes seems to show itself, and is based either on nothing at all, or on some vague, half-formed idea that there is an antecedent probability of the Church being wrong and the critics right. It is no reply to say that the utterances by which the Church guides and controls Catholic thought in regard to the more vexed questions of biblical study, are not infallible; are not uttered under the conditions required for the exercise of infallibility. It is no reply to say that the decisions of the Biblical Commission are not dogmatic definitions to be held *de fide*, or that they are, theoretically, not irreformable. All this may be largely true. Theoretically, those decisions may be in the nature of working hypotheses put forward for the consideration of Catholic scholars, that these latter may try to find a solution of the questions raised, along the lines there laid down: or they might be merely temporary regulations calculated to check a too hurried and not sufficiently circumspect tendency to accept new theories as yet unproved, though not necessarily unprovable. If this be

so, then Catholic scholars may sooner or later be justified in ignoring these decisions. Yet, in practice, to ignore those decisions is, as Pius X declared in his *Motu Proprio* of 18th November, 1907, to incur the note of temerity and disobedience, and the guilt, therefore, of grave sin. What, then, is the solution? The decrees are not irreformable, and yet no loyal Catholic may dare to contradict them—at any rate when they are concerned with doctrine; and that, too, when the evidence on the other side is imposing and clamorous.

It would be easy to say, in a summary way, and with at least some show of loyalty, that the obvious course is to follow the Church and ignore the critics, and to be content with the simple vigorous faith of the uneducated peasant who believes that God wrote the Scriptures and God cannot deceive us, and is content with those indubitable facts. All this is perfectly true; but it leaves the difficulty in possession.

III

The critics exhort us, above all, to be reasonable, to be scientific. Now the scientific investigator must take cognizance of all the evidence, *all* the circumstances of the fact or the phenomenon under investigation. In regard to the Scriptures, there is a fact which the critic, for one reason or another, declines in practice to consider. It may be that he recognizes it, but refuses to admit it as evidence; it may be that he refuses to admit that it is a fact at all: the result is the same; in practice he fails to consider it. Still, there it is, a fact demonstrable and demonstrated upon grounds independent of the questions now at issue between the critics and the Church: the fact that the Scriptures really and actually are God's word.

Now this fact is something very much more than an essential part of the complete body of evidence to be considered. It is a fact that influences every other piece of

evidence that comes to hand. It is the great outstanding fact of the whole enquiry. To cut this out of the evidence is to risk misinterpreting every other piece of evidence. Moreover, it is a fact of a supernatural character : a fact which pertains to those matters in which the Church is supernaturally guided ; a truth, the custody and the due and accurate exposition of which is the office of the Church, and of the Church alone. Clearly, then, to neglect the voice of the Church in this matter is to court disaster, so far as this enquiry is concerned.

Nor does its supernatural character cut it out from the purview of the scientific investigation. For it is a supernatural fact which has hit this world, so to speak ; has made a difference to the phenomena of this world ; has expressed itself in terms of human experience, intelligible to human reason. The scientific investigator is not asked necessarily to examine its nature and origin—though indeed this would not be unreasonable ; but he is required to admit its existence and its relevancy in biblical criticism.

Our next step is a balancing of authorities. We are bidden to take notice of the scholarship, the works, the commentaries, the lexicons, the whole ponderous apparatus of the ‘laboured erudition’ (as Leo XIII calls it) of the critics. That being a direct appeal to authority, we may well reply with an appeal to another authority and a greater : that of the Biblical Commission.

As a committee of experts, the members¹ of the Biblical Commission certainly know their business ; and it betrays something like provincial ignorance to assert or to suppose that they do not. Whether their literary output as individuals would equal the average individual output of a corresponding number of non-Catholic critics is a point which would quite bear discussion ; but it need not delay us here. The point of importance is that the Biblical Commission

¹ For the purposes of these remarks, the word ‘members’ is used to include both the ‘members,’ *strictè dicti*, and the Consultors of the Biblical Commission

knows what there is to know about biblical criticism. Its members are fully conversant with the literature of non-Catholic biblical criticism, in whatever language it is published; they are quite acquainted with contemporary biblical thought in all its entertaining ebb and flow; and they have the further advantage of that specialized training which enables the mind not merely to marshal, patiently, it is true, yet rather mechanically, a collection of dry disjointed data, but also to appreciate the value and the bearing and the relevancy of those data, accurately and with precision. And it is precisely here, we may remark in passing, that so many of the critics come to grief. To demand precision of language in argument is not always merely to 'chop logic' or to 'split hairs' or to make distinctions without a difference.

The members of the Biblical Commission are picked men from almost every nation in Christendom. Each of them is an expert, and each of them is in constant collaboration with his colleagues. They are thoroughly adept in Oriental languages and in modern languages, too. One of them, not an Englishman, whom the present writer chances to know, is equally at home in English, Latin, French, Hebrew, Italian, Greek, Spanish, Syrian, and German. His library is well-stocked with biblical literature in all these languages; and it is most probable that he has half a dozen other languages and dialects, too. But to single out individuals is invidious and unnecessary. Anyone who has any knowledge of the personnel of the Biblical Commission knows that its members are expert biblical and linguistic scholars. They have, moreover, the immense advantage of several fine libraries unrivalled in Europe or out of it. As a committee of experts, the Biblical Commission is probably unique in the history of civilization. If it is to be a question of scientific authorities, then the Biblical Commission, with its diversity and thoroughly expert proficiency of personnel, its quite exceptional accidental advantages, its unity and uncompromising accuracy of thought and opinion, its careful

moderation, and exact and definite clearness of decision, is an authority scientifically supreme.

But the Biblical Commission is something more than a committee of experts. It is, above all, one of the most important of the means actually used by God's Church to control and direct and assist her children in their efforts to draw fruit from God's written word.

In our dealings with the Sacred Scriptures, it is essential that we remember that they are the Sacred Scriptures, and not merely a literary collection with a purely archaeological interest, and a certain undefined moral appeal. They are God's inspired word: they are part of God's revelation to mankind; part of the supernatural means by which God makes known to mankind 'the hidden mysteries of His divinity, His wisdom, and His mercy.' It follows at once that to the Church belong the office, the right, and the obligation to preserve these Scriptures, to defend them against hostile attack, whether definitely malicious or merely ignorantly mischievous, to explain them, and to decide any question that concerns their nature, their integrity, their authenticity, their message. Apart from the solemn exercise of her prerogative of infallibility, the Church takes measures to provide constant guidance to Catholic thought concerning these Scriptures. For this end we have the Biblical Commission; the authorized and authoritative expression of the mind of the Church in matters biblical. That being so, it matters little that the decisions of the Commission may not constitute the definition of dogmas to be held *de fide definita*. Their doctrinal value is supreme, and short only of infallible. They are not infallible; nobody would desire to assert that they are. But they are a supreme directive norm, an authoritative direction. Hence the grave words of Pius X already quoted. We are bound in conscience to submit to these decisions even though they be not infallible: for they are the authoritative statements of our divinely appointed teacher. They indicate the point beyond which our Holy Mother the Church judges it imprudent

for her children to pass, and her judgment in these matters has a habit of being right.

It is worth remembering that from the fact that a decision is not infallible it by no means follows, even remotely, that the decision is likely to be mistaken. There is no justification, therefore, for that attitude of mind which seems to suppose that these non-infallible decisions will one by one be revoked ; or that Catholic opinion will come round to where the critics stand now ; or that it is in any way desirable that Catholic scholars should work with this eventuality in view. One perfectly plain consideration should hold us off from that attitude. If all these decisions, representing the best efforts of specifically Catholic thought, are to be rescinded, or even quietly dropped ; if the Biblical Commission is to be forced back step by step, until it agrees on one point after another with the findings of the critics ; then it would surely seem, if we may say so reverently, that the Holy Ghost had changed His mind, and instead of governing and guiding the faithful of the Catholic Church by the means that Christ established He had taken to governing and guiding them through non-Catholic and rationalistic critics. ‘*Et quodcumque odiosum mihi dixeris tale, incredulus rideo.*’

We may hope to have made clear what is the attitude of Catholic biblical scholars towards the ‘*sensus quem tenet Ecclesia*’ in general, and towards the decisions of the Biblical Commission in particular. We may hope to have made clear, also, why it is no mere paradox to say that, while we remember that Catholics are taught by a teacher and non-Catholics by scholars, we can hail with satisfaction the Conference of Catholic Biblical Scholars at Cambridge. We give complete and reasoned submission to our teacher : first, and above all, because as Catholics we are bound in conscience to give that submission, even,—and indeed particularly,—when we can see no further than the command itself laid upon us by the Church, in her supernatural solicitude and prudence and wisdom ; and

secondly, because these decisions are for us a supreme directive norm, and a thoroughly scientific norm at that. And finally, we submit that this thoroughly scientific norm is of an authority not merely equal, but plainly superior to that of the critics, with their variety and mutability of opinion, and their light-hearted critical conjectures.

H. E. CALNAN.

INTERROGATING IN THE CONFESSIONAL

BY REV. DAVID BARRY

SOME priests are so guarded in questioning their penitents that it is to be feared that occasionally they do not succeed in eliciting the particulars that are required for the substantial completeness of the judicial process in the Sacrament of Penance. No one, indeed, has much hesitation in asking the number of times that a person has committed a certain sin; and failure to do this is nearly always due to inadvertence. But certain confessors, whether because of a misplaced delicacy, or a natural reluctance to put the penitent to shame, or owing to a fear—very beneficial within limits—of indirectly giving unwholesome information, do not, when they could and ought, find out the exact species of particular sins.

Whereas others adopt too searching a method, and seek to ascertain, not only all the specifically distinct qualities in sinful acts, but also any circumstances more or less aggravating in their commission; and, in general, require a more definite picture of the penitent's conscience than there is any warrant for insisting on. Indeed, some are so persistent in putting questions that imply that their clients have transgressed in certain matters, that their zeal occasionally defeats itself, and merely forces sinners to acknowledge a sin, or elements of malice in it, that they have not been guilty of at all. For at times people of an emotional temperament have their feelings so worked upon and roused, that in an excess of salutary fear they are prepared to do anything, or at least to admit anything, in order to be on the safe side.

Now I need not remind the reader that in normal

circumstances the priest is bound to know—and so if the penitent does not give the information spontaneously, to learn by examination—the number and species of the mortal sins with which his conscience is burdened. And the nature and characteristics of this investigation are summarized by the theologians in a number of maxims, and in the epithets, moderate, prudent and well-timed.¹ But before attempting to explain the wealth of meaning concentrated in these, it may be useful to discuss some of the more important matters, apart from the number and quality of mortal sins, on which the priest has the right and duty of securing information.

Well, in the first place, regarding circumstances that effect no change in the species of an act, or in its malice as between mortal and venial, it is clear that unless they very considerably increase or extenuate its culpability they are not necessary matter in confession.

In dealing with this subject some authors seem to confine their attention to aggravating circumstances; but manifestly² the same principles govern the disclosure of those that lessen guilt, though human nature being what it is, the confessor is more likely to be put in possession of these. As to adjuncts or details that involve a degree of malice *notably* in excess of the minimum amount of grave matter, the view³ that it is compulsory to tell them has the support of such great authorities as Suarez,⁴ Billuart⁵ and Lacroix.⁶ The fundamental reason for sustaining the obligation is that a confession is of necessity very inadequate without this information being given; and that the priest's function as a director and physician of souls is greatly hampered, inasmuch as he is largely

¹ Lehmkuhl, *Theologia Moralis*, ii., nn. 542 sqq. (11th ed.). Cf. Gury-Ballerini-Palmieri, ii., nn. 427 sqq.; and Tanqueray, iii., nn. 563 sqq.

² See, however, St. Alphonsus, *T. M. de Poen.*, n. 468, ratio 3.

³ Of course it is the unanimous teaching that a degree of malice that in a particular case entails a censure or a reservation must be confessed.

⁴ *De Poenitentia*, disp. xxii., sect. 3, n. 5.

⁵ *De Poenitentia*, diss. vi., a. 10, sect. 2.

⁶ *Theol. Moralis*, lib. vi., pars ii., n. 977.

in the dark in making his diagnosis and giving his prescription. Thus it is contended that if a penitent confesses a mortal sin of theft, it is important, in order to have a genuine conception of his guilt, to know whether he has stolen £2 or £200, for a reason analogous to that which requires information as to whether the amount taken was grave or slight matter. This, also, seems very necessary with a view to gauging the earnestness and stability of the sinner's purpose of amendment; for advising, it may be, as to the method of restitution; and for imposing a penance in some degree proportionate to the guilt incurred and adequate to prevent its commission again. So strong, indeed, is the case for specifying notably aggravating circumstances in sins against the Seventh Commandment that some authorities, while not requiring it generally, do so in this particular case, and assign 100 per cent. increase in the minimum grave matter as a circumstance material enough to make disclosure obligatory.¹

In support of the obligation generally the Roman Ritual is also appealed to, which directs the confessor to find out, not only the number and species of sins, but also 'circumstantias peccatorum explicatu necessarias.'² The Ritual, moreover, refers to the Catechism of the Council of Trent as a valuable storehouse of information for the confessor, and this lays down³ that 'neque vero solum peccata gravia narrando explicare oportet, verum etiam illa, quae unumquodque peccatum circumstant, et pravitatem valde augent vel minuunt.'

However, the obligation of giving such particulars is denied by the generality of theologians,⁴ especially in recent times. And they can quote not only St. Thomas⁵

¹ See Billuart, op. cit. diss. vii., art. ii., sect. 3; Gury, ii., n. 296.

² *De Sac. Poen.*, cap. i. n. 15 (Mechlin ed., 1910).

³ *De Sac. Poen.*, n. 47.

⁴ Another view, somewhat in the nature of a compromise, which received no substantial support, was that the obligation existed in the case of external sins only. Lugo, *De Poen.*, disp. xvi., n. 106.

⁵ In 4, dist. 16, qu. 3, artic. 2, solut. 5.

and St. Alphonsus¹ in their favour, but the Council of Trent² itself. For when it speaks of the duty of confessing circumstances it invariably adds the limitation: 'quae speciem peccati mutant.' And no doubt there is great weight in the contention that by declaring merely the number and kind of his sins the penitent gives a satisfactory enough impression of the state of his conscience; and that to require more would be to impose an intolerable burden both on him and on the priest. For at least outside cases of justice, where the matter is more or less susceptible of measurement, who can determine what circumstances are aggravating in an extraordinary degree, and what ones are only inappreciably so? Who can lay down the standard or usual degree of malice in a mortally sinful act, and say what variation from this, e.g., of place, matter or voluntariety is markedly aggravating or extenuating? Besides, I think it is true that very often it does not involve nearly so severe a call on the moral courage of a penitent to tell his sins in the abstract, as it were, as to describe the circumstances of their commission.

The result in practice of the difference of opinion is that no priest can force a sinner to disclose these circumstances; and as putting questions about them would, in the case of those who are simple and timid, amount to pressure, no confessor is justified in doing so merely in order to find out the precise heinousness of a sin. Though such knowledge may be insisted on in the instances *in which it is practicable to give it*, in order to test the penitent's dispositions, or the prospects of his avoiding the sin in the future, or estimating the seductiveness of an occasion to which it may be due. Moreover, in the case of those who have not mental alertness enough to perceive what constitutes a new species in a sin, the only workable rule, as Lehmkuhl³ says, is to instruct them to tell whatever in their act greatly added to or lessened its malice.

¹ *De Poenitentia*, n. 468.

² See Sess. XIV., cap. v. and can. 7; cf. Code.

³ *Op. cit.* n. 415.

In my judgment, after ascertaining the number and species of a penitent's sins, the information next in importance is whether or not his will is enmeshed in the toils of a proximate occasion. Although some confessors, while carefully enquiring after such relatively unimportant details as the length of time since the last confession, are a bit remiss in asking questions calculated to elicit this, notwithstanding that the number of sins or some other point may suggest the likelihood of it. To be alive to this danger is the more necessary for a priest, because some penitents, considering an occasion as more or less a mere disability, like a bad habit, are not inclined to speak of it unless they are questioned. And strangely enough, a merely casual acquaintance with certain theologians would seem to lend countenance to them in taking up this waiting attitude. For they dwell not so much on the necessity of the penitent disclosing on his own initiative the fact that he is, or has been, in a proximate occasion, as on his duty of truthfully answering any questions of the confessor on the subject. Thus Lehmkuhl¹ says, 'Graviter peccat . . . qui consuetudinem, relapsum, occasionem, de qua confessarius interrogat, falso negat, aut hanc declarationem, ne a confessario petatur, studiose declinat.'

Of course to be or remain in the proximate occasion of a mortal sin is itself one, and so the obligation of submitting it, like every other sin, to the keys primarily rests on the penitent. And the reason why the duty seems to be devolved on the priest is, I think, because the matter is sometimes discussed while the theologians are commenting on a condemned proposition, which denied the duty of the penitent even to answer certain questions: 'Non tenemur confessario interroganti fateri peccati alicujus consuetudinem.' But apart from the fact that being without need in the occasion of sin is in itself sinful, there are other reasons why this should be brought to the confessor's knowledge. One is that, as a rule, he is better able

¹ Op. cit. n. 417, 4; cf. Noldin, *De Sacramentis*, n. 280 c. (5th ed.).

than the penitent to see what is an immediate occasion in the case. Because a person who is a slave to such is liable to be blinded to its danger by the fascination it has for him ; besides the priest has experience, and a special grace attaching to his office to guide him in coming to a decision. So a question from him may be productive of information as to the penitent's position, that the latter, of his own accord, and though in perfectly good faith, would not give.

As for certain occasions that it is considered unwise to interrogate on directly, a somewhat circuitous method may be adopted occasionally. Thus, if there be question of ascertaining whether the penitent has any undesirable associates, it may be well to begin by asking him if he joins in the Family Rosary at night ; and if he answers in the negative, to suggest that it is because he does not make a point of being at home at a seasonable hour ; and if he assents, to press him for the reason of this.

Again, if a confessor, from the repeated commission of a certain sin, or otherwise, has reason to think that his client has some defect of character that makes his soul specially suitable soil for the seeds of temptation, he should not hesitate to probe this, and to apprise him of it ; for once we are convinced as to an occasion or a failing it is half conquered. And just as the penitent must bring his sins to the notice of the priest in order that they may be forgiven, so the priest in turn may find it necessary by judicious questioning, to bring a knowledge of their hidden sources within the apprehension of the sinner, that he may avoid them in the future.

Similarly, questions must sometimes be put with a view to learning whether the penitent is a recidivist, for to give this information is a duty that people seldom advert to, and are hardly ever warned of.¹ This, indeed, is not necessary if the person be known as a regular penitent by a particular priest ; and it may be superfluous also

¹ cf. Gury-Ballerini-Palmieri, ii., n. 426.

owing to the nature of the matter confessed. In any case indeed, interrogating about the validity of previous confessions may easily be carried to excess, for we are to assume as a working principle, in the absence of proof to the contrary, that our predecessors have done their duty. Yet some priests show such little regard for this rule that they take it almost as a matter of course that many people who come to them have been, e.g., concealing sins in their past life.

Another maxim of the theologians is that it is better to have a confession faulty through a lack than through a redundancy of questioning; ‘*Melius est in multis deficere quam in uno abundare.*’ But this axiom is strictly limited in its application. To abide by it is of supreme importance if the penitent is not conscious of the sin he is asked about, and if there be danger that his attention may be focussed on it. But if he is nervous or ashamed to tell a sin he has committed, too much light cannot be shed on his path by apt and pertinent questions. And the only *natural* help the priest has in enabling him to decide whether reticence is due to innocence or to misplaced human respect is his own observation. But everyone of experience will readily agree that in the unfortunate cases where the devil deceives people into concealing their sins, he often enables them so to simulate candour that the confessor never thinks of doubting their word. Consequently in deciding whether or not to put leading questions on delicate matters, we cannot rely implicitly on intuition or experience, but on the light of God’s grace. The need of it for this purpose we ought to have in mind, especially when saying *Veni Sancte Spiritus* before hearing confessions, or when we come to the clause ‘ad interrogandos prudentem,’ in the special preparatory prayer, *Da Mihi Domine*, etc.¹

Caution and reserve are particularly requisite in dealing with the young, as they are more likely to be happily

¹ An Indulgence of 100 days once a day is attached to this.

ignorant of sin; but, on the other hand, they are presumably in greater need of help as being more timid and nervous. So within the limits which prudence dictates it may be well sometimes, not only to put a question once to them, but to press or repeat it in another form.¹ In dangerous subjects it is advisable, too, to confine the questions to sins of thought, if it be found that, fortunately, the penitent has been immune from these. Sometimes, though, sinners are so ill-instructed, that as Reuter² says, ‘non apprehendunt cogitationes velut peccata, saltem nisi voluerint progredi ad opera; unde ordinarie tales examinandi sunt primum de operibus, deinde de verbis, demum de cogitationibus.’

However, whether in the case of the old or the young, the ignorant or the intelligent, the priest should be very careful, neither by the number nor the manner or drift of his questions, to lead them to assume that it is in no way surprising that they should have fallen into certain sins.

Another useful maxim may be put in the words of Billuart³: ‘Sacerdos non tenetur plus examinare poenitentem quam ipse poenitens tenetur se examinare.’ That is to say, the confessor’s obligation in the matter of putting questions is coincident in its scope with the penitent’s obligation of knowing and declaring the number and character of his sins. So that we are not bound to enquire about certain acts that the penitent did not probably realize to be sins; nor if he did, but was probably too ignorant to realize their full heinousness, is the confessor obliged to examine him as to what malice exactly he apprehended in them. Although with a view to the future

¹ ‘Sic v. gr. juvenes et puellas, qui in ea aetate, ubi concupiscentia fervere solet, constituti sunt atque alias in religiosis exercitiis nedum pii et diligentes, sed valde negligentes reperiuntur, non sine ulteriore examine dimittere potes si tacent, immo interrogati negent quaslibet pravas cogitationes et tentationes omnemque in iis negligentiam. Quos si porro urges, invenies aliquando ipsis pravis operibus foedatos.’—Reuter’s *Neo-Confessarius* (Lehmkuhl’s ed.), p. 6 note.

² Op. cit. p. 6.

³ Op. cit. diss. vi., art. x., sect. 2.

he must try to paint them in all their deformity, and in such realistic colours as may deter his client from committing them again. For the rest, in dealing with people moderately well instructed, one can presume that their subjective guilt corresponds with the objective malice of the act. '*Per se loquendo praesumi potest poenitentem objectum apprehendisse, ut secundum se malum est.*'¹

Sickness is analogous to ignorance as an excuse for not entering into detail; and accordingly those who are so ill as to be in a more or less torpid condition, need not be as explicit, nor the priest as searching in his examination of them, as if they were capable of fully concentrating their faculties. This indulgence to them is a relief, especially to the chaplains of hospitals, who for various reasons may find it inconvenient to exact what would be an integral confession in ordinary cases. And a similar concession is to be made for the benefit of a person who, is burdened with many grievous sins²; but, nevertheless, such a one, especially if he has not come to confession for a long time, has, of course, a greater claim on, and a greater need for, the priest's assistance than those more happily circumstanced.

Another practical principle of the theologians is that the stringency of the priest's duty to interrogate varies inversely with the degree of the sinner's enlightenment. Thus in the case of ecclesiastics, religious, and persons who, as appears from their method of confessing, have an intelligent grasp of their religion, and of the requirements of the confessional, and who, it is to be presumed, will not be misled by false shame, the confessor is not bound to put questions. He may trust to their unaided statement, for his duty is only ancillary to theirs, begotten of their default. Though his obligation of advising or warning them, be they ever so well instructed, may remain in full force.

The last two principles I have referred to considerably

¹ Reuter, op. cit. p. 8.

² Lugo, loc. cit. n. 594.

ease the burden of the priest's responsibility. For in virtue of one of them, if the penitent were too ignorant to appreciate the full malice of an act, he need not be closely questioned; nor need he, in virtue of the other, if he were enlightened enough to see and confess the evil of what he has done.

Another maxim that the sinner must be believed 'tū pro se tū contra se,' requires little elucidation. But there are some circumstances where clearly his assertions cannot be taken at their face value, and where some investigation is required in order to get at the real facts. This is the case in our relations with the scrupulous, and with those whose purpose of amendment is suspect, either through their relapse after a previous confession, or through their unwillingness to break away from an immediate occasion. Again, I think the reader will bear me out when I say that people who have had to absent themselves from Mass, or who have broken the fast inadvertently, sometimes accuse themselves as if they were guilty of sin in these matters, and do not disclose extenuating or justifying causes unless in answer to questions.

I come now to say something on certain topics that are discussed by the theologians in connexion with the three attributes already mentioned of the confessional examination, viz., moderation, prudence, and timeliness. I have anticipated some subjects of which these are usually made the texts; and I will take the further liberty of interchanging some of the directions respectively appropriated to them by certain authors.

Well, in so far as our questioning ought to be moderate, there need not, for instance, be enquiries directed to find out whether the penitent has failed in some duties of a particular state of life, unless there is special reason to think that he is keeping this back, whether deliberately or inadvertently. So, as a rule, unless in this hypothesis, the examination ought not to go beyond the precepts of the moral law binding on all people. The Ritual, it is true, prescribes that at the beginning of the confession

the penitent should be interrogated about his state. But as De Herdt¹ says, this direction does not apply unless in the case of those who come to us ill-instructed and unprepared. 'Quoad alios autem rituale non obstat, quominus poenitentes, facto signo crucis, mox confessionem generalem dicant et exinde peccata sua confiteantur.' But even in regard to these, if they confess that they have violated a particular obligation, there is nothing out of place in suggesting to them the possibility of lapses in allied ones.

There is special room and call for moderation in trying to ascertain the number of internal sins, and the kinds of malice in them. For it is very often impossible for one who falls through thoughts and desires to enumerate these, or to say whether all their malice was before his mind, and was an object of appetite to him. In particular, any attempt to find out whether consent to these was full or only partial, will often yield no reliable result.

As far as discretion in our questions is concerned, this is necessary, not only to avoid imparting unwholesome information, but also in order to prevent one putting any obstacle in the way of the penitent freely telling his sins. Doubtless this is one of the reasons why the Church has so often and so strictly forbidden² enquiry as to the name of an accomplice, in the belief that this would be a source of unnecessary embarrassment.

It is manifestly prudent, too, generally speaking, not to give any indication that one knows the penitent. Sometimes, indeed, the latter, by referring to extra-confessional affairs, e.g., asking the priest to visit a sick relative, shows that he believes the priest knows him or, at least, that he has no objection to disclose his identity. But in our instructions to the people we should tell them that, as a rule, it is their duty in the sacred tribunal rigidly to confine their attention to matters of conscience.

¹ *Praxis Sacrae Liturgiae*, iii., n. 172 (10th ed.).

² See e.g., Can. 888, § 2, of the Code.

In order to put the sinner at his ease, and to prevent the confessor from seeing him distinctly, a veil is used in some churches to cover the grating between them. Though other advantages in addition are claimed for this practice, and though it has the support of De Herdt,¹ it is not recommended in the Ritual, nor so far as I know is it generally adopted. And in some confessionals a veil may have the disadvantage of forcing the penitent to speak in rather a loud key. But the principle on which its use is based is not only sound, but of great importance, namely, that the priest should have, or that it should be understood that he has, no personal, but a purely official, knowledge of his client.

And with a further view to avoid discouraging the penitent in any way, we should be careful to refrain not only from administering a rebuke while he is telling his sins, but also from putting any abrupt question that would show that we think the end of the confession is or should be at hand; for this may tempt those who are timorous to close their accusation prematurely. And in order not to disconcert them, or interfere with the order they have planned, we ought to try, if possible, not to interpose any question at all, and let the quest for further information remain over till they have unburdened themselves in their own way.

As regards our duty of putting only those questions that are timely or opportune, it is of prime importance to ask none that may neutralize or disturb the sorrow the penitent has, possibly with delay and difficulty, managed to conceive. Accordingly, if he accuses himself, say of a sin of hate, it may be very injudicious to try and find out whether his guilt is serious or light; as going over the details may serve to enkindle again or fan the flame of anger and rancour in his heart. In the same way it is necessary that those who are under the domination of a sinful habit, or whose purpose of amendment is otherwise

¹ Ibid.

weak, should not be reminded, even by suggestion, of the serious obstacles that lie in the way of their recovering and persevering in the grace of God. And this is the reason why we are advised, for example, that people who are jointly and severally liable for restitution should not have their full obligation brought home to them, if their dispositions are more or less in the balance.¹

In conclusion, I may note that though wilful default in arriving at the number or species of a penitent's mortal sins is a serious violation of the confessor's duty, still in practice the theologians² are inclined to be lenient if he has had very many confessions to hear. And they all endorse the view that should he fail, through fatigue or distraction, to put a necessary question in one or two cases, he is guilty of little or no sin; and this even though the penitent may sin grievously³ by not giving the required information.

D. BARRY.

¹ St. Alphonsus, *Theol. Moralis*, lib. iii., n. 579.

² See Lehmkuhl, op. cit. n. 542.

³ Noldin, op. cit. n. 401 c.



STUDIES IN IRISH MONETARY HISTORY

BY DOM PATRICK NOLAN, O.S.B., M.A.

II

WE saw in our last article¹ that the precious metals were evidently intended by Nature for use as a medium of exchange, and we shall now consider the resources of ancient Ireland in gold and silver. The accounts which have been handed down to us of the wealth of ancient Ireland in the precious metals, and especially in gold, read like chapters from a fairy tale, and we should be tempted to treat them as such had we not actual, tangible proofs of their veracity in the numerous remains which have survived to the present day.

‘When we read,’ says Dr. Hyde,² ‘such accounts as that in the *Book of Ballymote*, of Cormac Mac Art taking his seat at the assembly in Tara, all covered with gold and jewels, we must not set it down to the perfervid imagination of the chronicler without first consulting what Irish archaeology has to say upon the point.’ The state of this Cormac, who was King of Ireland in the third century before Christ, and one of the best and greatest of the pre-Christian monarchs, is thus described by the writer in the *Book of Ballymote*, who probably quotes from more ancient authorities now lost:—

Splendid, indeed [says this ancient Irish scribe], was Cormac’s appearance in that assembly. His hair was . . . of golden colour ; a scarlet shield . . . with golden hooks and clasps of silver ; an ample purple cloak upon him, with a gem-set golden brooch upon his breast ; a golden torque about his neck ; a white-collared gold-embroidered shirt upon him ; a girdle with golden buckles, and studded with precious stones, around him ; two golden net-work sandals with golden buckles upon him ; two spears with golden sockets and many red-bronze rivets in his hand.³

¹ I. E. RECORD, June 1921, Fifth Series, vol. xvii. p. 610.

² *Literary History of Ireland*, p. 122.

³ O’Curry, *Manuscript Materials*, etc., p. 45.

This picture literally glistens with gold, and many others like it might be adduced from the poems, tales, and histories of ancient Erin.

‘The abundance of gold ornament,’ says Hyde, ‘which Cormac is here represented as wearing, is no mere imagination of the writer’s. It is founded upon the undoubted fact that of all countries in the West of Europe, Ireland was pre-eminent for its wealth in gold.’ Her treasure in gold far exceeded that of the whole island of Britain, as is abundantly proved by the fact that the weight of the ancient gold ornaments in the National Museum in Dublin amounts to about 570 ounces, whereas the collection in the British Museum, which includes contributions from England, Wales, and Scotland, amounts to not more than fifty ounces.¹ It must be added, moreover, that the collection in the Dublin Museum contains only a fraction of the gold treasures found in Ireland, as some of them have found their way to the British Museum, and ‘before 1861, when the new law about treasure-trove came into force, great numbers of gold objects are known to have been sold to the goldsmiths and melted down.’²

Our readers will, no doubt, be curious to know where all this gold came from, and many of them will be equally surprised to learn that much, if not all of it, came from native Irish gold-mines.

It is certain [says Joyce] that gold and silver mines were worked in this country from the most remote antiquity, and that gold was found anciently in much greater abundance than it has been in recent times. Our oldest traditions record not only the existence of the mines, but also the names of the kings who had them worked, and even those of the artificers. According to the bardic annals, the monarch Tigernmas (Tiernmas) was the first that smelted gold in Ireland, and with it covered drinking goblets and brooches; the mines were situated in the *Foithre* (fira), or woody districts, east of the Liffey; and the artificer was Uchadan, who lived in that part of the country.

Whatever amount of truth there may be in this old legend, it proves

¹ cf. G. Coffey, in *Journal of Society of Antiquaries, Ireland*, 1895, p. 23, where the British Museum collection is put down as only 20 ozs.; but a corselet weighing 30 ozs. was accidentally overlooked.

² Hyde.

that the Wicklow gold-mines were as well known in the far distant ages of antiquity as they were in the end of the eighteenth century, when the accidental discovery of a few pieces of gold in the bed of a stream revived the long-lost knowledge, and caused such an exciting search for several years. This stream, which is now called the Gold Mine river, flows from the mountain of Croghan Kinshella, and joins the Ovoca near the Woodenbridge Hotel. On account of the abundance of gold in Wicklow in old times, the people of Leinster sometimes got the name of Laignig-an-óir (Lynee-an-ore), the 'Lagenians of the gold.'¹ But other parts of the country produced gold also, as, for instance, the district of O'Gonneloe, near Killaloe, and the neighbourhood of the Moyola river, in Derry.² There were gold districts also in Antrim, Tyrone, Dublin, Wexford, and Kildare.³ In accordance with all this, we have in the annals records which show that gold was everywhere within reach of the wealthy, and was used by them in personal decoration and in works of art.⁴

Near the village of Cullen, on the borders of Limerick and Tipperary, there is a bog which has been long celebrated for the quantities of manufactured gold found in it. During the last two centuries innumerable golden articles of various kinds have been dug up from the bottom of this bog, as well as many of the implements used by the old goldsmiths in their work, such as crucibles, bronze ladles, etc., from which it is probable, as O'Curry remarks, that this place was anciently—long before the bog was formed, and when the land was clothed in wood—inhabited by a race of goldsmiths, who carried on the manufacture there for generations. It may be added that the bog of Cullen is still proverbial all over Munster for its riches :—

And her wealth it far outshines
Cullen's bog or Silvermines.

The Wicklow gold-mines deserve more than a passing notice, as they were renowned in ancient times, and have been worked within the memory of our grandfathers, and we think the following account left on record by one

¹ O'Curry, *Manners and Customs*, etc., i. 5.

² Boate, *Natural History*, 69.

³ Wilde, *Catalogue*, p. 4, and note; and pp. 97-100; Kinahan. *Geology of Ireland*, c. xxi.

⁴ Joyce, *Social History of Ancient Ireland*, i. 554-556.

Weaver (official director of the mining operations set on foot there by the pre-Union Irish Government), will prove interesting :—

The discovery of native gold in Ballinvalley stream, at Croghan Kinshella, was at first kept secret, but, being divulged, almost the whole population of the immediate neighbourhood flocked to gather so rich a harvest, actually neglecting at the time the produce of their own fields. This happened about the autumn of the year 1796, when several hundreds of people might be seen daily assembled digging and searching for gold in the banks and bed of the stream. Considerable quantities were thus collected ; this being, as it subsequently proved, the most productive spot, and the populace remained in undisturbed possession of the place for nearly six weeks, when Government determined to commence active operations. . . . Regular stream works were soon established, and up to the unhappy time of the rebellion, in May 1798, when the works were destroyed, Government had been fully reimbursed its advances ; the produce of the undertaking having defrayed its own expenses and left a surplus in hand.¹

The total amount of gold gathered from this source within the last hundred years has been estimated at about £30,000. Some £10,000 were picked up from the stream by the peasants or other lucky individuals, nuggets of seven, nine, eighteen and even twenty-two ounces having been found. The latter nugget, if it were pure gold, would make nearly £93 at the British mint.

The use of silver seems also to have been familiar to the ancient Irish, and the native supply fairly abundant.

Our old legendary histories tell us that King Enna *Airghach*, who reigned about a century and a half after *Tigernmas*, was the first that made silver shields in Ireland, which he distributed among his chieftain friends . . . that they were made at a place called *Argetros* or Silverwood, situated at Rathbeag, on the Nore, in Kilkenny, which was said to derive its name from those silver shields. In several parts of the country there are mines of lead mixed with a considerable percentage of silver ; one, for instance, at Silvermines in Tipperary.¹

Readers of the ancient Irish legendary histories will remember the circumstantial account of the Battle of Moytura (A.M. 3303), in which Nuada, King of the Tuatha

¹ cf. Coffey's *Origins of Pre-historic Ornament in Ireland* and Kane's *Industrial Resources of Ireland*.

¹ Joyce, i. 557.

de Danann, lost his arm, which was replaced for him by a silver one, made by one of the artificers of his court, whence the name by which he was ever afterwards known, Nuada Airgead-lamh, or the Silver-handed.¹

The Irish word for silver, and indeed for money in general, is $\Delta\text{I}\text{P}\text{G}\text{E}\text{A}\text{D}$ or $\Delta\text{I}\text{P}\text{G}\text{I}\text{O}\text{D}$ (*arrigit*), which is apparently allied with the Latin *argentum*. Cormac, in his glossary, gives two native words for silver, *cim(b)* and *cerb*, both of which had become antiquated in the tenth century.

It is worthy of remark that the value of silver, compared with gold, seems to have been much higher in ancient Ireland than at the present day, owing to the former comparative abundance of gold and scarcity of silver. It is probable that the ancient Irish, like other nations, would become familiar with the use and manufacture of gold before they began to work silver, as gold is so frequently found in a native state, and can be picked up in the beds of streams without the trouble and expense of mining and smelting, while silver is generally found in composition with other metals, and its extraction is a somewhat complicated process.

We see [says Ridgeway²] from the story of St. Finnian that gold must have been worth only three times its weight in silver in Ireland in the earlier centuries of our era. For the price of a slave was an ounce of gold, whilst in the Brehon Laws it is three ounces of silver. It might be said that we cannot prove that this was the value of a slave in gold and silver at any one time, and that silver may have been much cheaper at an earlier date. When we recollect that silver has never existed in any quantity in Ireland, and that where it does exist it can only be obtained by systematic mining, a thing impossible in the eternal turmoil of Ireland, and also bear in mind that when Japan was opened to Europeans in this century gold was exchanged for three times its weight in silver, we need not think such a relation at all unlikely in ancient Ireland. The paucity of silver ornaments in the Royal Irish Academy [now National] Museum confirms this opinion.

The foregoing account of the use of the precious metals

¹ O'Curry, *Manuscript Materials*, 246.

² *Origin of Currency*, etc., App. C. (p. 399).

in things Irish, informs his readers that there were native gold-mines in Ireland, and that gold abounded there, but 'Even gold,' he says, 'of which they require large quantities, and which they desire so eagerly as to indicate their Spanish origin, is brought hither (from Spain) by merchants.'¹ 'Silver also appears to have been occasionally imported from Spain. In the house of Gerg there were drinking-bowls with rims ornamented with silver brought from Spain.'² Dr. Frazer³ suggested that the greater part of the Irish gold came from Spain or South Russia, or was plundered from Britain, upon which Hyde remarks: 'What an enormous pre-historic trade Ireland must have carried on, or what a powerful invader she must have been to come by such quantities of gold.' Frazer has since suggested⁴ that Roman gold coins (*aurei*), plundered from the Britons, were the source of Irish gold.

On the other hand, some important authorities are of opinion that the movement of the precious metals was the other way, and that there was a considerable export, or perhaps we should say re-export of gold, at least, if not silver, from Ireland. Professor Montelius⁵ refers much of the pre-historic gold found in northern countries to Ireland. Of certain gold ornaments, with decided Irish characteristics, discovered in Fünen, he writes: 'Gold ornaments like these have not been discovered elsewhere in Scandinavia, while a great number of similar ornaments have been found in the British Isles, especially in Ireland, whose wealth of gold in the Bronze Age is amazing.' And again: 'As certain of the gold objects found in Denmark have been introduced demonstrably from the British Islands, probably from Ireland, the thought is obvious—is not a great part of the other gold objects found in

¹ *Top. Hib.*

² Joyce, i. 557.

³ R.I.A., *Proceedings*, May 1896.

⁴ *Journal*, R.S.A.

⁵ 'Verbindungen zwischen Skandinavien und dem Westlichen Europa vor Christi Geburt,' in *Archiv. für Anthropologie*, vol. xix., quoted by Coffey, in *Origins*, etc., p. 63.

Southern Scandinavia also of Irish origin and of the Bronze Age there ? . . . for this island (Ireland) was, during the Bronze Age, one of the lands of Europe richest in gold.'

Thus [says MacGeoghegan ¹] it can be said that gold and silver were in general use in Ireland, even in the most remote ages of paganism. This abundance of wealth was increased, in the early periods of Christianity, by the riches the inhabitants gained from the frequent voyages they made into Britain and other countries. The immense treasures that the Normans plundered from the churches and monasteries of this country, as well as the annual tribute of an ounce of gold [per head] called *airgiúd-sroin*,² exacted from the natives by the barbarians during their dominion over them, furnish incontestable proofs of its wealth at that time.

The production and exportation of the precious metals from Ireland continued till much later times, as we learn from the work entitled *Libel of English Policie* (c. 1430), which, speaking of Irish exports, says, 'of silver and golde there is the oore,' which, it says, was raised from Irish mines and was rich and excellent.

Having seen that ancient Ireland was exceptionally rich in the precious metals, especially gold, and that the inhabitants were familiar with their use and manufacture, we may here already enquire if they used them as a medium of exchange, and discuss the much-disputed question as to whether the ancient Irish were acquainted with the use of coined money, and, if so, whether they had a system of their own.

In answering this question we shall first put before our readers the opinions of some older writers on the subject, not as approving of them, but in order that our readers may be able to draw their own conclusions.

It is not known, Simon ³ tells us, when money was first invented in Ireland, but it was in use long before the coming of the Danes or Norwegians.

¹ *History of Ireland*, pp. 20, 21.

² i.e., 'nose-money,' or 'nose-tax,' exacted by the Danes, as recorded in the *Cogadh Gaedhal re Gallaibh*. 'The Lochlonnaigh [Northmen],' says Keating, 'exacted an ounce of gold each year from every man in Ireland, or else the nose from his head' (*History of Ireland*, Book II. s. 18).

³ *Essay towards an Historical Account of Irish Coins*, Dublin, 1749.

It must have been the abundance of money and of the precious metals in Ireland that tempted the Northmen and Ostmen to invade the country, as money, owing to its value and portability, was what they chiefly sought. Indeed Saxo-Grammaticus,¹ the celebrated Danish ecclesiastic and historian, who began his great work, the *Gesta Danorum*, about the year 1185, tells us that the Danes, under Hacco and Starchatar, having invaded Ireland, killed a certain king, Huglatus,² and found in his treasury at Dublin such a vast quantity of money, 'that every man had as much as he could wish or desire; so as they needed not to fall out among themselves for the partition, since there was so much for each man's share as he could conveniently carry away.'

In the Appendix to Simon's *Essay* will be found engravings of half a dozen coins, which were found, according to Ware, in 1639, in large numbers, near Glendalough, Co. Wicklow, and were then so worn and disfigured by age and rust that Ware was unable to decipher their inscriptions. Simon also gives from Camden engravings of several old coins, of which Walker says: 'These seem to be of the ancient Irish kings, the only ones that I ever saw; the letters are very unusual and difficult to be read or understood,' but he attributes one to the Kings of Meath. Simon has also engravings of more than a dozen other coins which he had before him, but he remarks,

the letters are so defaced or so unusual that I am not able to find out what they are, nor what prince they belong to; and as these letters appear to have been mostly strokes like so many *IIIII*, etc., I presume that the inscriptions on these coins were written in that occult manner called *Ogham Craobh* . . . their rude and coarse make denotes them to be very ancient and that they were current long before the arrival of the English, and some of them, perhaps, before the Danes . . . the crosses represented on them shew that they were struck since Christianity was introduced into Ireland.

¹ *Hist. Dan.*, 1, vi., Hollingshed.

² Query, Aodh VII, surnamed Finn-Liath, d. A.D. 879.

Our author attributes, conjecturally, one of these coins to Brian Boruma, and another to 'one Donald, King of Monaghan.'

Lindsay,¹ on the other hand, while admitting that 'the intercourse which, at a very remote period, subsisted between Ireland, Phoenicia, Carthage, Spain, Britain and Gaul places it beyond doubt that money must have been known here many centuries before the arrival of the Danes,' adds, 'but that it was struck in those early ages by the Irish princes is a matter much more questionable,' all the more so, as, according to him, 'no Irish coins have as yet been discovered, which can, with any degree of probability, be assigned to a period earlier than the arrival of the Danes, whilst Greek, Roman and Carthaginian coins of a far more ancient era have been found in Ireland,' e.g. :

1. Gold coins of Valentinian and Theodosius are stated by Ledwich to have been found at New Grange, near Drogheda, in 1699.

2. Greek coins of the Kings of Macedon and Syria were found on the south-west coast of Ireland a few years before Lindsay wrote.

3. A large quantity of Roman coins were found on Fair Head, Antrim, in 1833 (see *Gentleman's Magazine*, February, 1834).

4. A coin, ascribed to Alexander the Great, but which Lindsay ascribes to the Isle of Thasos, was found with several others under the foundation of the north gateway of the Abbey of Ferns, Co. Wexford.

5. Several coins of the Emperor Hadrian were found with human skeletons in the year 1835 by workmen engaged in levelling a sandbank near the sea, in the parish of Bray, Co. Wicklow.

6. A large Roman brass coin of Gordian III, in the possession of Lindsay, was found in 1837 in the parish of Castlelyons, Co. Cork.

¹ *A View of the Coinage of Ireland, etc.*, p. 1.

On the whole, however, he considers that the quantity of classical coins found in Ireland is very small, and as he maintains that the Irish had no coined money of their own, he thinks that the defect was supplied by the rings of gold, silver and brass, which have been discovered in Ireland in such large quantities, and were used as a circulating medium :—

The vast quantity of ring money [he says] thus proved to have circulated from the earliest ages, down probably to the eleventh or twelfth century, will satisfactorily account for the fact that so little money of ancient date has been found in Ireland, and also render it probable that but little money, if any, was coined in Ireland before the period alluded to, viz., the arrival of the Danes.¹

Though he is loth to allow that any money was coined in Ireland before the arrival of the Danes, he admits that the native Irish princes coined after that date. One very ancient coin, ‘bearing the usual Irish head and the legend DYMN. ROEX. MNEGHI’ (the latter word is interpreted as Mnogin, i.e., Monaghan, by Simon, who gives a print of the coin in No. 30 of Plate II), he praises for the neatness of its workmanship, and assigns, conjecturally, either to Donall, King of Ireland (956–980), or Donad Claen, King of Leinster, who was defeated in 983 by Melachlin, High-King of Ireland. He is also disposed to assign to native Irish princes six coins—Nos. 16–21 of Simon’s first plate—but not to a pre-Danish period, and remarks, ‘it is, however, likely that many of the Irish princes coined money, particularly in the eleventh, twelfth and thirteenth centuries, and to them the coins of Norman type, as well as the Bracteates, are most likely to belong.’² In the year 1837 a large hoard of these Bracteates (i.e., coins of thin hammered metal, stamped on one side only) was dug up in the Co. Cork, which he assigns also to native Irish princes, but thinks they were copied from English coins, from William I or William II down to John, or perhaps Henry III, and gives as

the probable period of their mintage, the early part of the thirteenth

¹ *A View of the Coinage of Ireland, etc.*, p. 5.

² *Ibid.* p. 21.

century ; and as the Danes had then no power over or intercourse with Ireland, it is not likely that they were struck by that people, and still less by the English, who had a very different coinage of their own, and never appear to have struck Bracteate coins in their own country ; and we may therefore conclude that they are genuine and unquestionable specimens of the coins of the native Irish princes, and although a very poor description of coin, highly interesting, as forming a distinct and hitherto unknown class, in the annals of the coinage of Ireland.¹

Lindsay's reason for assigning these Bracteates to the native Irish is that they bear no resemblance to the types on Danish coins, but his contention that they are imitations of English coins of a period subsequent to the Norman Conquest will hardly bear examination. Petrie gives ² engravings of three Bracteates, formerly of the collection of the Dean of St. Patrick's, but now in that of the Royal Irish Academy (since transferred to the Dublin National Museum), two of which are given by Lindsay (Plate IV), but he fails to find any such 'resemblance between these or any other Irish Bracteates and Anglo-Norman prototypes' as would authorize Lindsay's contention. It would be strange if among a large variety of types consisting of crosses, with smaller ornaments in the angles, a few were not found to bear some distant and probably purely accidental resemblance to types on the reverse of Anglo-Norman coins, but it is too much to argue therefrom, as Lindsay does, that all Irish Bracteates, even those which do not bear such accidental and probably fanciful resemblance, must be copied from English models and be contemporaneous with their prototypes. Among the coins in Lindsay's illustrations there is one Bracteate of what may be considered a purely Irish type, and quite unlike any English type, as Lindsay seems to confess by his silence, and he himself acknowledges of another Bracteate that he has not found any similar type except on the coins of Offa (757-796) and Coenwulf,³ both powerful Mercian kings. It is interesting to note that Petrie also considers that

¹ *A View of the Coinage of Ireland*, etc., pp. 22, 24, 135.

² *Round Towers*, p. 224.

³ Cenwulf, King of Mercia, 796, *d.* 819 or 822 (*Anglo-Saxon Chron.*).

the Bracteates found in the Round Tower of Kildare, of which we shall speak in the following paper, 'bear the greatest resemblance, in two instances at least, to coins of Eadwald and the Mercian kings Offa and Coenwulf,' and he considers the pieces to be of that period, i.e., the eighth century. He gives engravings¹ of the Saxon coins, with which the reader may compare those of the Kildare Bracteates² and judge for himself whether the resemblance is real or fanciful. In any case the concurrence of these two authorities, Lindsay and Petrie, in a belief that some of the Bracteates found in Ireland bear a resemblance to Anglo-Saxon coins of the eighth century seems to the present writer to bear out a theory of his concerning a certain Irish influence on Saxon coins and coin-denominations which he will unfold in its proper place.

So far Simon and Lindsay, but Irish archaeology and numismatics have made considerable progress since their days, especially through the learned researches of men such as Petrie, O'Donovan, and, above all, of O'Curry. Moreover, by the translation and publication of the Brehon Laws, a task rendered possible by the learned and unselfish labours of O'Curry, much light has been shed upon the subject, and much interesting matter is to be found also in the Rolls Series, all of which sources were practically unknown to Simon, who wrote his otherwise valuable and scholarly work in the obscurity of the eighteenth century.³ As he admits the existence of a native Irish coinage long before the coming of the Danes he does not need a reply. Neither need we make a formal reply to Lindsay's contentions here, as their refutation will follow as a matter of course later on.

And here we may at once remark that the question does not affect the repute of ancient Ireland for civilization.

It is true [says Dr. Hyde, erroneously, as we maintain] that the

¹ *Round Towers*, p. 225.

² *Ibid.* p. 207.

³ It still remains the best and most complete monetary history of Ireland so far attempted.

Irish Celts, despite their mineral wealth, never minted coin, a want which has been adduced to prove a lack of civilization on their part. But, as Mr. Coffey points out, coinage is a comparatively late invention; the Egyptians, for all their civilization, never possessed a native coinage, and even such ancient trading cities as Carthage and Gades did not strike coins until a late period.

‘A little reflection,’ says Ridgeway, ‘shows us that it has been quite possible for peoples to attain a high degree of civilization without feeling any need of what are properly termed coins’; and the absence of a coinage in the strict sense does not by any means necessarily imply the total absence of a currency system.

PATRICK NOLAN, O.S.B.

[*To be continued.*]

ST. PETER'S PATRIMONY IN SICILY

BY REV. E. F. SUTCLIFFE, S.J.

E. Spearing : *The Patrimony of the Roman Church in the Time of Gregory the Great* (Cambridge : at the Univ. Press, 1918) ; Gregorii I, Papae Reg. Epistolarum, ed. P. Ewald and L. M. Hartmann (in *Mon. Germ. Hist.*, 1891-9) ; F. H. Dudden : *Gregory the Great*, 1905 ; H. Grisar, S.J. : 'Ein Rundgang durch die Patrimonien des heiligen Stuhles um das Jahr 600,' also 'Verwaltung und Haushalt der papstlichen Patrimonien um das Jahr 600' (in *Zeitschrift für Kath. Theol.*, 1877) ; P. Fabre : 'Les Colons de l'Église Romaine au VI^e Siècle' (in *Rev. d'Hist. et de Litt. Relig.*, 1896) ; Dom Denis de Sainte Marthe, O.S.B. : *Histoire de S. Grégoire le Grand*, 1697.

THE little book which heads the above list was intended by its author as part of a larger study of the Patrimony of Peter, from its first beginnings to the end of the sixth century A.D. ; but now that his name has been added to the roll of those scholars whose valuable lives have been sacrificed in the world war it has rightly been thought well to publish this part of the projected work as it was left nearly ready for the press and forms in itself a complete whole. This specimen shows the useful work Mr. Spearing might have done for the investigation of historical truth, had his life fallen in more tranquil times ; and it is a useful addition to English historical literature in that it treats of a subject which, despite its importance, has been strangely neglected by English historians. The bibliography given above might be lengthened, but not, I think, by the mention of any work in English. And therefore, though Lieut. Spearing does not claim to make any considerable addition to knowledge, he has done good service in presenting to the public a study of a vast and important organization, the history of which is full of interest as laying bare the foundations on which rose the temporal sovereignty of the Papacy, providing a connecting link between the ancient and medieval worlds, and displaying an efficient system of

poor relief, which is certainly not excelled by those of more recent times. The finishing touches had not been given to the manuscript when Mr. Spearing joined the army in August, 1914, and if there remain some blemishes in the work it must be remembered that they would doubtless have been eliminated on revision.

The Roman Church was early in a position of comparative affluence and able to send help to the relief of other Churches in different parts of the world. Dionysius, Bishop of Corinth, in a letter¹ addressed to the members of the Roman Church in the time of Pope Soter, about the middle of the second century, says that from the beginning it has been their custom to confer benefits on all the brethren, and to supply the means of subsistence to Churches in different cities, and to assist Christians condemned to the mines; and Pope Soter has even surpassed his predecessors in the practice of this traditional charity. A century later another Dionysius, Bishop of Alexandria, in an epistle to Pope St. Stephen, mentions the relief sent by that Pontiff to Syria and Arabia.² And Eusebius remarks that this practice of charity by the Romans was kept in vigour up to the persecution of his own day.³ Although the funds utilized for this purpose were obtained by subscription, none the less clear evidence is here afforded of the comparative wealth of the Roman Church. In the troubled times preceding the conversion of Constantine the property of the Church was always in jeopardy, and secrecy was imperative. A hint, however, is given of considerable possessions in Constantine's decree⁴ restoring to the Church houses, lands, gardens and whatever other property had been wrested from it. Whatever property the Church possessed before the year 300, it naturally increased largely and rapidly once the government of the Empire was in the hands of one of her sons. Constantine himself made

¹ Part of this is quoted by Eusebius, *H.E.*, iv. 23.

² *Ibid.* vii. 5.

³ *Ibid.* iv. 32.

⁴ *Ibid.*, *De Vit. Const.*, ii. 39.

generous gifts to the Church,¹ and his example would naturally be followed by the wealthy. St. Jerome, writing in the year 390, laments the increased wealth and diminished virtue of the Church since the accession of Christian Emperors.²

But still another hundred years have to pass before, in the pontificate of Pope Gelasius (*ob.* 496), references to the patrimony become at all frequent. Then is revealed an organized system of Church possessions, managed in very much the same way as it was at the close of the sixth century under St. Gregory the Great, to whose correspondence we are chiefly indebted for information about the patrimony of St. Peter.

In his time the Church of Rome owned lands not only in Italy and the three great islands adjacent, Sicily, Sardinia, and Corsica, but also in Gaul, Dalmatia, Illyria, and Africa. The chief estates were those of Italy and Sicily, and in the former country the most important patrimony was that of Campania. The properties in Gaul,³ Dalmatia,⁴ and Illyria⁵ were small and of little value. The actual extent of these estates it is impossible to estimate with any plausibility. None the less Scharff has computed (if that word can be used without connoting adequate data for calculation) that the patrimony of St. Peter may be compared in area to the Duchy of Nassau, which comprises 1,830 square miles. In the same way an attempt to name the sum of the annual revenue is little more than guesswork, though here we have one definite

¹ Eusebius, *De Vit. Const.*, i. 42.

² *Vita Malchi Monachi Captivi*, n. 1. Ammianus Marcellinus about the same time speaks of the splendour and wealth of the Bishops of Rome (*lib.* xxvii. 3). The remark of the pagan Praetextatus to Pope Damasus is well known: 'Make me Bishop of Rome, and I will at once become a Christian' (*St. Jerome, Lib. c. Joan. Hierosol.*, n. 8). This Praetextatus was a man of wealth and position, and died Consul designate.

³ Greg., *Reg.* vi. 6, 'Patrimonium.'

⁴ *Ibid.* iii. 22, 'Patrimonium nostrum,' and ii. 23, 'Exiguum patrimonium.'

⁵ There is no mention in Gregory's letters of the patrimony here, and it cannot have been a source of much revenue, owing to the incursions of the Slavs and Avars (*Greg., Epp.* i. 43).

fact, at least.¹ When Leo the Isaurian confiscated the papal estates in Sicily and Calabria to avenge himself on the Pope for resisting his iconoclastic decrees, the annual revenues from these patrimonies equalled three and a half talents of gold. That is equivalent to 25,200 solidi; and following Father Grisar in estimating the solidus at about 15½ francs, we reach a total of 390,600 francs as the annual revenue from the estates of Sicily and Calabria. Moreover, this calculation takes no account of the fact that the purchasing power of money was far greater then than it is to-day. Mr. Dudden, while recognizing the insufficiency of the data, thinks that it is at least quite certain that the Roman Church drew from its land 'an annual revenue amounting to hundreds of thousands of pounds.'

There were in all twenty-three different patrimonies, the most extensive and lucrative of which were in Sicily, and to these latter we shall confine the present essay, both on account of the magnitude of the subject and because it is in regard to them that our information is fullest. 'The relative importance of the Sicilian as compared with the other patrimonies may be estimated by the fact that the letters written by Gregory to the rectors of the Sicilian patrimony exceed in number the total of those written by him to the rectors of all the other patrimonies.'² The Sicilian estates were grouped in two patrimonies, called after Syracuse and Palermo, the two chief centres of administration. In September, 590, these were both entrusted to the care of Peter the Subdeacon, the first rector appointed by Gregory to Sicily. To say that when Peter was sent as papal representative to Sicily he was also given the rectorship of the papal patrimony is more correct than to speak of his being appointed rector of the patrimony and then mentioning various ecclesiastical duties as being entrusted to him as rector.³ The first letter in Gregory's register is

¹ Theophanes, *Chronographia*; Migne, *P.G.*, 108, 828.

² Spearing, p. 7. No doubt this would still be true if all Gregory's letters were preserved. On Gregory's missing letters, see Grisar, *loc. cit.*, p. 335.

³ Mr. Spearing does not bring out this fact, that Peter was not only, or even primarily, rector of the patrimony, but also papal legate in Sicily.

that to the Episcopate of Sicily, announcing that, like his predecessors, he thought it well 'ut . . . uni eidemque personae omnia committamus, et ubi nos praesentes esse non possumus, nostra per eum cui praecipimus repraesentetur auctoritas. Quamobrem Petro, subdiacono sedis nostrae, intra provinciam Siciliam vices nostras, Deo auxiliante, commisimus. Nec enim de eius actibus dubitare possumus, cui, Deo auxiliante, totum nostrae ecclesiae noscitur patrimonium commisisse.'¹ St. Gregory then proceeds to instruct the Bishops to hold an annual council ('semel per annum, episcopale concilium'), in order to regulate with the subdeacon Peter any matters that affect the interests of the province and its churches, the relief of the poor and the oppressed, and the correction of abuses. In January 591, Peter received directions from the Pope to take measures for the appointment of pastors in the cities which had been deprived of their shepherds through the *lapsus* of priests.² The new pastors were to be chosen from the local clergy or from the monasteries, if suitable candidates are to be found. Two months later, in March, Gregory reminds his representative of the charge laid on him to watch carefully that the Bishops do not meddle in non-ecclesiastical suits ('in causis secularibus'), unless compelled in order to defend the poor.³ He is to arrange with the Bishops the date of their visit to Rome.⁴ Certain monks who had been dispersed by an inroad of the barbarians and were still wandering about Sicily, free from the control of any authority, he is to collect with care and place in the monastery of St. Theodore.⁵

In 588, three years before Peter's appointment to Sicily, the subdeacons of the island had been forbidden to live with their wives. To enforce this prohibition on men

¹ Greg., Reg. i. 1.

² Ibid. i. 18. This passage is difficult, but Gregory seems to refer to the appointment of Bishops.

³ Ibid. i. 39a.

⁴ Ibid. ; also i. 70.

⁵ Ibid. i. 39.

who had never made a promise of celibacy Gregory thought unduly harsh. Accordingly, he directs that those who are not willing to leave their wives are not to be compelled to do so, though they must not be promoted to the service of the altar, but the Bishops are to be warned not to raise to the subdiaconate for the future any who do not promise to live in chastity.¹ These examples give some idea of the manifold ecclesiastical duties that fell to the papal representative in addition to the care of the patrimony, and also of the importance and authority of his position. There was no necessary connexion between the offices of rector and papal legate. Indeed, in the October of the next year, 591, Maximian, Bishop of Syracuse, was entrusted by the Pope with this office of papal legate.² No doubt, St. Gregory was already intending to recall Peter to more important work at Rome, which he actually did nine months later, July 592.³

In the appointment to such a trust a certain formal solemnity was naturally observed. Authority over the patrimony was entrusted to Peter, as the Pope bids him be mindful, 'before the most sacred body of the blessed Apostle Peter,' and at the same time the new rector bound himself by oath to be faithful to his duties.⁴ Letters of appointment were then received,⁵ and a register of the property comprised in the patrimony.⁶ Letters were sent to the Bishops and chief men of the country acquainting them with the new nomination and soliciting their favour

¹ Greg. Reg., i. 42.

² Ibid. ii. 8: 'te . . . vice sedis apostolicæ ministrare decernimus ut quisquis illic religionis habitu censetur, fraternitati tuæ ex nostra auctoritate subiaceat.'

³ Ibid. ii. 38. Possibly Pope Gregory recognized that the task Peter had taken in hand was too great for a single official. For though Cyprian, who followed as rector in 593 and retained the post till 598, had the administrative charge of the entire papal estates in the island, yet even this was considered too heavy a burden for one man, and on his retirement he was succeeded by Fantinus as rector of the patrimony of Palermo and by Romanus at Syracuse.

⁴ Ibid. i. 70; xiii. 37.

⁵ See the letter of appointment given to the defensor Vincomalus, *ibid.* v. 26.

⁶ cf. *ibid.* xiii. 14.

and good-will. Notification was also sent to the tenants of the estates concerned. For example, this is the tenor of Gregory's letter to the *coloni* and *familia* in the territory of Syracuse and Catana on the appointment of Romanus :

We desire to inform you that we have determined to entrust you to the care of our Defensor, and therefore we enjoin on you to obey without demur whatever directions he may deem expedient for the benefit of the Church. We have given him authority severely to punish those who are disobedient or contumacious. And we have enjoined on him promptly and energetically to recover for the Church any slaves who have run away and any property that has been wrongfully occupied. You are to know that he has been warned, on his peril, that you are not to presume on any pretext to seize or lay violent hands on the property of others.¹

As the Pope was to keep in constant and close touch with the rector during his term of office, with directions on any and every kind of business, with a detail which is amazing in one on whom devolved the government of the whole Church, so at the departure of his representative he gives him a *capitulare* or schedule of instructions. In a letter to Peter Gregory reminds him that a single reading of this document will not suffice.² On the rector, under the Pope, devolved the entire management of the estates. He was responsible for the collecting of the rents, keeping the accounts, managing the estates to the best advantage, protecting them from encroachments, guarding the rights of the Church to its *coloni* and slaves, defending its tenants from oppression and exaction, and assisting the poor. For long Sicily had been the granary of Rome, and the corn supplies had passed largely into the hands of the Pope. Consequently, one of the rector's chief duties was to secure an adequate stock for shipment to Rome.³ The following directions sent by St. Gregory to Peter, in July 592, are an admirable example of the close and detailed attention which the great Pontiff found it possible to bestow even on the management of his estates. Cows that are barren from

¹ Greg., Reg. ix. 30.

² Ibid. i. 39a, 'assidue relegendum est.'

³ Ibid. i. 2; i. 42; i. 70: 'tantum hic parva nativitas fuit, ut, nisi auxiliante Deo de Sicilia frumenta congregentur, fames vehementer imminet.'

age and oxen (*boves masculi*) that appear useless are to be sold, that what money they are worth may be put to good use. The herds of mares that have proved of no profit are to be disposed of, and only four hundred of the younger ones are to be kept for breeding, and these are to be distributed among the tenants that they may produce an annual profit, 'for it is very hard that we should pay the herdsmen sixty solidi, and not receive sixty denarii from the herds.' All except the four hundred must be turned into money; and the herdsmen are to be distributed on the different estates to help in the cultivation of the land.¹

Gregory's letters are, in general, terse and businesslike, and free from the personal touch. He and Peter, however, had been friends from youth, and in his correspondence with him the Pope occasionally touches a playful note. In the letter just quoted, St. Gregory mentions his difficulties in a certain delicate negotiation, and states his inability to come to a decision; but if Peter in his little bit of a body ('in parvo corpusculo') has more wisdom than Gregory in his whole frame, he is to arrange matters for the best. The Pope goes on to twit him for the way in which he has fulfilled a commission: 'You have sent us one wretched hack and five splendid donkeys. I cannot ride the hack—it is too wretched, and I cannot ride the good animals, because they are donkeys. We beg you, if you wish to please us, to bring with you something respectable.' On another occasion Peter had been directed to send back a sum of money to Gregory's brother. This he had neglected to do, and so the Pope writes to him: 'You have consigned the matter to oblivion, just as if you had been told something by the most insignificant of your slaves. And now, let not Your Experience, but Your Negligence, take care to attend to this matter.'²

To carry out the multifarious and important duties of his charge, the rector required a large staff. Of these we

¹ Greg., Reg. ii. 38.

² Ibid. i. 42.

have not much information. The officials required would be clerks to keep the accounts, carry on the correspondence, and higher administrative officials at headquarters, as well as stewards or agents in charge of the different parts of the estates. For the whole of each patrimony was composed of different estates or *massae*, as they were called, and these comprised a number of *fundi* or farms. The highest rank under the rector was held by the defensors, but it is difficult, or rather impossible, to define the division of the work between them and the rector, for of their office and station, as of many points in connexion with the patrimony, our information is too scanty and too haphazard to allow of a systematic reconstruction of the organization in which they worked. Sometimes they held office under a rector, sometimes they had the independent charge of a patrimony.¹ In the time of Peter there seem to have been a number of defensors in Sicily, for certain impostors passed themselves off as such, and successfully demanded help from the Bishops on their journeys, which would hardly have been possible if there were known to be only one or two in the island; and St. Gregory directs that in future the Bishops are not to give aid or allow any burden to be imposed on them, even by genuine defensors of the Apostolic See, unless they are provided with letters patent from the Pope himself, or from the rector of the patrimony. And unless they can show such authorization, they are to travel at their own expense, as, the Pope hints, they are travelling for their own concerns.² The case of these impostors incidentally shows the importance and authority of the defensors; and if they could successfully fleece even the Bishops, they are likely to have been in a position to exact their unjust toll with greater impunity and licence from humbler folk. But this abuse died hard, for in a later letter to the defensor Romanus Gregory mentions certain *tonsurati* who have arrogated to themselves the title of defensor. He instructs him to stop this abuse,

¹ Greg., Reg. i. 42; i. 68; ix. 29.

² Ibid. i. 68.

and expresses his willingness to grant the diploma of defensor to such as Romanus shall recommend for their fidelity and energy in working for the interests of the Church.¹ One of these impostors, who is reported to have refused obedience to Bishop John is to be exiled, if the charge is found to be correct.

The *actores* or *actionarii* formed another class of subordinate officials. St. Gregory writes to Peter: 'Si vero de laicis Deum timentes inveneris, ut tonsorari debeant et actionarii sub rectore fieri, omnino libenter fero. Quibus necesse est ut etiam epistolae transmittantur.'² This passage shows that they required letters of appointment, and worked under the authority of the rector. The occasional mention of them in the letters suggests that they had the immediate oversight and guardianship of ecclesiastical property. They seem to have been zealous in their

¹ Greg., Reg. ix. 22: 'Pervenit ad nos tonsuratos in Sicilia prava sibi praesumptione defensorium sumere.' In this passage (in the edition in Migne, ix. 62) the Benedictine editors read *tonsuratores*, and follow Alteserra in suggesting that this name was given to those who had immediate control over the *coloni* and *conductores* of the Roman Church, on the ground that these latter (the *coloni* and *conductores*) were tonsured as a sign of subjection after the manner of the Romans. That the workers on Church lands, presumably the slaves and serfs bound to the soil, had their hair cut short seems clear from a letter of Pelagius I to Bishop Julianus, written between 555 and 560: 'De rusticis qui possunt conductores vel coloni esse, si capillam relaxaveris nulla erit ratio, quae me circa te placare praevaleat' (Jaffé, *Reg. Pont. Rom.*, 956, 2nd ed., 1885). The short hair of the serfs was a survival of the Roman practice of cropping the hair of slaves. The suggestion followed by the Benedictine editors rests on the office implied by the name *tonsuratores*; and if there is no such title, their theory falls to the ground. Now, the Benedictine edition gives no variants. Hartmann, in his scholarly and painstaking edition, does not mention *tonsuratores* as found in any MS., though *tonsorator* is. This is rightly emended to *tonsuratos*. It is easy to see how *tonsuratos* could be corrupted to *tonsurator*, and that again, obviously requiring correction, to *tonsuratores*. But if *tonsuratores* had been the original reading, the process by which it would become *tonsuratos* is not so obvious. Moreover, the reading *tonsuratores* necessitates the further correction *sumerent*, for which again there is no authority in the codices. Grisar inclines to this view (loc. cit., p. 535). He wrote, however, before the text of the letters had been reconstructed by the careful collation of MSS.; and had only Migne's text before him, where no hint is given that *tonsuratores* is anything but a certain reading. Du Cange quotes no other passage for this word and he explains its meaning as 'exactores quasi tonsores plebis.'

² Greg., Reg. ii. 38.

prosecution of the Church's interests. At any rate, almost every time Gregory had occasion to mention them, it is on account of their excessive zeal in claiming for the Church rights in land¹ or men² which were at best highly disputable. They had under their control men whom they could appoint to various tasks. For instance, Gregory asks Arogis to order his *actionarii* to send men with oxen to assist the Subdeacon Savinus to cart wood down to the sea for transhipment.³

Notaries or chartularies⁴ form the last class of officials whom we have to notice. They often occur in Gregory's letters, some as working for the Holy See, some as belonging to the Churches of Milan, Ravenna, and Palermo. Notaries are also mentioned in the service of the patrimonies.⁵ They were employed in carrying on correspondence,⁶ drafting deeds of gift,⁷ in fact, clerical work of all kinds. For example, Gregory used notaries to take down his homilies as they were delivered; and it was the text thus obtained of his Homilies on Ezechiel that he revised eight years later and circulated among those who wished to possess it.⁸ When a certain Cosmas was unable to pay his debts, the Pope sent the defensor Fantinus, through the latter's notary, the sum of sixty solidi, to compound with the man's creditors.⁹ That the notary was a person of consequence is shown by the fact that at least eight notaries were employed by Gregory as rectors during his pontificate.¹⁰

¹ Greg. Reg. i. 9; i. 71; ix. 42. This last passage shows the identity *actionarii* and *actores*.

² Ibid. i. 53; ix. 192.

³ Ibid. ix. 126.

⁴ That these are different names for the same officials is shown by the use of either indifferently. Thus St. Gregory, in eight letters, calls a certain Hilary a chartulary, and in ten others a notary. See Migne, *P.L.*, 77, 531 note.

⁵ Ibid. iv. 43; prob. i. 68.

⁶ Ibid. vii. 42: 'Castorius, notarius ac responsalis noster.'

⁷ Ibid. ix. 98; Ep. in App. i. p. 437.

⁸ Ibid. xii. 16a. At the consecration of a Bishop, the *epistola confirmationis* was drawn up by a notary, and for this he was forbidden to demand a fee (v. 57a).

⁹ Ibid. ix. 98.

¹⁰ See Spearing, p. 36, n. 5. To the list there given may be added the case of Adrian, Reg. xiii. 25.

Such, briefly, were the different officials engaged in the management of the patrimony. Whether the Church kept any of its estates in its own hands it is impossible to say, but at least a large part was rented to tenants or *conductores*.¹ The lease of the land carried with it the *coloni* or serfs, who were bound to the soil. These *coloni* held a position midway between freemen and slaves. They were personally free and owned property of their own, but were obliged to remain on the estate which had a right to their services. Gregory's letters contain several references to this obligation. Even the *coloni* on the estates of Jews, who were forbidden to own Christian slaves, were directed by him to remain at the cultivation of the land in the service of their masters and to pay them the customary *pensio*, or annual payment, from the produce of the land.² Gregory writes to the defensor Romanus : ' In qua re etiam et tuam omnino necesse est experientiam esse sollicitam atque eos terreri, ut qualibet occasione de possessione, cui oriundo subjecti sunt, exire non debeant. Nam si quis eorum exinde, quod non credimus, exire praesumpserit, certum illi sit, quia noster nunquam concessus aderit, ut foris de massa, in qua nati sunt, aut habitare aut debeant sociari, sed super scripta terra eorum.' And to show the importance he attaches to the rights of the Church to the services of its *coloni*, Gregory concludes his epistle with the following threat : ' Atque tunc sciatis vos non leve periculum sustinere, si vobis negligentibus quisquam ipsorum quicquam de his quae prohibuimus facere qualibet sorte temptaverit.'³ As a natural result of the law forbidding

¹ The word *conductor* is used with the following meanings. Firstly, in its proper sense of one who held land by *locatio*, that is, by lease for a term of years in return for an agreed rent. Secondly, as equivalent to *emphiteuta*, one who held land in *emphiteusis*, that is, strictly, in perpetuity, though, by a law of Justinian, the Church could not lease lands to private persons for more than three successive lives. The word *emphiteuta* does not occur in Gregory's letters. Thirdly, of persons who were not tenants, but bailiffs, and managed the land on behalf of their masters. See Spearing, loc. cit., p. 46 sqq.; Hunter, *Roman Law*, 2nd ed., pp. 426, 505-7.

² Greg., Reg. iv. 21.

³ Ibid. Reg. ix. 128.

those *glebae adscripti* to leave their massa, *coloni* were not allowed to marry outside it. In the letter just quoted, Gregory insists that even a certain Peter, whom he had made a defensor in spite of his belonging by birth to an estate of the Church, should on no pretext presume to marry his sons outside the massa on which they were born. Parenthetically this letter affords clear evidence that the defensors were of different grades, for the defensor Peter was subject to the authority of the defensor Romanus. The *coloni* were obliged to make an annual payment to the Church from the produce of the land they cultivated. This was collected by the *conductores*, and by them paid to the officials of the patrimony.¹

The position of conductor was one much desired, and so many applications were made for the lease of Church lands that Gregory was able to choose those applicants whom he considered most desirable.² Now they had to pay rent for their lease, and at the same time had the trouble and responsibility of looking after the *coloni*.³ It is not clear what were the advantages which rendered their position desirable. Mr. Spearing's tentative explanation, briefly summarized, is as follows: 'On each estate there would be, in addition to the holdings of the *coloni*, a large farm or demesne, attached to the dwelling of the conductor, and worked by him for his own profit. The larger part of the work of this farm would be performed by slaves, but the *coloni* would have to give assistance at such times as harvest, and perhaps on one day a week throughout the year.'⁴

Besides the *coloni* every estate possessed its slaves. The well-known story of Gregory's meeting with the English slaves is a familiar reminder of the persistence of slavery

¹ Greg., Reg. v. 31. In ii. 38, St. Gregory directs that if any of the numerous Jews on the Church estates wished to become Christians their *pensio* was to be lowered, that others might be moved by the same good desire.

² Ibid. i. 70; ix. 78.

³ Ibid. v. 31.

⁴ See Spearing, loc. cit., pp. 74-6. He writes: 'The personal relations of the *coloni* to the conductors on whose farms they were situated, are far from clear, as Grisar admits, and no writer, so far as I am aware, has attempted to elucidate it.'

at this time. Christianity found the institution in existence and was obliged to tolerate it, as not being intrinsically evil, however undesirable and reprobate. Even in the year 600 A.D., as Grisar puts it, in view of the intimate connexion of slavery with the social system of the day, the Church was not in a position to banish it from the Christian world, and it would not have been prudent to make the attempt. At the same time the Church did much to mitigate the lot of slaves, and from its earliest years recognized their right to full participation in all the privileges of Christianity. In the preface to a deed of manumission, by which he freed two slaves of the Roman Church, Gregory asserts in the clearest language the truth that nature made all men free; and in the mouth of Gregory 'nature' can mean nothing but God. These are his words:—

As our Redeemer, the creator of every creature, in His mercy willed to assume human nature, to the end that the grace of His divinity might loose the bonds of slavery by which we were held captive, and might restore us to pristine liberty, it is a righteous act, if men, whom from the beginning nature brought forth free, and the law of nations has subjected to the yoke of slavery, are restored by the benefit of enfranchisement to the freedom in which they were born.¹

Slaves were admitted to the ranks of the clergy, a fact which of itself shows how far altered was the standing of slaves in Christian times from that endured in paganism. But so many wished to win freedom from the dominion of men by giving themselves to the service of God that it became necessary to order that candidates from slavery were first to undergo a period of probation in lay dress before being admitted to the monastic habit. Then, if their conduct proved irreprehensible, after the intervals prescribed by the sacred canons, they could be promoted to any ecclesiastical office, provided they had not been guilty of any crime which in the Old Law was punished by death.²

¹ Greg., Reg. vi. 12.

² *St. Greg. Magn. Vit.*, auct. Joan. Diac., ii. 16 (Migne, *P.L.*, 75, 93). It is interesting to recall that Gregory ordered Candidus on his assuming the government of the small Gallic patrimony to spend the money received on

Gregory did much to improve the lot of the Church's *coloni*, particularly by putting a stop to unjust exactions, but on this point, as on most others in this article, it is only possible to touch shortly. The long forty-second letter of the first book, addressed to Peter, the Subdeacon of Sicily, is taken up almost entirely with directions on this matter. The risks of transit by sea to Rome had formerly to be borne by the *coloni*. In future loss by shipwreck is to be borne by the Church; but care must be taken to ship the corn before the dangerous season sets in. In future, corn is to be bought from the *coloni* to the amount agreed upon (though how this *instituta summa* was arrived at we are not told), at the current price, no matter whether the season be good or bad. According to the legal measure the *modius* contained sixteen *sextarii*, but the custom had grown up of exacting a larger quantity to the *modius*, presumably on the principle of allowing for short measure. The Pope strictly enjoins that more than eighteen *sextarii* to the *modius* was never to be exacted from the *coloni*.¹ This abuse in no way benefited the Church: it was solely to the profit of the *conductores*. How flagrant this extortion could be, and how difficult to stop, is seen from a letter of Gregory's written twelve years later, in 603, in which he mentions that *coloni* of the Church had been obliged to give twenty-five *sextarii* to the *modius*, an exaction of thirty-three per cent. over the legal measure.² By another method of extortion, on certain estates of the Church, seventy-three and a half *solidi* were reckoned to

clothes for the poor and in the purchase of English boys of from seventeen to eighteen years. As they would be pagans, he is to send a priest with them to Rome, that he may baptize any in danger of death, should sickness break out on the journey (Greg., Reg. vi. 10). These youths were to be put into monasteries, and no doubt in good time return to England to aid in the conversion of their fellow-countrymen. For further information on the Church's relations to slavery, I refer the reader to Mr. Spearing's admirable treatment, loc. cit. pp. 79-89.

¹ The small amount that could be demanded besides was not, as Mr. Spearing says, 'for the food of the sailors,' but to cover the loss that occurred in lading and unlading ('quod minui ipsi in navibus adtestantur').

² Greg., Reg. xiii. 37.

the libra, instead of the legal seventy-two. But, as this was an old-established custom and had almost passed into a right, Gregory ordered that the pensio or annual payment, which the *coloni* were obliged to make, was to be raised somewhat by the rector to cover the extra sum that had been exacted, as well as certain other small charges. For the future the *coloni* were to pay this raised pensio, but to be free from all other added charges or exactions. And, lest these additional charges which he had embodied in the capital payment should be again imposed after his death, in which case the lot of the *coloni* would have been worse than before, as they would have had their pensio raised as well as be compelled to meet additional burdens, Gregory orders that each *colonus* is to receive a document certifying the sum he was obliged to pay and freeing him from any further exaction. Finally, as another example of Gregory's desire to stop all injustice and to ease the lot of the Church's *familia*, may be mentioned his orders to break all false weights and substitute new ones.

The Pope's love of justice comes out again and again in his correspondence. He will not have the purse of the Church enriched by base gain. Various persons in Sicily complained that before Gregory's pontificate, their lands had been wrongfully encroached on, their slaves taken from them, their moveable property seized by violence and without a judicial verdict. He warns the Subdeacon Peter to be mindful of the majesty of the Judge to come, and to restore whatever has been sinfully acquired, for the profit Gregory seeks is the reward of merit rather than temporal riches.¹ He looks upon the patrimony of the Church as the property of the poor, and frequently gives it the name of *res pauperum*.² His acts of charity are accordingly without number. In Mr. Dudden's words: 'A complete

¹ Greg., Reg. i. 39a. Again, in i. 42: 'Terribilem iudicem venientem considera, et de adventu illius nunc tua consideratio contremescat, ne tunc sine causa iam timeat, cum coram illo caelum et terra tremuerit.'

² Ibid. iii. 55; vi. 53: 'res Sancti Petri et pauperum'; xiii. 22; xiii. 23; 'nos . . . dispensatoris locum in rebus . . . pauperum tenemus.'

list of all Gregory's charities and benefactions would fill a moderate-sized volume.' Indeed, so great was his liberality that he was even said to have depleted the treasury of the Church.¹ 'This excessive liberality, however, must be ascribed not to any carelessness or extravagance on Gregory's part, but to his view of his duty as administrator of the property of the poor.'²

In conclusion, though I am afraid the fact is but inadequately shown in the preceding pages, Gregory's claim to the title of Great is most strongly supported by the happy combination of justice and kindness, of painstaking devotedness, and shrewd business ability with which he administered 'the property of St. Peter and the Poor.'

E. F. SUTCLIFFE, S.J.

¹ *St. Greg. Magn. Vit.*, auct. Joan. Diac., iv. 69.

² Dudden, loc. cit., i. 320.

ANTICHRIST IN SACRED SCRIPTURE AND TRADITION

BY REV. P. P. McKENNA, O.P.

WHEN the curse was pronounced against the serpent after the fall of our First Parents, a war began between the devil and the Seed of the Woman. The Seed of the Woman is Christ with whom are associated the members of His Mystical Body. The Seed of the serpent is the mystery of iniquity, which has continued to work from the moment in which the devil succeeded in introducing sin into the world. The two standards—that of Christ and that of Satan—were unfurled from the beginning; for, as the efficacy of Christ's passion and death was retroactive, so the forces let loose by the devil against Him began to operate immediately after Adam's sin.

The great adversary of Christ is the Antichrist of the prophet Daniel, of St. John, and of St. Paul. As this enemy of God finds a place in eschatological portions of both the Old and the New Testaments, it is not surprising to find his types in the different adversaries of the Messiah who have appeared from time to time in the world's history. The opposition offered to God's people has been at times not only cosmic, showing itself in political or national hostility, but it has also been frequently associated with persecution, borne for justice' sake, as was often the lot of the Jews in the past, and is at present the case with the Irish people. We have examples of this type of adversary in Gog and Magog, when these are represented to us in Sacred Scripture as the enemies of the Jewish nation. Whatever may be the limits to the literal or figurative references of these names in Ezechiel, the terms in process of time were used to represent, both in the Apocryphal

works of the Jews and in the Apocalypse of St. John, types of the great adversary of Christ, or even Antichrist himself or his followers. The same may be said of the beasts mentioned by Daniel :—

The first was like a lioness and had the wings of an eagle . . . and behold another beast like a bear stood up on one side . . . and lo, another like a leopard and it had upon it four wings as of a fowl, and the beast had four heads. . . . After this I beheld in the vision of the night, and, lo, a fourth beast, terrible and wonderful and exceeding strong, and it has great iron teeth, eating and breaking in pieces, and treading down the rest with its feet, and it was unlike the other beasts which I had seen before it, and had ten horns. I considered the horns and behold another little horn sprung up out of the midst of them (Dan. vii. 4-8).

According to many commentators these four beasts represented the Chaldean, Persian, Greek, and Roman Empires, and the ten horns the number of kingdoms into which the fourth empire was divided. Some, however, identifying the fourth kingdom with that of Alexander the Great and the ten horns with his successors, make the little horn Antiochus Epiphanes. Be this as it may, Antiochus serves in a special way as a type of Antichrist. He persecuted the Jews, and his war against them was in great measure a religious one. If, however, as is more likely, and as the Traditionalists hold, the fourth kingdom was the Roman Empire, then the little horn would be Antichrist himself.

Whatever view is accepted the anti-Imperialism of the sacred author can hardly be called in question. Under the Roman Eagle political tyrants with a strong anti-Christian bias persecuted for centuries the Church of God. That this persecution was also political we may be certain ; for Rome ambitioned world-power, and Catholicism did not suit its political maxims. Indeed it appears that the Jewish conception of Antichrist himself, was, to some extent at least, that of a political tyrant who, at the end of the world, would persecute the people of God with greater bitterness than that of any of his predecessors. Hence the Sibylline oracles describe Nero not merely as a type

of Antichrist, but as Antichrist himself. A refugee among the Parthians, he will first appear at the head of that people and march against Rome. Later he will come again, but more in the character of an anti-religious leader.

But the chief enemy of Christ and the one to whom reference is specially made in the pages of Sacred Scripture is not cosmic and of the earth but transcendental and incorporeal. He is symbolized by the great dragon of the Apocalypse. The Hebrew word 'Belial,' translated in the Septuagint and most ancient Greek versions by *ἀνομος*, *παράνομος* and their cognates, appears in Deuteronomy xv. 9, of LXX, as *ἀνόμημα*, whilst in 2 Kings xxii. 5, it is written *ἀνομία*. But Belial as Satan, being a purely spiritual force, cannot be the 'man of sin' (*ὁ ἄνθρωπος τῆς ἀνομίας*) of St. Paul (2 Thess. ii. 3). He is, however, according to this Apostle, the enemy of Christ (2 Cor. vi. 15). St. John in the Apocalypse refers to Satan as the great adversary of Christians, against whom he wages incessant war. Even in Jewish apocryphal works he is described as the chief opponent of the Messias. He is not, however, to be identified with Antichrist who, according to St. Paul, is merely human, and who will work as an instrument or agent of the devil. Antichrist cannot, therefore, be the devil himself, whether we consider the latter as a spirit and incorporeal or as incarnate, if that were possible. The 'man of sin' will not belong to that class of super-cosmic beings to which Satan belongs, nor will he be a mere political tyrant. His chief rôle will be that of religious persecutor, wonder-worker and false prophet. But considering the political power wielded by those who represent him in type, one may feel justified in concluding that he himself will not be above political intrigue. He will persecute God's people, although in a way different from that described in the Sibylline oracles; for God's Church now embraces all nations, and, although persecution is still the lot of individual nations, their persecutors cannot be more than Antichrists in type.

St. John in his First Epistle calls pseudo-prophets and

heretics Antichrists ; but he refers to one in particular as 'the Antichrist' (ὁ ἀντίχριστος). Thus he writes, 'You have heard that Antichrist cometh' (1 John ii. 18). As regards the time of his coming he tells us that it is in 'the last hour' (Ibid.) The Apostle supposes that the early Christians knew of his coming, and that he would be a seducer and a false prophet. He styles those who are in a special way like him 'Antichrists.' 'They went out from us ; but they were not of us' (1 John ii. 19). And again, 'Who is a liar but he who denieth that Jesus is the Christ ? This is Antichrist, who denieth the Father and the Son' (1 John ii. 22). 'And every spirit that dissolveth Jesus is not of God ; and this is Antichrist' (1 John iv. 3). In this Epistle St. John emphasizes the mission of Antichrist as a worker of iniquity, especially as in some of the texts referred to he styles those who are his forerunners 'Antichrists.' Contemporary heretics appeared to him as special types of the pseudo-Messias, since their heresy chiefly consisted in denying the Messianic character of Christ, His divinity and mission.

Interpreters of the Apocalypse are not agreed as to the portion of it in which its author refers to this arch-enemy of God. The dragon, (xii. 3 ff. ; xx. 2, ff.), which some commentators identify with Antichrist, better serves like the serpent as a symbol of Satan. Others consider the beast coming up from the earth (xiii. 11) with two horns, and speaking as a dragon as Antichrist. The sacred writer calls him a false prophet, describes his lying wonders and how he seduceth them that dwell upon the earth. This beast is again referred to by St. John, together with another whose image he bears (xvi. 13 ; xix. 20 ; xx. 10). Some, indeed, identify the latter, which is represented as coming out of the sea (xiii. 1), and having seven heads and ten horns, with Antichrist. But the description given of him so vividly recalls the imagery of Daniel that with good reason he may be looked upon as a symbol of that world-power which has been so often used as an instrument of Satan for the propagation of evil. This power Satan uses for the furtherance

of his plans. That the 'prince of this world' should still have such influence with men after all that has been done by Christ is surely part of the 'mystery of iniquity.' This world-power is referred to in the beginning of the Apocalypse (ii. 13). Upon it, as seat of the beast, the fifth angel shall pour out his vial (xvi. 10). The variety of heads and horns reminds us that, although the beast remains the same, the seat of his power varies—at one time Babylon and again Pagan Rome. In the beasts described by St. John (xiii.) we have the type and the antitype appearing together, or perhaps two phases of the character of Antichrist, that of persecutor of the just and that of false teacher. In St. John's time the Pagan Roman Empire was doing the work of Antichrist in trying by persecution and other means to propagate superstition and idolatry. Through the second beast or Antichrist the image of this first beast shall speak. It is easy to find an analogy for this 'mystery of iniquity' still working in our time. But the mystery will stand fully revealed when the world-power, backed up by evil diplomacy, will be subjected to the sway of Antichrist, and he will rule as the last and greatest champion of evil against the children of God.

If we turn to the Second Epistle of St. Paul to the Thessalonians we shall find the Apostle's teaching on Antichrist less enigmatical than are the Apocalyptic references of St. John. St. Paul's purpose in a portion of this Epistle was to make known to the Thessalonians certain facts which should precede the Parousia or Second Coming of Our Lord. Some of the Christians of Thessalonica were unduly perturbed about the 'Day of the Lord.' Their anxiety arose from a misunderstanding of portions of St. Paul's First Epistle to them, and also from the teaching of certain busybodies who went around proclaiming false doctrines concerning the Second Coming of Christ. St. Paul, wishing to correct these erroneous views, thus wrote to them in his Second Epistle,

Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who

opposeth, and is lifted up above all that is called God, showing himself as if he were God. Remember you not that when I was with you I told you these things? And now you know what withholdeth (τὸ κατέχον) that he might be revealed in his time. For the mystery of iniquity already worketh, only that he who now holdeth (ὁ κατέχων ἄρτι) do hold until he be taken out of the way. And that wicked one shall be revealed whom the Lord Jesus shall kill with the spirit of His mouth; and shall destroy with the brightness of His coming (2 Thess. ii. 3-8).

Catholic interpreters of these words of St. Paul, following the teaching of the Fathers of the Church, understand the obstacle referred to by the Apostle as some person or thing distinct from Antichrist himself. Unlike certain Protestant and Rationalist commentators, they do not favour a line of exegesis which would identify this obstacle with Nero, Caligula or other Roman Emperors, who have also been sometimes represented as the 'man of sin.' Neither, in the Catholic view, is St. Paul referring here to contemporary events or persons typical either of Antichrist or of the Parousia; nor did he intend to merely illustrate the eschatological teaching of Christ from events known at that time, or by examples drawn from the imagery of Daniel or Ezechiel. St. Paul was, himself, a prophet, and he wrote as an inspired writer. But if the chief event referred to by the Saint in the passage under consideration is the revelation of the 'man of sin,' what, it may be asked, is the obstacle which prevents his coming?

Some writers have held that the impediment to Antichrist's coming is the Divine decree; others the gifts of the Holy Ghost, or the Archangel Michael, and others again idolatry or the non-diffusion of the Gospel. But these interpretations hardly explain the scope of St. Paul's reference here. He wished to set the minds of the Thessalonians at ease regarding the Parousia. For that purpose he made known to them certain things that must precede the Second Coming of Our Lord; one of these is the withdrawal of the obstacle which prevents the coming of Antichrist. But one can hardly say that the Divine decree, which determines the time of his coming, can be at the same

time an obstacle to it, unless in so far as having determined the appearance of Antichrist for a certain time it cannot occur before that time. But even granting that the decree be called in this sense an obstacle, it cannot be the one referred to here; for then St. Paul would only teach what everybody knows, viz., that Antichrist will not come until God permits him. Needless to say such a reference by the Apostle would throw little light on the matter then disturbing the minds of the Thessalonians. So, in like manner, may one say of the gifts of the Holy Ghost and of the Archangel Michael. These are normally and in themselves invisible to men, and so could be of little service to the Thessalonians or to any one else as signs of Antichrist's coming or of the subsequent Parousia. As regards idolatry, whatever it might do to prepare the way for the coming of Antichrist, it could hardly be styled an obstacle to it. The same may be said of the non-diffusion of the Gospel, which is negative and cannot, therefore, be accepted as the positive obstacle required by the Greek text in St. Paul's Epistle. In like manner we may dismiss as untenable the views of the Preterist Rationalists, such as Kern, Baur, Weizsäcker and Hölzman, who identify the *ὁ κατέχων* of St. Paul with either Vespasian, Titus, or Vitellius. This Preterist view rests on a false hypothesis. It supposes that Antichrist has already come, and many indeed of the Rationalists, including Renan, identify him with Nero.

It was the generally accepted view of the Fathers of the Church that the obstacle to Antichrist's coming was the Roman Empire. St. Augustine, although he confessed himself unable to solve the difficulty, did not deny the probability of this view.¹ It was defended by St. Jerome, who quoted from the Apocalypse in support of it. Moreover he asserted that St. Paul's reason for not speaking plainly in this portion of his Epistle was because he feared to come into conflict with Roman authority if he wrote clearly of the downfall of the Roman Empire. The opinion

¹ *De Civit. Dei*, xx. 19.

of St. Jerome was defended by Cassiodorus, Haymo, Lanfranc and most of the Latin Fathers. St. Bruno, however, considered the impediment to be the Roman Empire Christianized. His view was that a time will come when many will cease to obey the Roman Pontiff and will even refuse allegiance to civil rulers. When that time arrives then the beasts or infidels which Antichrist is to mount will appear.

One difficulty in connexion with this view is the fact that the Roman Empire was looked upon as a type of Antichrist. How could it, therefore, be at the same time a restraint on his coming? It might, perhaps, be considered such in so far as the type should be of such a character as to exclude the contemporaneous existence of the antitype. But there is another view of the question; for although lawful authority is from God, and as such serves as a restraint upon evil, yet civil power, when usurped or abused, may well serve as a type of the son of perdition.

Another difficulty in connexion with the traditional view will immediately suggest itself. The Roman Empire, even as Christianized, has long since ceased to exist, and nevertheless Antichrist has not yet appeared. Some reply to this by saying that the Roman Empire, although overthrown at the time of the Barbarian invasion, was restored under Charlemagne, and has survived even till our own time in the Austrian Empire, whose head has borne until recently the title of Roman Emperor. St. Thomas gives a more satisfactory explanation of the difficulty and one which may be reconciled with the view of Estius and others, in so far as these authors identify the obstacle with Christian faith and its strong influence on the minds and hearts of men. St. Thomas tells us that the Roman Empire to which the Apostle refers has been changed from a temporal to a spiritual one, so that the revolt will be against spiritual as well as temporal authority.¹ This view can also be reconciled with that

¹ Comment. ad hunc locum.

of St. Bruno, Bisping, and Protestants like Findlay and Milligan. These writers consider the Christian State to be the obstacle to Antichrist's coming. Findlay tells us that Roman law did not fall with the empire itself any more than it rose therefrom. It allied itself with Christianity, and has thus become largely the parent of the legal system of Christianity. We may add that the controlling influence of the Christian State is traceable in great measure to the Catholic religion. Even those States which refuse allegiance to the Church owe more to Catholicism than they are willing to admit; for besides the direct influence of the Church in saving souls she has other work to do, not perhaps so apparent, but at the same time no less real. To her civil authority owes much for the helps she gives to ensure its permanency and stability. The tendency of heresy and infidelity, on the contrary, is to loosen the social bonds and ultimately to destroy society. We see the effects of this tendency in the modern divorce courts. But Our Lord Himself said: 'The Son of Man, when He cometh, shall He find, think you, faith on earth?' (Luke xviii. 8). To this falling-away from Catholicism and Christian ideals will succeed a reign of anarchy and wickedness which will prepare the way for the coming of Antichrist. To many it may seem that European civilization has broken up, and that, at least so far as Europe is concerned, the end foretold by Our Lord and the Apostles is near. But Europe is not the world, and signs are not wanting from which we may infer that the time has come when the Yellow Races will receive their due share of the fruits of Christianity. Though the supreme authority of the Church, true to tradition, must direct this spiritual work, yet we confidently think that the forces necessary for its accomplishment will be largely drawn from Ireland. For this, as well as for other reasons, thoughtful Irishmen at present expect under God's Providence to see their country enjoy before long the blessings of liberty.

We have seen that St. Paul teaches that Antichrist will be a well-defined human person; that he cannot therefore be the devil himself nor any principle or system of evil; nor does the belief in Antichrist rest on a fable or myth borrowed from Pagan Mythology, such as the wars of the giants against Jove (Dobschütz); nor is the Christian idea developed from an ancient legend dealing with the war between good and evil, developing later into the opposition of the evil spirit to God, and finding concrete form in the story of Antiochus Epiphanes and afterwards in that of the Anti-Messias or Antichrist (Dibelius); nor is the Antichrist tradition Babylonian in origin, finding expression in Apocalyptic references to celestial and infernal forces which shall be let loose before the end of the world; as, for example, the locusts let loose from the abyss where they have been detained, or the four winds held in check by angels for a time, or the four angels bound near the great river Euphrates (Gunkel).¹ It is the teaching of Malvenda² and others that the Jews will accept Antichrist as their Messias, and consequently that he will be of Jewish origin. We do not think, however, that Genesis xlix. 17, where Dan is described as 'a snake in the way, a serpent in the path,' and Apocalypse vii., where there is no mention of the tribe of Dan, supply any cogent proof that Antichrist will spring from that tribe.

We cannot pass over this question of the identity of Antichrist without noting a peculiar opinion held in the

¹ cf. *Comment. in Epistoles ad Thess.*, Appen. ii. p. 286. J. M. Voste, O.P.

² *De Antichristo*, lib. ii. cap. x, p. 80 (ed. 1604), Thoma Malvenda, O.P. Malvenda tries to show in his great work (on which he tells us he laboured for twelve years) that Antichrist will be of the tribe of Dan and will be born in Babylon. He gives a sketch of his early life, his familiarity with the devils, his magical powers, and his knowledge of the arts and Sacred Scripture. In his rise to power he will invade the territory of certain kings, will ultimately rule over an immense monarchy, and will make Jerusalem the seat of his government. Malvenda also describes his hypocrisy and cunning, his wealth and luxurious life. In the beginning he will profess the Jewish religion, will destroy idols, and ultimately proclaim himself to be God. He will be accepted by the Jews as their Messias, will have a precursor, pretend to work miracles, and after simulating death, will afterwards apparently rise from the dead. He will not come until after the fall of the Roman Empire, but the immediate sign of his coming will be the diffusion of the Gospel throughout the World.

past by many Protestants. This view identified the Pope or the Papacy with Antichrist. The Papal Antichrist theory was held by the Waldenses, Albigenses and Fraticellian Spiritualists, also by Wicliff and Huss. These heretics as a rule did not apply the name so literally to the Pope as did many of the later Protestants. It was left to the Reformation Theologians to drop all metaphor and to give the name Antichrist to the Papacy in its full literal sense. They did not say, however, that the title belonged to the Papacy always ; for, according to them, the Church changed, although they do not agree as to the precise time when the change took place. According to some it was sudden and indeed dramatic, happening about the beginning of the seventh century, when Boniface III obtained from the Greek Emperor the title of Head of all the Churches. Luther himself held this view, though he said that this change in the Papacy merely introduced Antichrist with the spiritual sword. He did not appear with the temporal one until centuries later, when Gregory VII deposed the German Emperor Henry IV.

We need not enumerate here the numerous but contradictory explanations of the mystic number 666 given in defence of the Papal Antichrist theory. Besides, the Lutherans gave a false explanation of the Greek term *αντίχριστος*. In opposition to the views of Greek scholars they maintained that the term signifies Vicar of Christ and not one opposed to Christ. We may, however, give some samples of their arbitrary methods in Apocalyptic exegesis. Vitringa, a Lutheran writer, identified the two horns on the beast of the Apocalypse (xiii. 11), with the Dominican and Franciscan Orders. Other heretics held that they represented the Secular and Regular Clergy. Mede,¹ interpreting Daniel xii. 4, where the Prophet is referring to a certain increase of knowledge, tells us that the prophecy points to the year 1120, when it became known for the first time that Antichrist was a thing, the

¹ *Works*, p. 722 ; ed. 1672.

Papacy, and not an individual or distinct person. Another writer¹ seriously held that the seventh trumpet of the Apocalypse was sounded when England, Ireland, and Scotland embraced the Gospel (*sic*) in 1558, and also that the dragon, when he failed to overthrow the Church by the deluge of Barbarians and subsequently of Saracens, substituted as his vicar the first beast of the Apocalypse or the Pope who was 'smitten unto death' by the Goths but was healed by Justinian and Phocas. But since the Pope was again elevated to a higher dignity by Pepin and Charles the Great so did he become the second Apocalyptic beast. This writer puts the finishing stroke on his novel exposition of Sacred Scripture when he tells us that the two witnesses referred to by St. John are the Scriptures of the Old and New Testaments slain by the Council of Trent.

In interpreting facts of history the methods of the defenders of this theory are no less arbitrary. St. Bernard is quoted in support of it, because he spoke of 'that beast of the Apocalypse' who 'occupies the chair of St. Peter,' words which the Saint applied not to the Pope but to the Antipope. For the same purpose expressions of the Abbot Joachim have been misinterpreted. The Abbot did not denounce the Pope but only the usurper of the Chair of St. Peter, thereby implying that the Pope is not Antichrist but the Vicar of Christ. The application of the name to an Antipope, or even to the Pope himself, if he should prove unworthy of his high office, only serves to strengthen the Catholic claim. In imitation of the Apostle St. John, the term was not always used in its literal sense. Hence St. Gregory the Great applied it to the Patriarch of Constantinople when he attempted to claim for himself the title of Universal Bishop. In like manner the Fathers of the Church, after St. John, applied it to heretics.² The

¹ Brightman, *Apocalypsis Apocalypseos*. Cf. "*Speaker's Commentary*, vol. iv. p. 490.

² St. Thomas makes Antichrist head of the wicked, not because he precedes them in order of time, nor because he induces them to sin, but because he surpasses them all in evil (III. Q. VIII., a. 8).

name was given to the Arians, Nestorians, Monophysites, and Iconoclasts. Tertullian and St. Cyprian looked upon the heathen persecutions as types of Antichrist. Well indeed might the Prophet Daniel and the Apostle St. John see forerunners of Antichrist in those who usurp authority and oppress and persecute the weak and defenceless. This is quite intelligible when we remember that Antichrist, himself, will appear as a persecutor, a false teacher, and a usurper of power. With still greater reason indeed may the name be applied to one who usurps ecclesiastical authority or who attempts to abuse it. But this only goes to prove how sacred and holy that authority is. We may add with Newman that since Antichrist will appear as a false Messiah it is reasonable to think that he will try to imitate Christ, and since the Pope is Vicar of Christ there must needs be many points of resemblance between him and Antichrist in so far as the true must appear to the superficial mind like the sham. Even Christ Himself was called Beelzebub. We may further add that many defenders of the Papal Antichrist theory present a poor contrast in sanctity to men like St. Bernard and St. Charles Borromeo, who were loyal servants of the Pope.

Commentators on the Gospels find veiled allusions to Antichrist in the words of Christ concerning the one that shall come in his own name (John v. 43), also in the 'abomination of desolation' and in the 'false Christs' and 'false prophets' mentioned in the Synoptic Gospels. St. Paul alludes to false teaching and to pretended miracles of Antichrist which shall be followed by the seduction of many (2 Thess. ii. 9, 10). From the Apocalypse we learn of the coming of Henech and Elias, their preaching and death (xi. 3-7). St. John also tells us of the shortness of the reign of Antichrist. The fact that St. Paul mentions that he will set himself up in the temple as God (2 Thess. ii. 4), would give some ground for the opinion that he will be of Jewish origin. But of the time of his coming we cannot be certain. And although some have

limited the period of the world's existence to six thousand years—a thousand years for each day of the creation—yet if only two thousand years are supposed as the duration of Christ's Church on earth, the period would seem to be so short as to be out of proportion to the long period of time which preceded it, and which was one of preparation, remote or proximate, for the coming of Christ.

P. P. McKENNA, O.P.

DOCUMENTS

STATEMENT OF THE IRISH HIERARCHY ON THE CONDITION OF THE COUNTRY

(June 21, 1921)

HIS EMINENCE CARDINAL LOGUE presided at the meeting which was held in St. Patrick's College, Maynooth, on Tuesday, June 21, and there was a full attendance of the Archbishops and Bishops. The following statement was issued :—

‘Amid the sorrows and troubles of these dreadful days it is a great consolation to our people to know that they can count now, as always, on the earnest and practical sympathy of our Holy Father the Pope.

‘As far as the political conflict between England and Ireland is concerned we recognize the attitude of neutrality which his Holiness feels himself called upon to maintain. We are all the more grateful that from the limited means at his command he has sent the munificent gift of 200,000 lire to assuage the sufferings of an afflicted people.

‘But it is not the material help, important though that is, which we prize most highly. More welcome and valuable to the heart of Ireland, to console and comfort her, is the paternal affection which has inspired and is visible in every line of the Papal letter, as well as the ardent desire expressed that the question of our international quarrel should be settled in a sincere spirit of peace and reconciliation.

‘On behalf of ourselves and our people we wish to express our respectful gratitude for the Apostolic Letter, which will deepen the traditional love of Ireland for the Holy See.

‘We have long known that the condition of our country is a cause of deep concern to his Holiness. That condition has now challenged the attention and aroused the indignation of all true lovers of liberty.

‘Last October we had to place before the world a picture of Ireland which, however horrifying in itself, was but an inadequate representation of the indignities and outrages to which our country had been subjected.

‘Since then every horror has been intensified, and we are now threatened with even darker things, because our countrymen spurn, as they rightly do, the sham settlement devised by the British Government.

‘In defiance of Ireland a special Government has been given to one section of her people, remarkable at all times for intolerance, without the slightest provision to safeguard the victims of ever-recurring cruelty ; and a Parliament of their own is set up in their midst after a year of continuous and intolerable persecution directed against the Catholics of Belfast and the surrounding area, at a time when the campaign of extermination is in full blast and a public threat is uttered to leave the Catholic minority at the mercy of Ulster special constables.

‘Until repression ceases, and the right of Ireland to choose her own

form of government is recognized, there is no prospect that peace will reign amongst us, or that the reconciliation which his Holiness so ardently desires will be accomplished.

‘In the meantime we can follow the noble example of his Holiness by doing our utmost to lighten the sufferings of our people. The Holy Father’s charity should stimulate our own.

‘Owing to the barbarous destruction of life and property many thousands have been reduced to a condition of pitiable destitution. To alleviate distress the White Cross Association, consisting of members differing in religion and political views, has been formed and is doing excellent work.

‘We exhort our priests and people to subscribe to its funds as generously as their means will allow.

‘We avail ourselves of this occasion to express our gratitude to all who have come to our assistance, and especially to the American people for their inexhaustible benevolence.

‘Meantime let us place ourselves and our interests in the hands of God, and continue to beseech Him in public and in private to grant us the blessings of a just and lasting peace.’

The statement is signed by the following members of the Hierarchy :

- ✠ MICHAEL, CARDINAL LOGUE, Archbishop of Armagh,
and Primate of All Ireland.
- ✠ JOHN, Archbishop of Cashel.
- ✠ THOMAS, Archbishop of Tuam.
- ✠ ABRAHAM, Bishop of Ossory.
- ✠ PATRICK, Bishop of Raphoe.
- ✠ ROBERT, Bishop of Cloyne.
- ✠ JOSEPH, Bishop of Ardagh and Clonmacnoise.
- ✠ PATRICK, Bishop of Kildare and Leighlin.
- ✠ DENIS, Bishop of Ross.
- ✠ THOMAS, Bishop of Galway and Kilmacduagh.
- ✠ MICHAEL, Bishop of Killaloe.
- ✠ LAURENCE, Bishop of Meath.
- ✠ CHARLES, Bishop of Derry.
- ✠ PATRICK, Bishop of Clogher.
- ✠ PATRICK, Bishop of Kilmore.
- ✠ PATRICK, Bishop of Achonry.
- ✠ JAMES, Bishop of Killala.
- ✠ BERNARD, Bishop of Elphin.
- ✠ DANIEL, Bishop of Cork.
- ✠ JOSEPH, Bishop of Down and Connor.
- ✠ BERNARD, Bishop of Waterford and Lismore.
- ✠ EDWARD, Bishop of Dromore.
- ✠ CHARLES, Bishop of Kerry.
- ✠ WILLIAM, Bishop of Ferns.
- ✠ DENIS, Bishop of Limerick.
- ✠ THOMAS, Bishop of Clonfert.
- ✠ EDWARD, Bishop of Spigaz.

ENCYCLICAL LETTER OF THE HOLY FATHER IN CONNEXION
WITH THE CELEBRATION OF THE SIXTH CENTENARY
OF THE DEATH OF THE POET DANTE

(April 30, 1921)

ACTA BENEDICTI PP. XV
EPISTOLA ENCYCLICA

DILECTIS FILIIS DOCTORIBUS ET ALUMNIS LITTERARUM ARTIUMQUE OPTI-
MARUM ORBIS CATHOLICI, SAECULO SEXTO EXEUNTE AB OBITU DANTIS
ALIGHIERII.

BENEDICTUS PP. XV

DILECTI FILII, SALUTEM ET APOSTOLICAM BENEDICTIONEM

In praeclara summorum copia hominum, suo splendore et gloria fidem catholicam illustrantium, qui cum in omni genere, tum praesertim in litteris disciplinisque optimis ita sunt versati ut, immortalibus facultatis suae editis fructibus, de civili societate aequae ac de Ecclesia bene meruerint, singularem plane Dantes Aligherius locum obtinet, cuius ab obitu plenus mox erit annus sexcentessimus. Profecto huius viri praestantia excellens numquam fortasse alias testatior fuit quam hoc tempore; nam ad eius ornandam memoriam non modo sese alacris comparat Italia, cui de tali sobole gloriari licet, sed apud omnes, quotquot sunt, excultas ad humanitatem gentes novimus propria quaedam constituta esse eruditorum consilia ob eam causam, ut hoc humani generis insigne decus communi orbis terrarum praeconio celebretur.

Iamvero tam mirifico quasi choro bonorum omnium non solum non deesse Nos decet, sed quodammodo praeesse; quandoquidem Aligherium in primis et maxime Ecclesia parens agnoscit suum. Cum igitur sub exordium Pontificatus epistolam ad Archiepiscopum Ravennatum dederimus de templo in Aligherii saecularia decorando, quocumque monumentum sepulcri eius continens est, nunc, ea ipsa sollemnia tamquam auspicantibus, visum est Nobis, dilecti filii, qui, Ecclesia advigilante, in litterarum studiis versamini, vos alloqui universos, quo faciamus vel planius, quanta intercedat Aligherio cum hac Petri Cathedra coniunctio, quamque sit necesse laudes, tanto tributas nomini, in fidem catholicam haud exigua ex parte redundare.

Ac primum, quoniam hic noster in omni vita catholicam religionem in exemplum est professus, ipsius votis consentaneum videtur, quod intelligimus futurum, ut, religione usque, sollemnis eius commemoratio fiat, et ea exitum quidem Ravennae habeat ad Sancti Francisci, sed initium capiat Florentiae ad Sancti Ioannis, de qua aede pulcherrima ipse, prope iam acta aetate, acri cum desiderio recogitabat exul, optans scilicet et cupiens ibidem poeticam lauream de salutaris lavacri fonte suscipere, ubi infans rite fuisset ablatus.—Cum in eam incidisset aetatem, quae philosophiae divinarumque rerum studiis floreret, doctorum scholasticorum operâ, qui lectissima quaeque a maioribus accepta

colligerent, subtiliterque ad suam rationem revocata posteris traderent, is in magna varietate disciplinarum, secutus est maxime Thomam Aquinatem, Scholae principem; eoque magistro, cuius angelica mentis indoles nobilitata est, fere didicit quidquid philosophando ac de divinis rebus disputando didicit, cum quidem nullum cognitionis scientiaeque genus negligeret, multusque esset in Sacris Scripturis atque in Patrum libris pervolutandis. Ita quavis a doctrina instructissimus, in primis autem christianae sapientiae consultus, cum mentem appulisset ad scribendum, ex ipso religionis regno materiam versibus tractandam paene immensam planeque gravissimam sumpsit. In quo quidem huius incredibilem magnitudinem et vim ingenii mirari licet; sed simul est ante oculos, multum ei roboris a divinae fidei afflatu accessisse, eoque factum esse, ut suum ipse opus maximum traditae divinitus veritatis splendore multiplici non minus, quam omnibus artis luminibus distinguere. Etenim haec, quae merito appellatur divina, Comoedia omnis, in iis ipsis quas habet multis locis vel fictas res et commenticias, vel recitationes mortalis vitae, eo demum spectat, ad iustitiam efferendam providentiamque Dei, mundum et in cursu temporum et in aeternitate gubernantis, hominibusque tum singulis tum consociatis aut praemia tribuentis aut poenas, quas meruerint. Quare, congruenter admodum iis quae catholica fide creduntur, in hoc nitet poemate et unius Dei augusta Trinitas, et humani generis ab Incarnato Dei Verbo facta Redemptio, et Mariae Virginis Deiparae, caelorum Reginae, benignitas summa ac liberalitas, et sanctorum angelorum hominumque beatitudo superna; cui quidem e regione opponuntur apud inferos supplicia impiis constituta, interiecta inter utrumque locum sede animarum, quibus, suo tempore expiatis, aditus in caelos patefiat. Atque horum ceterorumque catholicorum dogmatum in toto carmine sapientissimus quidam contextus apparet.—Quod si de caelestibus rebus scientiae pervestigatio progrediens aperuit deinceps eam mundi compositionem sphaerasque illas, quae veterum doctrina ponerentur, nullas esse, naturamque et numerum et cursum stellarum et siderum alia esse prorsus atque illi iudicavissent, manet tamen hanc rerum universitatem, quoquo eius partes regantur ordine, eodem administrari nutu, quo est condita, Dei omnipotentis, qui omnia, quaecumque sunt, moveat et cuius gloria plus minus usquequaque eluceat: hanc autem terram, quam nos homines incolimus, licet ad universi caeli complexum iam non quasi centrum, ut opinio fuit, obtinere dicenda sit, ipsam tamen et sedem beatae nostrorum progenitorum vitae fuisse, et testem deinde tum eius, quam illi fecerunt ex eo statu, prolapsionis miserrimae, tum restitutae, Iesu Christi sanguine, hominum salutis sempiternae.—Ergo triplicem animarum vitam, quam cogitatione finxerat, sic explicavit, ut declarandae, ante extremum divini iudicii diem, vel damnationi reproborum vel piorum manium purgationi vel beatorum felicitati clarissimum lumen ab intima fidei doctrina petere videatur.

Iam vero ex iis quae cum in ceteris scriptis, tum praesertim in tripartito tradit carmine, haec potissimum putamus bono esse posse hominibus nostris documento. Primum Scripturae Sanctae summam deberi

a christianorum quoque reverentiam, summoque cum obsequio oportere accipi quidquid eâ contineatur, ex eo confirmat quia *quamquam scribae divini eloquii multi sint, unicus tamen dictator est Deus, qui beneplacitum suum nobis per multorum calamos explicare dignatus est.*¹ Quod sane pulcre est verissimeque dictum. Itemque illud, *vetus et novum Testamentum, quod in aeternum mandatum est, ut ait Propheta, habent spiritualia documenta quae humanam rationem transcendunt, tradita a Spiritu Sancto, qui per Prophetas et Hagiographos, qui per coaeternum sibi Dei Filium Iesum Christum et per eius discipulos, supernaturalem veritatem ac nobis necessariam revelavit.*² Rectissime igitur de eo quod mortalis vitae cursum sequetur, aevo sempiterno 'nos certum habemus, ait, ex doctrina Christi veracissima, quae Via, Veritas et Lux est : Via quidem, nam ea ipsa ad immortalitatis beatitudinem nulla re impediti contendimus ; Veritas, quia omnis est erroris expers ; Lux, quia nos in mundanis inscitiae tenebris illuminat.'³—Neque is minus colit atque observat veneranda illa *Concilia principalia, quibus Christum interfuisse nemo fidelis dubitat. Ad haec, magni etiam ab eo fiunt scripturae doctorum Augustini et aliorum, quos, inquit, a Spiritu Sancto adiutos qui dubitat, fructus eorum vel omnino non vidit, vel, si vidit, minime degustavit.*⁴

Ecclesiae vero Catholicae auctoritati mirum quantum tribuit Aligherius, quantum Romani Pontificis potestati, utpote ex qua quaevis Ecclesiae ipsius leges et instituta valeant. Quare nervose illud christianos admonet, cum utrumque Testamentum habeant simulque Pastorem Ecclesiae a quo ducantur his ad salutem adiumentis contenti sint. Ecclesiae igitur malis sic affectus, ut suis, omnemque christianorum a summo antistite defectionem deplorans et exsecrans, Cardinales Italos, post Apostolicam Sedem Roma translatam, ita alloquitur : *Nos quoque eundem Patrem et Filium, eundem Deum et hominem, nec non eandem Matrem et Virginem profitentes, propter quos et propter quorum salutem ter de caritate interrogato, dictum est : Petre, pasci sacrosanctum ovile ; Romam, cui post tot triumphorum pompas et verbo et opere Christus orbis confirmavit imperium ; quam etiam ille Petrus et Paulus, gentium praedicator, in Apostolicam Sedem aspergine proprii sanguinis consecrarunt ; quam nunc cum Ieremia non lugendo post venientes, sed post ipsum dolentes, viduam et desertam lugere compellimur ; piget, heu, non minus quam plagam lamentabilem cernere haeresum !*⁵ Itaque Ecclesiam Romanam vel *matrem piissimam*, vel *Sponsam Crucifixi* nominat, Petrum autem, traditae a Deo veritatis iudicem falli nescium, cui de rebus, aeternae salutis causa, credendis agendisve, ab omnibus sit obedientissime obtemperandum. Quapropter, quamvis Imperatoris dignitatem ab ipso Deo proficisci existimet, haec tamen *veritas, inquit, non sic stricte recipienda est, ut Romanus Princeps in aliquo Romano Pontifici non subiaceat ; quum mortalibus ista felicitas quodammodo ad immortalem felicitatem ordinetur.*⁶ Optima

¹ Mon. iii. 4.

² Mon. iii. 3, 16.

³ Conv. ii. 9.

⁴ Mon. iii. 3.

⁵ Epist. viii.

⁶ Mon. iii. 16.

enimvero plenaque sapientiae ratio, quae quidem si hodie sancte servetur, fructus sane rebus publicis afferat prosperitatis uberrimos.

At in Summos Pontifices sui temporis perquam acerbe et contumeliose est invectus.—Scilicet in eos, a quibus de re publica dissentiebat, cum ea parte, ut opinabatur, facientibus, quae se domo patriaque expulisset. Atqui ignoscendum est viro tantis iactato fortunae fluctibus, si exulcerato animo quicquam fudit, quod transisse videtur modum: eo vel magis quod ad iram eius inflammandam non est dubium quin hominum, ut assolet, male de adversariis omnia interpretantium, rumores accesserint. Ceterum, quoniam—quae est mortalium infirmitas—“necesse est de mundano pulvere etiam religiosa corda sordescere,”¹ quis neget nonnulla eo tempore fuisse in hominibus sacri ordinis haud probanda, quae animum eius, Ecclesiae deditissimum, aegritudine molestia quae afficerent, cum eadem viris, vitae sanctimonia praestantibus, graves, ut accepimus, querimonias expresserint? Sed enim, quicquid in sacro ordine, seu recte seu perperam, reprehendit indignabundus ac vituperavit, nihil umquam tamen detractum voluit de honore Ecclesiae debito, nihil de Summarum Clavium observantia: quamobrem in politicis suam propriam tueri sententiam instituit *illa reverentia fretus, quam pius filius debet patri, quam pius filius matri, pius in Christum, pius in Ecclesiam, pius in Pastorem, pius in omnes Christianam religionem profitentes, pro salute veritatis.*²

His igitur religionis fundamentis cum omnem sui poematis tamquam fabricam excitaverit, mirum non est, si quasi quendam catholicae doctrinae thesaurum in eo conditum reperiās, id est cum philosophiae theologiaeque christianae sucum, tum etiam divinarum summam legum de ordinandis administrandisque rebus publicis: neque enim is erat Aligherius, qui, patriam amplificandi causa vel principibus gratificandi, negligi posse diceret publice iustitiam Deique ius, cuius in conservatione probe sciret civitates niti maxime et consistere.

Quare ab hoc Poeta mirificam quidem, pro eius excellentia, licet oblectationem petere, at non minorem fructum et eum ad eruditionem simul artis atque ad disciplinam virtutis aptissimum; modo, qui eum adierit, vacuo sit praecudicatis opinionibus animo studiosque veritatis. Quin, cum e nostris non pauci numerentur boni poetae qui omne ferre punctum, ut dicitur, videantur, miscentes utile dulci, habet hoc Dantes, ut singulari lectorem et imaginum varietate et colorum pulcritudine et sententiarum ac verborum granditate capiens, ad christianae sapientiae amorem alliciat atque excitet: ipsumque nemo ignorat aperte professum, ea se mente hoc carmen composuisse, ut aliquod praeberet omnibus vitale nutrimentum. Itaque scimus nonnullos, vel recenti memoria, qui remoti a Christo, non aversi essent, cum huius praecipue lectione studioque tenerentur, divino munere, veritatem primo suspexisse catholicae fidei ac subinde se in Ecclesiae sinum libentissime recepisse.

Quae hactenus memorata sunt, satis ostendunt quam sit opportunum per haec saecularia toto orbe catholico optimum quemque eo fieri

¹ S. Leo M. Serm. 4 de Quadrag.

² Mon. iii. 3.

alacriorem ad retinendam, fautricem bonarum artium, Fidem, cuius haec ipsa virtus egregie, si unquam alias, in Aligherio spectata est. Etenim in eo non modo summa ingenii facultas efficit admirationem, verum etiam immensa quaedam magnitudo argumenti, quod divina ei religio ministravit ad canendum; et is quod habuerat a natura tantum acuminis, diu quidem multumque exemplarium veterum contemplatione limavit, sed eo magis exacuit Ecclesiae Doctorum et Patrum disciplinis, ut diximus; quae res ei tribuit, ut cogitatione et mente multo evolare altius latiusque posset, quam si naturae finibus, exiguis sane, se continuisset. Itaque eum, quamquam a nobis tanto saeculorum intervallo seiungitur, huius paene aetatis dixeris esse, certe longe recentiorum quam quemquam ex his, qui nunc sunt, cantoribus vetustatis eius quam Christus e Cruce victor de medio pepulit. Eadem omnino spirat in Aligherio, atque in nobis pietas; eosdem habet sensus religio; iisdem tamquam velaminibus utitur 'allata nobis de caelo veritas, qua tam sublime evecti sumus.' Haec eius nobilissima laus est, christianum esse poetam, id est christiana instituta, quorum contemplaretur toto animo speciem ac formam, de quibus mirabiliter sentiret, quibus ipse viveret, divino quodam cecinisse cantu; quam laudem qui inficiari non dubitant, omnem Comoediae religiosam rationem commenticiae cuidam fabulae comparantes, nulla veritate subiecta, ii profecto id inficiantur quod est in Poeta nostro praecipuum, et ceterarum eius laudum fundamentum.

Ergo, si tam magnam honestatis amplitudinisque suae partem debet catholicae fidei Dantes, iam, ut alia omittamus, vel hoc uno exemplo illud confirmare licet, tantum abesse ut obsequium mentis animique in Deum ingeniorum cursum retardet, ut incitet etiam et promoveat: item iure colligitur, quam male consulant progressionem studiorum et humanitatis, qui nullum in iuventutis institutione patiuntur esse Religionis locum. Dolendum est enim disciplinam, qua publice studiosa iuventus instituitur, eiusmodi esse solere, quasi nulla sit Dei habenda homini ratio, nulla earum omnium, quae supra naturam sunt, rerum maximarum. Nam, sicubi 'poema sacrum' non habetur scholis publicis alienum, quin etiam in libris numeratur qui sunt studiosius perlegendi, at vitale illud nutrimentum, cui ferendo natum est, plerumque minime affert adolescentibus, utpote, disciplinae vitio, non sic animatis erga ea quae sunt divinae fidei, quemadmodum oportet. Quod utinam haec sollemnia saecularia id efficiant, ut, ubicumque datur opera erudiendae in litteris iuventuti, debito sit in honore Dantes, alumnosque christiana doctrina ipse imbuat; cui quidem in poemate condendo nihil aliud fuit propositum, nisi *removere viventes in hac vita de statu miseriae*, id est peccati, *et perducere ad statum felicitatis*, id est divinae gratiae.¹

Vos vero, dilecti filii, quibus auspiciato contingit, ut litterarum artiumque optimarum studia, Ecclesia magistra, exerceatis, diligite earumque habete, ut facitis, hunc Poetam, quem appellare christianae sapientiae laudatorem et praeconem unum omnium eloquentissimum non dubitamus. Huius enim in amore quo plus profeceritis, eo vos et

¹ Epist. x., § 15.

perfectius ad veritatis splendorem vestros excoletis animos, et in Fidei sanctae obsequio studioque constantius permanebitis.

Atque auspiciem divinorum munerum paternaeque benevolentiae Nostrae testem, apostolicam benedictionem vobis omnibus, dilecti filii, amantissime impertimus.

Datum Romae apud Sanctum Petrum, die xxx mensis aprilis MCMXXI, Pontificatus Nostri anno septimo.

BENEDICTUS PP. XV.

A CENTRAL COUNCIL OF THE PROPAGATION OF THE FAITH IS ESTABLISHED FOR ALL THE DIOCESES OF ITALY

(March 1, 1921)

SACRA CONGREGATIO DE PROPAGANDA FIDE

DECRETUM

CONSILIUM CENTRALE PII OPERIS PROPAGATIONIS FIDEI PRO UNIVERSIS
ITALIAE DIOCESIBUS CONSTITUITUR

Quo zelus in promovendo, ad Missionum Catholicarum levamen et incrementum, Pio Opere a Fidei Propagatione nuncupato in singulis Italiae dioecesibus magis ac magis exditetur, huic S. Congregationi a Christiano Nomine Propagando, quae, iuxta Encyclicas Litteras *Maximum illud*, laudati Pii Operis maiorem in posterum fructuum optimorum ubertatem diligentissime curare debet, visum est heic Romae *Centrale* quoddam *Consilium* pro omnibus Italiae Dioecesibus constituere, a Comitatu Romano distinctum, derogando super hoc de Decreto die 15 mensis maii anni 1897 auctoritate Leonis XIII edito ab Eñño Card. Lucido M. Parocchi; quod quidem Centrale Consilium eiusdem Pii Operis institutionem, regimen, incrementum, in omnibus ac singulis Italiae Dioecesibus, romana non excepta, foveat, moderetur, atque dirigat. Ipsum autem Consilium cum suo Praeside, Secretario atque pecuniae Custode nonnullis insuper adiectis Consiliariis, huic eidem S. C. circa munera pro quibus erigitur immediate subiectum erit.

Firma itaque manente in singulis Italiae Dioecesibus Ordinariorum auctoritate circa constitutionem ac directionem laudati Pii Operis a Fidei propagatione nuncupati, singuli eiusdem Operis Dioecesani Praesides, de iis in omnibus negotiis, quae idem Pium Opus attingere videantur, cum Praeside supradicti Consilii Centralis Romani directe exinde agent.

Cuius quidem Consilii Centralis Romani constitutionem SSñus D. N. Benedictus div. prov. PP. XV, in audientia diei 18 mensis novembris anni elapsi, benigne adprobare, ratamque habere dignatus est; ac praesens in re Decretum confici mandavit.

Datum Romae, ex aedibus S. Congregationis de Propaganda Fide, die 1 martii 1921.

G. M. CARD. VAN ROSSUM, *Praefectus*.
C. LAURENTI, *Secretarius*.

L. ✠ S.

**A WORK ENTITLED 'SAINTE THÉRÈSE,' BY EDMOND CAZAL,
IS PLACED ON THE INDEX OF PROHIBITED BOOKS**

(April 22, 1921)

ACTA SS. CONGREGATIONUM
SUPREMA SACRA CONGREGATIO S. OFFICII

DECRETUM

DAMNATIO LIBRI: EDMOND CAZAL 'SAINTE THÉRÈSE'

Eñi ac Rñi Dñi Cardinales in rebus fidei et morum Inquisitores Generales, in ordinario consessu habito feria IV, die 20 aprilis 1921, librum : Edmond Cazal, *Sainte Thérèse*, Paris, Librairie P. Ollendorf, praedamnatum ad praescriptum canonis 1899, in Indicem librorum prohibitorum inserendum esse declararunt, hac praecipue ratione, ne fideles ex titulo in errorem forte inducantur.

Et insequenti feria V, die 21 eiusdem mensis et anni, Sanctissimus D. N. Benedictus divina Providentia Papa XV, in solita audientia R. P. D. Assessori S. Officii impertita, relatum sibi Eñorum PP. resolutionem approbavit et publicandam mandavit.

Datum Romae, ex aedibus S. Officii, die 22 aprilis 1921.

A. CASTELLANO, *Supremae S. C. S. Officii Notarius*.

**DECREE REGULATING THE PROCEDURE IN THE ELECTION
OF BISHOPS IN THE PROVINCE OF BRAZIL**

(March 19, 1921)

SACRA CONGREGATIO CONSISTORIALIS

DECRETUM

CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN BRASILIA

Quae de eligendis Episcopis in America Septentrionali novissime statuta sunt, SSñus Dñus Noster Benedictus PP. XV, habito Ordinarium voto, ad Brazilianam Rempublicam extendenda, paucis immutatis, decrevit, quippe quae praesentis temporis necessitatibus et congrue respondent, et, quantum in humanis fieri potest, opportune consulunt.

Hoc igitur consistoriali Decreto, hac super re, quae sequuntur idem SSñus Dñus praescribit.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus Episcoporum fiet singulis trienniis aut saltem singulis quinquenniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est, omnes et singuli Ordinarii dioecesium uniuscuiusque provinciae convenient simul, nisi forte pro aliquibus provinciis paucas dioeceses complectentibus duas provincias simul convenire decernatur : quod quidem iidem Episcopi proponere poterunt.

3. Praelati vero *nullius* conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac ceteri.

4. *Quolibet triennio* aut *quinquennio*, ut supra dictum est, sub initium Quadragesimae, incipiendo ab anno 1922, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo (si duae ecclesiasticae provinciae simul convenient) sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nulli prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a ceteris Praesulibus candidatorum nominibus sua adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulum transmittat singulis suis Suffraganeis sive Antistitibus, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes huiusmodi, earumque causa, maxima secreti cautela peragendae erunt, ut supra num. 6 dictum est. Quod si Episcopus vereatur rem palam evasuram, ab ulterioribus inquisitionibus absteineat.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, omnes Episcopi convenient ad seligendos eos qui S. Sedi pro episcopali ministerio proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et omne curiositatis studium vitentur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in Secretarium eligitur.

13. His peractis, ad disceptationem Praesules venient, ut, inter tot exhibitos, digniores et aptiores seligant. Id tamen veluti Christo praesente fiet sub Eius obtutu, omni humana consideratione postposita, cum discretione et caritate, supremo Ecclesiae bono divinaeque gloria et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium propectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriorum exercitio comprobata; sanissima et non communi doctrina exornati, quae cum debita erga

Apostolicam Sedem devotione coniungatur; maxime vero sint honestate virae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, necnon ad eius indolem et valetudinem. Uno verbo, videntum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussionem peracta, fiet hac ratione scrutinium:

a) Qui omnium Episcoporum sententia, quavis demum de causa, visi fuerint in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de ceteris, *etiam probatissimis*, suffragium feretur.

b) Candidati singuli ordine alphabetico ad suffragium proponuntur: suffragia secreta erunt.

c) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primum ad approbandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

d) Singuli Antistites, praeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur: reliquos taxillos binos in urna alia, pariter secreto, deponent.

e) Suffragiis expletis, Archiepiscopus, adstante Episcopo Secretario taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt eamque in urna deponent: schedularum autem examen fiet, ut supra num. 15, litt. e, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Nuntium Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi hunc aliumve candidatum magis idoneum censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an maioris vel difficilioris momenti, vel in qua plura sint ordinanda aut creanda; utrum dioecesi mitioris aëris et facilis commeatus, et alia huiusmodi.

18. Episcopus a secretis, discussionem durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus exponuntur, quatenam discussionis fuerit conclusio; quinam tum in primo scrutinio, tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo Secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram

hanc Congregationem per Nuntium Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

21. Post haec, fas tamen semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi SS^{mo} Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae sedis, patefaciant.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 19 martii 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

ALOISIUS SINCERO, *Adessor*.

L. ✠ S.

THE TRANSFERENCE OF MASS-STIPENDS WITH OR WITHOUT THE CONSENT OF THE ORDINARY

(February 21, 1921)

SACRA CONGREGATIO CONCILII

DIOECESIS N.

TRANSLATIONIS MISSARUM

Die 19 Februarii 1921

QUAESTIO.—Rev^m Ordinarius dioecesis N. quaerit utrum, post Codicis can. 838 promulgationem, abrogata censenda sit, ad normam can. 6, § 1, lex Conciliaris ecclesiasticae provinciae ad quam pertinere in qua haec edicuntur: ‘Nominatim prohibemus Missas celebrandas dare extra uniuscuiusque dioecesis ambitum absque Ordinarii permissione.’ Sunt enim qui opinentur—ait Ordinarius—legem hanc conciliarem potius *praeter*, quam contra can. 838 aliquid statuere, determinando videlicet conditiones facultatis can. 838 indeterminate collatae; verum haec ratio a pluribus reiicitur, nec facile constat quid in hac re practice tenendum sit.

ANIMADVERSIONES.—Exploratum hodie apud omnes est potestatem legislativam Episcoporum huc pertinere ut legibus suis quasi perficiant quod ius commune reliquerit minus definitum et sancitum, ita ut nihil ab ipsis contra ius commune vel eius directionem statui possit. ‘Inde quoque sequitur,—ait Wernz, *Ius Decretalium*, II, n. 756,—Episcopos suis legibus nihil posse prohibere quod iure communi *expresse et indubitanter* est permissum, nisi ipsi sacri canones id eis aperte concedant.’

Quod valet etiam de decretis Concilii provincialis, quae non sunt nisi leges communes plurium Episcoporum. Namque approbatio S. Sedis, quae mere condicio est legitimae promulgationis, nullam positivam

S. Sedis auctoritatem ad ista decreta superaddit (cfr. Bened. XIV, *de syn. dioec.*, l. III, c. 3, n. 3; Lucidi, *Vis. SS. Lim.*, I, n. 157).

Iam vero can. 838 haec clara verba habet: 'Qui habent Missarum numerum de quibus sibi liceat libere disponere, *possunt* eas tribuere sacerdotibus sibi acceptis, dummodo probe sibi constet eos esse omni exceptione maiores, vel testimonio proprii Ordinarii commendatos.' Quibus verbis apertissime conceditur facultas tradendi stipendia etiam extra dioecesim, si certae condiciones observentur, inter quas non reperitur permissio Ordinarii proprii transmittentis, sed sola commendatio Ordinarii sacerdotum quibus Missae celebrandae traduntur, si non sint bene noti transmittenti.

Ac verba canonis seu condiciones istas fuisse accurate ponderata, inde colligere possumus, quod, iam ante Codicem, S. Sedes, per hanc S. Congregationem, materiam istam secundum exigentias boni communis ordinavit. Praecipue alleganda sunt decr. *Ut debita*, 11 maii 1904, 5° et 6° et *Recenti decreto*, 21 maii 1907. Priore decreto, n. 5°, sancitur *libertas* tribuendi stipendia 'praeter quam proprio Ordinario aut S. Sedi, sacerdotibus quoque sibi benevisis'; altero decreto, inconsideratis transmissionibus occurrere volens, S. C. postulavit interventum Ordinarii, non tamen proprii transmittentis, sed sacerdotis cui Missae committuntur. Dixeris ergo studiose, in istis decretis, vitatam esse necessitatem licentiae proprii Ordinarii transmittentis, quae tamen necessitas uno ictu abusus quibus occurrendum erat, semel statuta prorsus abstulisset.

Cuius praetermissionis ratio haec facile dari potest. Prudenti stipendiorum transmissione opportunissima caritas exerceri potest erga indigentes sacerdotes vel ecclesias aliarum regionum. In praesenti non desunt dioeceses, ubi, sine subsidio huius generis, non pauci ad veram egestatem redacti forent. Proprius autem Ordinarius de operibus suae dioecesis fovendis et extendendis ita solet esse sollicitus, ut condicio eius licentiae prius obtinendae huiusmodi transmissionibus, absque ullo discrimine constituta et praescripta, non parvum rei obstaculum practice opponeret.

Si autem in aliquibus adiunctis, necessitas peculiaris dioecesis exigere videatur ut stipendia extra dioecesim non efferantur, poterit per indultum S. Sedis, ad petitionem singulorum Ordinariorum, huic necessitati pro circumstantiarum diversitate provideri.

Haec dicta sint de generali dispositione qua exigatur condicio licentiae proprii Ordinarii pro transmissione stipendiorum extra dioecesim. Quae non tantum iuri Codicis sed etiam iuri superiori, ut decretis S. Congregationis initio huius saeculi est sancitum, contradicere, simulque non solum *praeter* sed vere *contra* canones esse, demonstratur.—Sed praetereunda non est specialis auctoritas quam in certa stipendia possidet Episcopus ex iurisdictione et alta administratione quae ei competit respectu multarum ecclesiarum et locorum piorum. Stipendia enim dari vel legari possunt tum personis tum locis. In priore casu, sacerdos libere utetur iure sibi concesso can. 838. In altero casu, rector ecclesiae vel loci pii subiecti Ordinario, loci normas ab Ordinario praescriptas in transmittendis stipendiis quae exuberant observare debet.

Ad hanc normam, responsio danda proposito dubio videtur, salvo etc.

RESOLUTIO.—In plenariis Sacrae Congregationis Concilii comitiis in Palatio Apostolico Vaticano habitis die 19 februarii 1921, ad propositum dubium videlicet : *An et quomodo dispositio Concilii Provincialis N. sustineatur in casu*, Eññi ac Rñni Patres respondendum censuerunt :

‘Quoad Missas fundatas, vel ad instar manualium, vel manuales datas intuitu Causae piae, *affirmative*; in reliquis servetur can. 838 Codicis Iuris Canonici.’

Quam resolutionem, referente postmodum infrascripto S. Congregationis Secretario, Ssm̃us Dñus Noster Benedictus Div. Prov. PP. XV approbare et confirmare dignatus est.

I. MORI, *Secretarius*.

DOUBT REGARDING THE FACULTY TO ABSOLVE FROM RESERVED CENSURES ACCORDING TO THE TENOR OF THE BULL ‘CRUCIATA’ GRANTED TO LUSITANIA

(April 21, 1921)

ACTA TRIBUNALIUM

SACRA POENITENTIARIA APOSTOLICA

DUBIUM

CIRCA FACULTATEM ABSOLVENDI CENSURAS RESERVATAS IUXTA TENOREM
BULLAE CRUCIATAE PRO LUSITANIA

Episcopus Egitanieñsis sequens dubium proposuit :

‘Vi Bullae Cruciatæ, die 31 decembris 1914 nationi Lusitanæ concessæ, indulgetur “ut omnes absolvi in foro conscientiae possint a quovis confessario a peccatis et censuris quibuscumque et quocumque modo *etiam speciali* reservatis a iure vel ab homine, ita ut sic absoluti non teneantur deinde recurrere ad alium quemcumque superiorem.”

‘Quaeritur utrum tale indultum, post promulgationem Codicis Iuris Canonici, facultatem faciat absolvendi etiam a censuris *specialissimo modo* Sedi Apostolicae reservatis?’

Sacra Poenitentiaria, re mature perpensa, respondendum censuit :

Ad dubium prout proponitur, negative; posse tamen etiam in hisce casibus absolutionem, ceteris paribus, peti atque impertiri vi et ad praescriptum can. 2254.

Quam responsionem ab infrascripto Cardinali Poenitentiario Maiore in audientia diei 15 aprilis 1921 Sanctissimo Domino Nostro Benedicto divina Providentia Papae XV relatam, Sanctitas Sua approbare dignata est.

Datum Romae, in Sacra Poenitentiaria, die 21 mensis aprilis 1921.

O. CARD. GIORGI, *Poenitentiarius Maior*.

F. BORGONGINI DUCA, *Secretarius*.

L. ✠ S.

DECREE FOR THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH CAFASSO, SECULAR PRIEST AND MODERATOR OF THE ECCLESIASTICAL COLLEGE OF TURIN

(February 26, 1921)

SACRA CONGREGATIO RITUUM

TAURINEN.

DECRETUM BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI IOSEPHI
CAFASSO, SACERDOTIS SAECULARIS, COLLEGII ECCLESIASTICI TAURIN-
ENSIS MODERATORIS.

SUPER DUBIO

An constet de virtutibus theologalibus, Fide, Spe et Caritate in Deum et Proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis, in gradu heroico, in casu et ad effectum, de quo agitur?

Quavis e medio penitus sublata ambigendi ratione, quae circa iudicium suborta fuerat totius causae fundamentum; eoque in tuto idcirco posito firmiterque constituto, exstructum super eodem prope inspicere ac demirari licuit aedificium, quod virtutibus conflatum fuerat a venerabili Dei Famulo Iosepho Cafasso exercitis.

Ad hos porro virtutum actus probe dignoscendos eosque aequa rectaque lance perpendendos, valde interfuit inde capere disserendi exordium, ut compertum in primis illud fieret atque exploratum; quae-nam nimirum perinsignis ecclesiae Taurinensis fermeque universae Pedemontanae regionis conditio esset tempore, quo praefatus vixit operatusque fuit venerabilis Dei Servus, quemadmodum res ipsa postulare videbatur, cumque de virtutum heroicitate ferendum est iudicium, e proposito docuit huius sacri fori magister, Benedictus XIV, graviter apteque admonens, aestimandam esse virtutis praestantiam, *iuxta statum personae Servi Dei, et iuxta circumstantias, in quibus, dum viveret, fuit constitutus* (lib. III, cap. XXII, num. 11).

Iamvero, velamine praesertim inspecto, quo obtegebatur Iansenistarum haeresis, quodque in exquisita situm erat calliditate, fallacisque, ementitae et fucatae pietatis simulatione, sui admirationem profecto non habet, si pestifera illa lues tam longe lateque atrum suum disseminare venenum, eoque infectam diu copioseque colligere potuerit segetem ita nempe, ut, medio quoque superiore saeculo, apud Subalpinos maleficam vim suam pergeret exercere. Quamvis autem in memoratae Taurinensis Ecclesiae annalibus celebre sit nomen Aloisii Mariae Fortunati Guala, cuius quippe opera, ea in urbe principe, ad sacerdotes in sacris disciplinis rate instituendos, erectum fuit Collegium, quod exstat adhuc magna-que sibi promerita existimatione florescit, nobiles tamen eiusdem sacerdotis Guala conatus adversus circum serpentes Rigoristarum, ut vocant, errores ex Iansenistarum placitis, tamquam primigenio ex fonte, manantes, sibi-que insitum virus in sacramentorum praecipue admini-

strationem exserentes, optatum assequi nequiverunt exitum. Quin immo quoddam veluti incitamentum erroribus ipsis illae admoveere visæ sunt, quae diversas oppositasque inter scholas coeperant agitari, quaeque, ut satis cognitum perspectumque experiendo est, acres nimis intemperantesque, non mediocri cum veritatis et caritatis detrimento, evaserant controversiae.

Interim novi Collegii inter alumnos, unus, prae cunctis, eminebat tum scientia scientiaeque apparatu, tum virtutum ornamentis; isque venerabilis erat Dei Servus, qui proinde in seipsum rectoris Guala convertit oculos. Quumque hic male affecta uteretur valetudine, optimum factu existimavit eum sufficere sibi sive in theologia morali alumnis tradenda et explananda, sive in publicis habendis collationibus; quumque, aliquot post annos, a mortali hac statione recesserit, ipsi in Collegii pariter regimine successit Dei Famulus. Ita, una cum theologiae moralis magisterio, quod ad obitum usque retinuit, eoque tanto cum sacerdotum auditorum fructu est perfunctus, quantum amplissime testati sunt et testantur quotquot e prudenti sapientique illius disciplina profecti aptos dignosque sese probarunt et probant in vinea Domini operarios, variis etiam multiplicibusque sacri ministerii partibus totum se devovit venerabilis Iosephus eo quidem animo consilioque, ut de Iansenistis, deque cum illis inito foedere sociatis Rigoristis aliisque generis eiusdem, plenam referret victoriam ageretque triumphum. Sanis revera imbutus ut erat doctrinis, quas e sanctorum operibus Francisci Salesii et Alfonsi Mariae de Ligorio sedulo impigroque studio haurire sategerat, eas dum e cathedra docebat et alumnorum suorum aliorumque sacerdotum inserebat alteque figebat mente, eisque e suggestu in sacra praedicatione fidelem erudiebat populum, insimul maximeque in sacra confessionum exedra, tutam sicut normam, adhibeat. Nil propterea mirum, si quo obstinatiores et pervicaciores essent peccatores, eo maiori prolixiorique complecteretur caritate; quodque peculiari est notatione dignum, ipsius sacerdotalis vigilantia et sollicitudo summo-pere erga illos enituit, qui, ad malefactorum suorum poenam luendam, publicis detinebantur custodiis, et capite damnati erant. Hos namque, divina operante gratia, ad poenitentiam flectebat, quumque sacramenti lavacro et beneficio absterisset, eorum animis divinae misericordiae iniecta spe, adeo erigebat, ut, ad supplicium rapti, confertissimae plebi pia admirationi essent.

Hac via et ratione venerabilis Iosephus, solidae sanaeque theologiae principiis enutritus, sancti Francisci Salesii suavitate excultus, sancti Alfonsi Mariae de Ligorio discretionem munitus et sancti Ignatii de Loyola zelo animarum armatus et incensus, illud, quo, per cunctos exactos in sacerdotio annos, iugiter constanterque spectavit, sine strepitu et rumore silentibusque aridis inopportunistis scholasticis concertationibus, fauste feliciterque fuit consecutus; ut videlicet ab inferis excitatam Iansenistarum pestem eique vaferrimae sectae addictos. Novatores a dilecta patria sua eiusque confinio arceret funditusque everteret, utque proinde illae, quae proscriptae illuc usque fuerant, sanctorum Francisci Salesii et Alfonsi Mariae de Ligorio revirescerent sibi

debitum in honorem restituerentur doctrinae. En vitae Servi Dei opus, quod, sui tamquam vocationem, naviter sancteque persecutus quum ille fuerit, quumque omnia et singula, quae huiusce suae vocationis propria erant, officia et munera mira constantia et fidelitate observaverit et custodiverit, apta atque idonea, hoc ipso, suppetunt et in promptu habentur elementa, quibus ipsum venerabilem Dei Servum Iosephum Cafasso heroicae virtutis gradum atque meritum fuisse adeptum solide non minus quam dilucide suadetur et probatur.

Huc itaque deductus quum sit sermo, externo reserato cortice, quae intus inerat, in conspectum se prodit causae dignitas atque praestantia. Egregiam idcirco laudem sibi promeriti fuisse dicendi sunt actores, quippe qui optima in re suum locarunt laborem, cum Servi Dei Iosephi Cafasso beatificationis causam apud Apostolicam Sedem ineundam curarunt, eamque, secundo expeditioque cursu, ad hanc praecipuam, quae de virtutibus est, adduxerunt quaestionem. Haec siquidem in duabus praecedentibus Congregationibus, anteparaepratorio silicet et praeparatorio, quum esset disceptata, in generali absoluta fuit Congregatione, quae, die decimaquinta huius vertentis mensis, coram Sanctissimo Domino nostro Benedicto Papa XV coacta fuit. In qua a Reverendissimo Cardinali Caietano Bisleti, causae Relatore, sequens ad discutiendum propositum est Dubium: *An constet de virtutibus theologalibus, Fide, Spe, et Caritate in Deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servi Dei Iosephi Cafasso, in gradu heroico, in casu et ad effectum, de quo agitur?* Reverendissimi Cardinales et Patres Consultores sua quisque ex ordine suffragia ediderunt, eisque intento laetoque animo exceptis et perpensis, Sanctissimus Dominus noster, ut interim precationi congruum suppeteret tempus, Suam decretoriam sententiam Sibi prorogandam duxit; eamque quum postmodum edicere statuisset, hodiernam elegit diem Dominicam tertiam in Quadragesima. Quapropter, divina Hostia ferventer oblata, ad Vaticanas Aedes arcessiri iussit Reverendissimos Cardinales Antonium Vico, Episcopum Portuensem et S. Rufinae, sacrae rituum Congregationi Praefectum, et Caietanum Bisleti, causae Relatorem, una cum R. P. Angelo Mariani, Fidei Promotore generalis, neque insimul infrascripto Secretario, eiusque adstantibus, solemniter pronuntiavit: *Constare de virtutibus theologalibus, Fide, Spe in Caritate in Deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servi Dei Iosephi Cafasso, in gradu heroico, in casu et ad effectum, de quo agitur.*

Hoc autem Decretum publici iuris fieri, et in acta sacrae rituum Congregationis referri mandavit, tertio calendas martias anno MCMXXI.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

DECREE CONFIRMING THE CULT OF MARGARITA DE LOTHARINGIA, PROFESSED NUN OF THE SECOND ORDER OF ST. FRANCIS

(March 20, 1921)

SACRA CONGREGATIO RITUUM

SAGIEN.

DECRETUM CONFIRMATIONIS CULTUS AB IMMEMORABILI TEMPORE PRAESTITI MARGARITAE A LOTHARINGIA MONIALI PROFESSAE SECUNDI ORDINIS S. FRANCISCI BEATAE NUNCUPATAE.

Regali ex progenie piisque parentibus Friderico de Lotharingia, Valdemontii comite, et Iolanda, Renati Andegavensis, Siciliae regis, filia, ortum duxit, anno 1463, Margarita de Lotharingia, Alenconii ducissa, vidua et monialis professa Ordinis Sanctae Clarae. Ab infantia religione bonisque moribus imbuta, tredecim vix annos agens, modestiam, obedientiam, ad ea quae Dei sunt amorem, aliasque dotes super aetatem ostendit. Valde delectabatur lectione de vitis Sanctorum, ut a terrenis et caducis ad caelestia et aeterna animum elevaret, simulque ut sanctitatis et iustitiae vias rectas, omnibus vitae suae diebus tenendas, addiscere et sequi valeret ad scholam sanctae Elisabethae a Turingia, sibi consanguineae, de quo gloriabatur, cuius ideo in omnibus exempla plene imitari sibi proposuerat. Renato Valesio, Alenconii duci, nuptui data, pristinam vivendi rationem servavit. A mundanis vanitatibus et a muliebri ornatu minus modesto aliena, divino cultui assidue vacans, pietatem coluit ad omnia utilem, suo insimul sponso fide et amore coniunctissima. Quapropter in *Annalibus perpetuis Tertiis Ordinis S. Francisci*, in eius laudem legitur: 'Sponso gaudente tam eximiam nactam esse sponsam, populi laetabantur praeclarum adeo virtutis exemplum 'ipsis exhiberi.' Quatuor vero post annos totidemque menses, quum suo fuerit viduata sponso, duo difficilia eaque gravia, mulier fortis ac divinae sapientiae documentis plena, resumere, ex seipsa, debuit munia, educationem, nempe, filio rem suorum Caroli, Franciscae et Annae, et ipsius ducatus regimen, quoadusque filius eius pupillares transiisset annos. Filios enim, in fidem et tutelam Deiparae Immaculatae iam commissos, sub huius potenti patrocinio, sanctis suis exemplis religionisque regulis plene informavit, quod matris studioseque perfecit optima mater familias, usquedum eos in nobilem sibi quae condecens collocasset statum. Carolum revera, quem rex Galliae suis exercitibus praeposuit, functiones et rem supremi militiae praefecti gerentem, Margaritae Valesiae, Francisci I sorori, in sponsum tradidit: Franciscam in matrimonium collocavit cum Francisco Aurelianensi, duce Longavillae, quo defuncto absque prole, in secundis nuptiis tradidit Carolo Borbonio, duci Vindocinensi, ex quo coniugio prodiit Antonius Borbonius, rex Navarrae et Henrici Magni pater; Annam vero, natu minorem, coniugem dedit Guilelmo Palaeologo, Montisferrati Marchioni, cuius filia in uxorem transiit Friderici, Mantuae Ducis. Placet hic referre unum ex monitis, quae scripto dedit Margarita filio Carolo: 'Deum ama, carissime, super

omnia, nec tantum cupias cum illo vivere, sed etiam mori pro illo : gloria Principium non consistit in eo quod populis imperent, sed in divinae voluntatis executione.' In obeundo tamen ducatus regimine, quod per viginti et amplius tenuit annos, singularem in omnibus rebus prudentiam, religionem eximiam, eminentem iustitiam demonstravit, maximamque pariter caritatem ad aegrotos quoslibet, eos suis manibus et flexis genibus curans et ad pauperes, quos 'dominos suos' peramanter vocabat in quorum etiam beneficium, tertiam suorum bonorum partem dispensabat. Publicis quoque et operibus memorandis, in bonum suorum populorum, gubernium suum ditavit, quum, aliam suorum bonorum tertiam partem in iis quae Dei sunt impendens, plurima monasteria, nosocomia, capellas et ecclesias erexit ac devotaverit. Vere post tanta, quae gloriose gessit, facinora, perfectum populorum rectoribus exemplar praebeuit. A regendo principatu tandem libera, primum Tertio Ordini, S. Francisci nomen dat, deinde monasterium Sanctae Clarae Argentomagi ab ipsa conditum et redditibus ditatum, prompto laetique animo ingreditur, ubi, tyrocinio rite peracto, solennia nuncupat vota. Quae sunt exposita, ex actis processualibus eruuntur : in quibus mirifice eius virtutes fusiori calamo descriptae exhibentur, fides, spes, caritas, humilitas et obedientia, continentia et castitas atque corporis ieiuniis, vigiliis aliisque castigationibus maceratio. Unde memorata *Annalia* franciscana summam haec docent : 'B. Margarita de Lotharingia, eo nobilior fuit, quo splendorem maiorum amplificavit ; non eluxit luce aliena, sed propria ; quin imo, consanguineos et affines illustriores effecit suis eximiis virtutibus,' Tandem Dei Famula lethali morbo afflicta et ad extremum redacta, voce et fletu, a sororibus religiosis aliisque circumstantibus petita venia, sanctisque morientium sacramentis refecta, in osculo crucis Domini animam exhalavit, in nocte diei 2 novembris, anno 1521, aetatis quinquagesimo octavo. Post solemnes exsequias, eius corpus tumulatum fuit in ecclesia eiusdem monasterii Clarissarum Argentomagi quod Margarita aedificaverat. Interim fama sanctitatis suae vitae, virtutum et miraculorum Servae Dei in vita et post obitum diffusa et propagata, potissimum cum cultu publico et ecclesiastico eidem exhibito coniuncta, ita constans et fulgida apparuit, ut super ea et speciatim super cultu ab immemorabili tempore praestito, seu casu excepto a decretis urbanianis, Processus Informativus, ordinaria auctoritate, in ecclesiastica curia Sagiensi confectus sit, compluribus documentis, monumentis et testimoniis communitus. Quo una cum sententia favorabili, die vigesima sexta martii anno millesimo nongentesimo nono, absoluto et Romam ad sacram Rituum Congregationem delato, revisis etiam scriptis Servae Dei ad normam decretorum diei 11 novembris 1912 et 31 ianuarii 1913, instante Rmo P. Francisco Maria Paolini, Ord. Fr. Minorum tunc causae Postulatore, ab eadem Congregatione rescriptum fuit die 23 decembris 1914 : *Nihil obstare, quominus ad ulteriora procedi possit.* Attamen disceptatio ipsius causae ob calamitosum bellum hucusque protracta est. Nunc, amotis impedimentis, hodierno Ordinis Fr. Minorum Postulatore generali Rmo P. Antonio Maria Santarelli deprecante, attentis litteris postulatoriis quorundam Eñorum S. R. E. Cardinalium, plurium

Archiepiscoporum et Episcoporum Galliae, praeunte R^mo D^{ño} Claudio Bardel, Episcopo Sagiensi, in cuius dioecesi vixit et obiit Serva Dei, necnon Capitulorum atque Ordinum regularium, speciatim universae familiae Franciscanae utrusque sexus, et imprimis Monialium Clarissarum Alenconiensis Conventus, per beatam Margaritam fundati, E^mus et R^mus D^ñus Cardinalis Ianuaris Granito Pignatelli dⁱ Belmonte, Episcopus Albanensis et huius causae Ponens seu Relator, in ordinario sacrarum Rituum Congregationis coetu, subsignata die ad Vaticanas Aedes coadunato, sequens dubium discutiendum proposuit: *An sententia a R^mo Iudice, ab Episcopo Sagiensi delegato, lata super cultu ab immemorabili tempore praestito praedictae Margaritae a Lotharingia, seu super casu excepto a decretis sa. me. Urbani VIII, sit confirmanda, in casu et ad effectum de quo agitur?* Et E^mi ac R^mi Patres, sacris tuendis ritibus praepositi, post relationem ipsius E^mi Ponentis, audito etiam R. P. D. Angelo Mariani, Fidei Promotore generali, omnibus accurate discussis et perpensis, rescribere rati sunt: *Affirmative, seu sententiam esse confirmandam.* Die 15 martii 1921.

Quibus omnibus Sanctissimo Domino nostro Benedicto Papae XV per subscriptum Sacrae Rituum Congregationis Secretarium relatis, Sanctitas Sua rescriptum eiusdem Sacrae Congregationis ratum habuit et confirmavit, die 20, eisdem mense et anno.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

THE PLENARY INDULGENCE 'TOTIES QUOTIES' GRANTED TO THE CHAPEL OF PORTIUNCULA NEAR ASSISI IS EXTENDED TO EVERY DAY OF THE YEAR

(April 16, 1921)

INDULGENTIA PLENARIA TOTIES QUOTIES IN SACELLO PORTIUNCULAE PROPE
ASISIUM LUCRANDA AD OMNES ET SINGULOS ANNI DIES EXTENDITUR.

BENEDICTUS PP. XV

Ad perpetuam rei memoriam.—Constat apprime, ecclesiam Sanctae Mariae Angelorum prope Asisium, quam Decessor Noster Pius PP. X ad Patriarchalis Basilicae dignitatem provexit, iure meritoque accenseri posse inter potiora non solum Italiae, sed universi catholici orbis sanctuaria. Ut enim fertur, iv saeculo, hanc Petri Cathedram obtinente Liberio, erecta primum fuit a quibusdam piis peregrinis, qui Deiparae Virginis sepulchri fragmentum, a Palaestina translatum, ibi deposuerant, parva aedes, quae, in honorem Assumptionis Virginis Deiparae, Sanctae Mariae ab Angelis nomen habuit. Postquam autem monachorum occidentalium patriarcha Benedictus parvum continentis agri modum dono

obtulit sacrae aediculae, haec ab exigua portione *Portiuncula* dicta est. Hanc sacram cappellam in vicinitate degentes agricolae et pagorum finitimorum incolae et Asisienses potissimum cives antiqua religione per saecula venerati sunt, gratiarum apud Deum sequestram Virginem experti. Pica, divi Francisci genetrix, ibi maternitatis gratiam obtinuisse dicitur. Quare Franciscus ab ineunte aetate singulari pietate *Portiunculae* aediculam coluit, et postea, pauper pro Christo factus, pauperem aedem illam adamavit, ibique Minoritici Ordinis fundamenta posuit, regulamque illam conscripsit, quam Innocentius III cl. me. Praedecessor Noster, divina monitus visione, probavit. Hic Clara, nobilis Asisiensis virgo, mundo valedicens, pauperem Franciscalem induit vestem, monialiumque secundi Ordinis familiam instituit. Inde etiam tertius ille Franciscalis Ordo originem duxit, cui Nos quidem nomen dedimus. Penes ecclesiam Sanctae Mariae Angelorum, sive de *Portiuncula*, primi Franciscalis Ordinis capitulares coetus habiti : inde etiam manavit celeberrima indulgentia de *Portiuncula*, quam ab ipso Christo Domino, per Deiparae Virginis intercessionem, Franciscus pro spirituali christiani populi salute obtinuit anno Domini mccxvi. Etenim, ut traditur et Franciscalis Ordinis historici narrant, idem Sanctus, adiutus patrocinio Matris, cuius opem supplex imploraverat, enixis precibus petiit a Christo Iesu, ut omnibus ecclesiam illam introeuntibus concederet veniam et indulgentiam omnium peccatorum, quorum confessionem sacerdoti fecissent. Respondit ei Dominus id sibi placere, praecepitque ut Vicarium suum adiret et ab eo suo nomine indulgentiam illam postulet. Dicto audiens se contulit Perusiam Franciscus, et Honorio III, qui per illud temporis Ecclesiae sanctae regimen gerebat, divinum aperuit mandatum, haec addens verba : ‘Placeat Sanctitati Vestrae non dare annos, sed animas.’ Percunctanti Honorio : ‘Quid ergo petis, Francisce?’ Respondit : ‘Volo, si placeat Sanctitati Vestrae, quod quicumque venerint ad istam ecclesiam confessi et contriti, et, sicut expedit, per sacerdotem absoluti, absolvantur a poena et culpa a die baptismatis usque ad diem et horam introitus ecclesiae supradictae.’ Tunc Pontifex : ‘Multa petis, Francisce,’ et, rei novitate percussus, subdidit, huiusmodi indulgentiae lucrandae modum non esse Romanae Curiae consuetudini consentaneum. At Sanctus : ‘Domine, quod peto, non ex parte mea, sed illius peto, qui misit me, Dominus Iesus Christus.’ Et Papa extemplo annuit, ter dicens : ‘Placet mihi quod tu habeas.’—Haec indulgentiae origo, atque e miranda narratione patet amplissimam fuisse primam illam Nostri Praedecessoris concessionem, liberam idest, perpetuam, nullo temporis limite circumscriptam. Attamen, sicuti ipsi docent historici, postea, gravibus id suadentibus causis, praecipue promulgatione Cruciatæ, idem Honorius tempus lucrandi eandem indulgentiam quotannis ad unius diei naturalis spatium coarctavit, nempe a primis vespereis Kalendarum augusti mensis ad occasum usque solis diei sequentis. Haec vero temporis limitatio haud semper tot per saecula immutata permansit. Antequam enim Romani Pontifices Nostri Decessores dignati sunt plenariam indulgentiam, quotannis, in ecclesia *Portiunculae* dumtaxat, lucrandam die secunda mensis augusti, extendere primum ad omnes ecclesias primi Ordinis, deinde ad illas

Ordinis secundi, nempe monialium, tandem ad eas quoque tertii Franciscalis Ordinis, ubique terrarum sitas, non defuerunt exempla, eiusdem Sanctae Sedis gratia, in nonnullis aliis ecclesiis hasce indulgentias ad instar Portiunculae nuncupatas ad totam octavam alicuius festi fuisse productas. Poteratne stricta ad unum diem limitatio servari tantummodo in templo Sanctae Mariae Angelorum, unde indulgentia ipsa manaverat in universum orbem christianum? Quare factum est, ut vetustissima inibi consuetudo, iam inde a saeculo XIII et praesertim exeunte XV ac XVI ineunte saeculo, invaluerit in populo, ingrediendi et egrediendi ex aedicula Portiunculae pluries eodem die, pro lucranda indulgentia plenaria ac potissimum die commemorationis omnium fidelium defunctorum, pro rite piandis tam salutari indulgentia in Purgatorio igne detentis animabus. Inde ingens populi concursus omnibus potioribus anni festivitibus ad indulgentias acquirendas, et peramplum ac celeberrimum templum, Portiunculae aediculae super impositum, saepe impar visum peregre confluentium fidelium multitudini continendae. Porro de Honorii limitatione stricto sensu servanda, deque validitate indulgentiae de Portiuncula pro interiori sacello templi Deiparae Angelorum, anne ipsa etiam aliis anni diebus, praeter unicum ut supra designatum diem, foret ibi rite acquirenda, in Romana quoque Curia diu et ancepiti quidem sententia ad nostra usque tempora disceptatum est. Verum Romani Pontifices Nostri Praedecessores, qui, saepenumero, pietate ducti, ad sanctuarium de Portiuncula accesserunt, Franciscalis familiae votis benignas aures praebere non dubitarunt. Ipsi enim ecclesiam illam quasi certatim novis itemque singularibus privilegiis auxerunt; praesertim Paulus III Farnesius, qui anno MDXXXIV, dum in coenobio Perusino prope puteal beati Aegydi cum Minoribus fratribus colloqueretur, a coenobii ipsius Vicario rogatus, quid sentiret de consuetudine, quae invaluerat ab immemorabili, lucrandi de Portiuncula indulgentias in aedicula templi Angelorum singulis anni diebus et non semel in anno, respondit, se ita esse credere, et ad omne dubium penitus tollendum se consuetudinem ipsam piam probare, et suprema auctoritate Apostolica, quatenus opus esset, de integro sancire. Huius concessionis vivae vocis oraculo factae, certa supersunt, quae in tabulariis Franciscalibus asservantur, testimonia; haec inter gravis deposito Massei Bardi, religiosi ex Ordine Minorum, dein Episcopi Clusini, qui se colloquio adfuisse et Decessoris Nostri verba audivisse sub sacramenti religione asseruit. Iuvat etiam hic, quod historici referunt, memorare, Clementem Papam XII, qui, licet in Pontificatu constitutus, Franciscalis Ordinis patronatum retinere dignatus est, ad anxietates omnes delendas, audito favorabili suffragio Cardinalium Pico et Passeri, in sententiam venisse confirmandi, datis sub plumbo Litteris, veniam fidelibus, ad aedem Angelorum concurrentibus, lucrandi singulis quibuscumque anni diebus de Portiuncula indulgentiam; sed, ob sequutam brevi Pontificis mortem, rem infectam mansisse. Innocentius quoque XII Sanctae Mariae Angelorum templo indulgentiam plenariam quotidianam perpetuam largitus est anno MDCVC. Nos etiam, anno MCMXVI, septimo exeunte saeculo a publicatione eiusdem indulgentiae plenariae in aedicula Asisiensi Sanctae Mariae Angelorum

de Portiuncula, cum Minister generalis Ordinis Minorum supplices preces adhibuisset ut traditionem recognoscere dignaremur, quae iam, uti memoravimus, in suo Ordine invaluerat de privilegio lucrandi in eadem aedicula praedictam indulgentiam singulis diebus per annum toties quoties, piis votis annuere non dubitavimus, et donec nova super hac re studia inirentur, ad annum eiusdem indulgentiae concessionem interim fecimus. Nunc autem, omnibus rei momentis attento ac sedulo studio perpensis, cum generalis Minister, auspicatam occasionem nactus septimi saeculi feliciter elapsi a memorata indulgentiae publicatione, iterata prece Nos adierit instanter, ut enunciata singulis anni diebus indulgentiam pro sacello de Portiuncula suprema Apostolica auctoritate recognoscere et in perpetuum sancire velimus; Nos, animo repentis per Portiunculae indulgentiam, sicuti scripsit Venerabilis Cardinalis Robertus Bellarmino, tria catholica dogmata confirmari, unum de indulgentiis, alterum de Pontifice Maximo, tertium de Confessione, votis his annuendum, quantum in Domino possumus, existimavimus. Et quia, ad preces sancti Francisci, Christus ipse plenariam indulgentiam dedit, sed nonnisi per ministerium Vicarii sui Pontificis Maximi dedit, nec nisi per contritionem et confessionem a culpa expiatis et eam ecclesiam visitantibus dedit, cum Honorianae limitationis causae iamdiu fuerint sublatae, omnibus disiectis difficultatibus et dubiis, Nos, omni temporis coarctatione abrogata, quod primum Christo et Francisco placuit, in praesens exsequi laetamur. Quae cum ita sint, audito et favente dilecto filio Nostro Oreste S. R. E. diacono Cardinali Giorgi, Poenitentiario Maiore, Fratrum Minorum Ordinis Patrono et Legato Nostro pro Patriarchali Basilica Sanctae Mariae ab Angelis in Portiuncula, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, consuetudinem, quae ab immemorabili tempore, uti iam diximus, in templo de Portiuncula invaluit, lucrandi indulgentiam eamdem etiam aliis anni diebus, praeter unicuique designatum ab Honorio Papa, omni limitatione sublata, confirmamus et sancimus, vel, quatenus opus sit, veniam de integro concedimus, ut in posterum fideles ex utroque sexu, non tantummodo altera die mensis augusti, sed singulis quibusque anni diebus, quibus, admissorum tantummodo sacramentali confessione rite expiati, non Basilicam Patriarchalem Sanctae Mariae Angelorum, in qua ne die quidem augusti mensis altera talis indulgentia viget, sed in ipsa situm sacellum de Portiuncula visitent, quoties idem sacellum contrito saltem corde ingredientur, toties plenariam omnium peccatorum suorum indulgentiam consequi valeant. Attamen, ut haec gratia omnino singularis permaneat, et locum omnium sanctissimum dumtaxat illustret, volumus expresse ac praecipimus, ut haec indulgentiae de Portiuncula ad singulos anni dies amplificatio minime pertineat sive extendi queat, quavis de causa, ad alias etiam Minorum Ordinis ecclesias. Ad perennandam denique auspici eventus memoriam, volumus ut in Breviario Romano-Seraphico in Lectione VI Dedicationis templi de Portiuncula recognitionis huius sive novae concessionis expressa mentio fiat.

Decernentes praesentes Litteras Nostras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effe-

etus sortiri atque obtinere, illisque ad quos pertinent sive pertinere poterunt, nunc et in posterum plenissime perpetuoque suffragari, sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his a quovis, auctoritate quavis, scienter sive ignoranter, attentari contigerit. Non obstantibus constitutionibus et ordinationibus Apostolicis, ceterisque omnibus, etiam speciali atque individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die xvi mensis aprilis anno mcmxxi, Pontificatus Nostri septimo.

P. CARD. GASPARRI, *a Secretis Status.*

REVIEWS AND NOTES

EDITIONS OF THE NEW MISSAL. By Maison Alfred Mame & Son, Tours.

WE have received from Messrs. Mame and Son copies of their new Roman Missal embodying the several changes made in the recent edition by the Vatican Press. The name of the publishers is a sufficient guarantee of the accuracy and thoroughness of the work, and the order, printing, and binding of the book are fully in keeping with the best traditions of the Tours liturgical publications. The complete Missal may be had either in small quarto or in quarto editions, and the Irish supplement, brought strictly up to date, will be inserted at the request of the purchaser. The prices in real morocco bindings vary from £3 15s. to £6 15s. for the quarto Missal, and from £3 to £5 15s. for the small quarto; in bindings of less expensive material the price of the Missal will, of course, be correspondingly less. The text of the Mame Missal corresponds in every detail to the typical edition, but, from some points of view, the order adopted is an improvement on the Vatican edition, the guiding principle in each of the changes introduced being the greater convenience of the priest. As instances of some of those improvements we note the following.

(1) The Introit, the Prayer, the Secret, and the Post-Communion are never carried over from one page to another. Thus, for the Introit, the priest has not to turn and re-turn the page; for the Prayer, the Secret, and the Post-Communion, the priest has no need to re-turn the page, and can keep his arms extended to the end.

(2) The Prayers, 'Pro Diversitate Temporum,' are always on one page, or two pages facing; thus one marker alone suffices to find them.

(3) The 'Communicantes.' To obviate the priest having to find the 'Communicantes' proper for certain Feasts, and, above all, to prevent him forgetting them, the beginning of the Canon, including the Communicantes, has been printed after the Preface of each of these Feasts, with the rubrics; and in order to have this improvement practical for Low Masses, the Preface *Sine Cantu* has been repeated after the sung one.

(4) The Prayer, the Secret, the Post-Communion for each Sunday in Advent are always on the same page, or on two pages facing, so that one marker serves.

(5) The three prayers 'De Spiritu Sancto' are found after the Feast of the Immaculate Conception for the Octave.

(6) Three Supplementary markers help in finding the (a) 'Orationes Diversae,' 'A Cunctis,' 'Pro Papa,' etc; (b) the 'Orationes Diversae' pro defunctis; (c) the prayers 'De Spiritu Sancto,' 'Contra persecutores Ecclesiae vel pro Papa,' for the Votive Masses of the Blessed Virgin.

(7) To aid the memory, the two 'Alleluias' at Paschal time are put in brackets for the general Introits.

(8) When simple Feasts are fixed for the same day as another Feast, this last is inserted in the body of the principal Mass.

(9) Headings in italics serve to distinguish the commemoration from the principal prayers.

These improvements, in our opinion, enhance the value of the Missal and render it more practical and useful than any other that we have so far examined.

It may be well to state here in the interest of Irish workmanship that as the *Mame Missal* is also procurable in paper, the work of binding may be safely and economically entrusted to certain of the Dublin firms which have made special arrangements for the purpose.

M.

DANTE'S MYSTIC LOVE: A Study of the *Vita Nuova*, Odes, etc., from the Allegorical Standpoint. By Marianne Kavanagh. London: Sands & Co.

DANTE is supposed to have sent to his friend Brunetto Latini, together with a copy of the *Vita Nuova*, the following lines:—

'Master Brunetto, this my little maid
Is come to spend her Easter-tide with you;
Not that she reckons fasting as her due—
Whose need is hardly to be fed, but read.
Not in a hurry can her sense be weighed
Nor mid the jests of any noisy crew.
Ah! and she wants a little coaxing too
Before she'll get into another's head.
But if you do not find her meaning clear
You've many Brother Albert's hard at hand,
Whose wisdom will respond to any call.
Consult with them, and do not laugh at her;
And if she still is hard to understand,
Apply to Master Janus last of all.'

Miss Kavanagh, for the most part, finds the evidence for the allegorical interpretation of Dante's Love in the internal character of his work. Her work shows a close and sympathetic study of the great poet's mind. That Dante should have adopted the allegorical form is not to be wondered at in view of its popularity in the Medieval Period, and that he should have set himself to be a divine Troubadour was a natural challenge to the eroticism of his age. Just as the 'Canticle of Canticles' is clothed in the outward garment of human emotion, so the work of Dante clothes with the innocent imagery of the senses the profoundest spiritual experiences. 'The love for God felt by Dante in the *Vita Nuova*,' writes Miss Kavanagh, 'was largely emotional, but that of the Odes and *Convivio* was love which is purely in the spirit and tried by much desolation. This progression

is what Beatrice alludes to when she speaks of herself as having risen from flesh to spirit, from mortal to immortal, when "increase of beauty and virtue" were to be found in loving her (*Purg.*, Cant. xxx.)

In the *Divine Comedy* Dante all but exhausted the content of spiritual experience in his poetic representation of Divine Love. Here, as Miss Kavanagh says, he leaves us in no doubt as to the personality of the lady of all his lays: 'With master-hand he gathers together the white veil of the *Vita Nuova*, the green vesture of Ode I., the Minerva crown of the *Convivio*, all permeated and glowing with the hue of the living flame of Love.' Dante, in the opening lines which we quoted, warns Brunetto Latini that his sense is not to be weighed in a hurry, and refers him to Brother Albert and Master Janus in case of difficulty; so we may refer lovers of Dante's work to this study of it by Miss Kavanagh, as affording an easy entry into the deepest recesses of his mind.

P.

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THE OPENING OF THE OLD IRISH PARLIAMENT

By MICHAEL MacDONAGH

THE first account of the assembling of a new Irish Parliament given in the printed Journals of both Lords and Commons relates to that which met in Dublin Castle on July 14, 1634, when Charles the First was king. A service of worship in St. Patrick's Cathedral always preceded the opening of Parliament. In Catholic times it was the Mass of the Holy Ghost. After the Reformation there were prayers according to the Protestant ritual. The service was, in early times, attended by the Lord Lieutenant, or the Lord Deputy, as the title then was.

In 1634 the Lord Deputy was Wentworth, the great Minister of the first Charles. He is better known by his later title of Lord Strafford, and was destined to be beheaded on Tower Hill in 1641, by the English Parliamentarians, for trying to make the King as absolute in England as he had already made him in Ireland. On that day in July, 1634, the Lord Deputy went in state to St. Patrick's Cathedral, attended by the officials of the Viceregal household, the judges of the high court, and the members of the House of Lords. The peers wore their robes and the insignia of their different orders, and walked two and two, the youngest foremost. Then came the four Protestant Archbishops—Tuam and Cashel, Dublin and Armagh—in their black and white gowns. Other great personages, carrying ancient emblems of sovereignty, followed. 'The Lord Chancellor with the Seal, alone.' 'The Sword borne by the Earl of Ormonde.' 'The Cap of Estate borne by the Earl of Kildare.' These immediately preceded the Lord Deputy, who wore his viceregal robe

of crimson velvet, doubled or lined with white ermine, and had his 'train borne by the Lord Brabazon, Sir Robert Loftus and Mr. Arthur Jones,' a peer, a knight, and a commoner.

After the service, Wentworth returned to the Castle and there opened the Parliament. The observance was practically the same, in its order and details, as that which is followed in the twentieth century at Westminster, when the King opens the Imperial Parliament. No spectacle of greater impressiveness and dignity can anywhere be seen than that ceremony of venerable antiquity, which has remained constant amid the changing circumstances of many centuries, and still retains much of the enchantment of the Middle Ages.

The first entry in the first volume of the Journals of the House of Lords describes how the peers took their seats in the new Parliament. The Lord Chancellor, Viscount Loftus of Ely, was first introduced. He was conducted by 'two peers who had sat in a former Parliament' and attended by Ulster King of Arms, from the Bar to the Chair of State, at the upper end of the chamber, in which the Lord Deputy was seated. Ulster King of Arms knelt down and presented the Lord Chancellor's patent of appointment to office, and writ of summons to the House of Lords, to the Lord Deputy. 'His lordship,' says the official record, 'laid it on the Cloth of Estate'—a kind of pall or canopy of rich stuff sometimes called 'Cloth of State' which hung about the throne—'took it up again, and delivered the same unto the Clerk of the House who, receiving it on his knee, opened it and read the same.' Having thus witnessed the installation of the president of the chamber, the Lord Deputy withdrew. The Lord Chancellor took his seat on the woolsack, beneath the throne; and all the other peers, temporal and spiritual, 'were brought in and placed' in the same manner, save that each peer kneeling presented his patent and writ to the Lord Chancellor, after which these documents were read by the Clerk. Power to open Parliament, in the absence

of the Lord Lieutenant, was vested in the three Lords Justices. Some curious changes were made in the ceremony to suit the occasion. Not only were those ancient emblems of sovereignty, the Sword and the Cap, carried before the Lords Justices, as they entered the House of Lords, but also the robe of the Viceroy. Three chairs for the Lords Justices were set on a low platform under the Cloth of State, and the viceregal robe was spread before them.

Meanwhile, the Commons were assembling in their own chamber in the Castle. The proceedings there were simple and brief. After the General Election the sheriff of each county, acting on the instructions sent to him beforehand, attached the returns of the elections for the county, and for the cities and boroughs within the county, to the writ, and forwarded them to the office of the Crown in Chancery, Dublin. From these documents the Clerk of the Crown entered the names and other particulars of the elected Members in a book, which he gave to the Clerk of the House of Commons; and the first thing done when the Commons met was that the Clerk proceeded to identify the knights, citizens and burgesses assembled by calling over the names in the official list furnished by the Clerk of the Crown.

On the next day the Lord Deputy went again to the upper Chamber; and, having summoned the Commons to his presence, addressed the two Houses. Then, according to the Commons Journals, the Lord Chancellor 'in a short but grave and wise speech advised the said Commons to return to their House and there to elect and choose them a Speaker.' But, according to the Lords Journals, the Lord Chancellor said more than that which merely concerned the Commons. By direction of the Lord Deputy he administered two cautions to the Commons, as they stood at the Bar, which the Commons were very careful not to record in their Journals. The first reminded them that their choice would not be absolute, 'for although the power of naming the Speaker be in the Commons, yet no further than to desire a confirmation from the King,' and

the other gave them the lesson in deportment, 'not to vary or contend but in love, who should be most courteous one to another.'

The Commons Journals proceed to give the first official account of the election of a Speaker, and so historically valuable as well as interesting is it that I quote it in full :—

And thereupon they presently repaired to their said House, where being all placed and set in order the Lord Robert Dillon, Baron of Kilkenny-west, did arise up and make a very learned speech, tending to the cheerful animation of himself and the rest of that House, in the progress of that present service, and to elect a Speaker from amongst themselves, and recommended Nathaniel Catlyne, Esq., Recorder of this City, and one of his Majesty's Sergeants at Law, as a fit and able person for that place; which choice becoming approved by all the said House of Commons, his Lordship, with the Lord President of Munster, Sir Barnaby Bryan, the Master of the Rolls and divers others, went and brought the said Mr. Sergeant Catlyne from his seat, and by general consent of the House did place him in the Speaker's Chair, from whence after a thankful gratulation for his election, promising his faithful endeavours in the discharge of that place, the House was adjourned until the next day.

On the following day both Houses again met. The Lord Deputy went in state to the upper House, for the purpose of receiving the Speaker-elect and approving his election. The ceremony is thus described in the Commons Journals :—

And his Lordship and the Lords being set, the Commons were called for to present their Speaker; who immediately repaired thither, and presented the said Mr. Sergeant Catlyne, their Speaker, unto his Lordship, who, coming to the Bar in an humble and submissive manner, did declare the pleasure of the House and Commons to elect him their Speaker, in a modest manner, acknowledging his own abilities not to be such as the greatness of his charge and place required; yet, if his Lordship should approve of it, he would employ his endeavours to discharge the same with all faithfulness as became him.

The Lord Deputy than called the Lord Chancellor to him, and, after some whispering between them, the Lord Deputy's 'approbation and good allowance, and liking of the said election,' was declared by the Lord Chancellor. The official record goes on to say :—

And then the Speaker delivered a very eloquent and learned oration to his Lordship; which being ended, the Lord Deputy again called the

Lord Chancellor who, returning to his place after some private conference, began a grave and learned speech in answer to the Speaker's oration, and setting forth the state of the Kingdom, and some reasons of the present occasions ; desiring the good success of the intended affairs, and that both the Houses might comply together, to the glory of God, the content of his Majesty's desires ; and so declaring the Lord Deputy's high liking of the Speaker's oration, desired him with the rest to repair to their House to proceed to their business.

These official accounts of the proceedings in both Houses at the opening of Parliament show that no oath of allegiance or faith was administered either to Commons or Lords. The form in which the Irish Parliament existed throughout the eighteenth century, as to the constitution, orders and usages of both Houses, was not set up until the meeting in 1692 of the first Irish Parliament after the English Revolution ; and it was then that the taking of oaths, repudiating the principal tenets of the Catholic faith, by Lords and Commons became a permanent part of the procedure. These oaths shut the doors of the Irish legislature absolutely against Catholics during the century of its greatest activity. But in the earlier Parliaments no oaths were prescribed by statute. Oaths disavowing the ecclesiastical authority of the Pope, and abjuring the doctrines of the Church of Rome, had to be taken by all Members of the English Parliament until the passing of the Catholic Emancipation Act of 1829. A special oath was then drawn up for Catholic Members, but the ancient oaths continued to be sworn by non-Catholic representatives until 1866. The original theological fulminations were first enacted as long ago as the second year of Queen Elizabeth, 1559, and were made more comprehensive still in 1610 on the discovery of 'the Gunpowder Plot' to blow up the Parliament House at Westminster when James I came to the Throne. But though the Elizabethan statute provided that these oaths were to be taken in the Irish Parliament as well as in the English, some laxity, or freedom of choice, was permitted in Ireland. Indeed, if the oaths had been made compulsory in Ireland there would have been considerable difficulty in constituting a Parliament

at all, owing to the failure of the Reformation in Ireland and the steady adherence of all the people, Irish and Anglo-Irish, to the ancient faith. The Act accordingly fell into abeyance in Ireland.

Some historians, however, have mistakingly supposed there was no religious disqualification on Members of Parliament in Ireland from the time of Henry VIII to the reign of William and Mary. Though it is true that Catholics were admitted to most of the Parliaments between these periods, the Act of Elizabeth was temporarily revived in order to exclude them in times of religious commotion. For instance, a Parliament met on June 21, 1642, during the war of the Catholic Confederation to drive the English out of Ireland, and restore the Catholic religion. I find in the first volume of the Journals of the Commons the record that all Members of that Parliament were required to take the oath of supremacy, according to the Act passed 'in the second year of Queen Elizabeth of famous memory,' and entitled, 'An Act restoring to the Crown the ancient jurisdiction over the State, ecclesiastical and spiritual, and abolishing all foreign power repugnant to the same.' The Speaker first took the oath, after which it was subscribed to by the other Members. Curiously enough, the peers, in England as well as in Ireland, were relieved of the obligation of swearing to these affirmations. The Act of the Elizabethan Parliament which forced the oaths on the Commons explicitly stated 'that forasmuch as the Queen's Majesty is otherwise sufficiently assured of the faith and loyalty of the temporal lords of Her Highness' Court of Parliament,' no peer of the realm should be compelled to take oaths. Birth and blood were evidently then deemed to be ample security for right feeling and right action on the part of the nobility. But the commoners, people of lower rank, however high their talents and sense of honour, were supposed to be liable to do unworthy things, and accordingly could not be fully trusted. However, it was not until the reign of Charles II that, as we shall see later, peers were for the first time obliged

to testify to their acceptance of the principles of allegiance and religion then in vogue.

The situation in Ireland with respect to the parliamentary oaths was entirely changed by the English Revolution. Not for twenty-six years had an Irish Parliament assembled. The last to meet was the one and only Parliament of the reign of Charles the Second, which sat from 1661 to 1666. Long intermissions in the sittings of the Irish Parliament were, indeed, frequent during the sixteenth and seventeenth centuries. One of the consequences was that neither in the House of Lords nor in the House of Commons was there a Clerk elected for life, as at Westminster, to serve as a link between one Parliament and its successor. That being so, when the first Irish Parliament after the fall of the Stuarts met in Dublin on October 5, 1692, the Commons Journals had to be searched for the rules affecting the appointment and duties of the Clerk and the Sergeant-at-Arms, and other matters necessary to the orderly discharge of the business of the House. It was then found that the record of the opening of the new Parliament in July, 1634—which I have described—stated that the Clerk, Philip Ferneby, and his assistant, William Sandys, had taken oaths before the Lord Chancellor for the due execution of their duties.

It is of interest to state here that the officers of the House of Commons were then paid by fees received from the Members. The searching of the Journals in 1692 disclosed that on the last day of the session of 1634 it was ordered that every knight of the shire should subscribe ten shillings, and every city and borough Member five shillings, two parts thereof to go to the Clerk and the remainder to the Sergeant-at-Arms and other officers. 'And,' the record continues, 'whosoever shall refuse to pay the same by mutual consent, shall pay double as much the next session.' In the following year the fees were doubled—twenty shillings from county, and ten shillings from city and borough, representatives—of which half

went to the Sergeant-at-Arms. It seems as if the Members did not willingly pay these charges. On April 1, 1635—as the Journals disclose—two Members were appointed to draw up a list of the defaulters, ‘that so this House may take such course therein as shall be thought requisite,’ and on April 7 the following resolution was adopted :—

‘That all such as have omitted the payments of the allowances given to the Clerk of the House shall have Friday next a peremptory day for the payment thereof; and upon failing so to do, it is further ordered that they shall pay five shillings to the poor immediately into the hands of the Clerk over and above his own allowances.’

So, with all its officers duly appointed, the Irish Parliament began in 1692 a regular continuity of existence; and thence to the very end excluded Catholics from its deliberations. Here is a brief entry in the Commons Journals relating to the assembly of 1692 : ‘Immediately after the Speaker had taken the chair a motion was made for the reading of the late Act of Parliament in England in the third year of their Majesties’ reign, entitled an Act for abrogating the oath of supremacy in Ireland and appointing other oaths; whereupon the House immediately proceeded to the swearing of their Members.’

The oaths of allegiance and supremacy provided by the English statute referred to—3 William and Mary, c. 2—are as follows :—

I.....do sincerely promise and swear, that I will be faithful and bear true allegiance to their Majesties, King William and Queen Mary :

So help me God.

I.....do swear, that I do from my heart abhor, detest and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no sovereign, prince, person, prelate, state or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this Realm :

So help me God.

A most comprehensive abjuration of the doctrines of the Catholic Church had also to be made. It was framed in England in the year 1678, when the country was driven into a panic by the story of Titus Oates—afterwards proved to be an infamous invention—that a widespread conspiracy existed among the English Catholics to murder Charles II in order to bring his Papist brother, the Duke of York, to the Throne. Peers, as well as Commons, had to subscribe to it and also to swear, for the first time, to the old oath of allegiance and supremacy. This declaration was in the following terms :—

I.....do solemnly and sincerely, in the presence of God, profess, testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of Bread and Wine into the Body and Blood of Christ, at or after the Consecration thereof, by any person whatsoever. And that the invocation or adoration of the Virgin Mary, or any other saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatever; and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons or power whatsoever, should dispense with or annul the same, or declare that it was null and void from the beginning.

In the Lords Journals I find it recorded that on October 29, 1692, Richard Butler, Lord Viscount Mountgarret, a Catholic peer, attended to take his seat. Having delivered his writ of summons to the Lord Chancellor, kneeling, he willingly repeated the oath of allegiance, but when asked also to subscribe to the oath of supremacy and the abjuration he refused, 'declaring it was not agreeable to his conscience.' 'And thereupon,' says the record, 'the Lord Chancellor acquainted the said Lord Viscount that he knew the consequence of refusing to take the said oath, and make and subscribe the said declaration,

was that he could not sit in this House, and then ordered him to withdraw.' A similar scene was enacted twenty-three years later. The House of Lords, on December 12, 1714, made an order requiring the 'Popish Lords' to attend the service of the House. According to the Journals, on January 16, 1715, four attended—Kingsland, Dillon, Cahir, and Netterville. They took the oath of allegiance, but declined to subscribe to the declaration. 'And thereupon,' says the record, 'it was ordered that they should not have the privileges of Parliament.' It was the last appearance of a Catholic in the Irish Parliament.

The final stand of the Catholics had, in fact, taken place close on eighty years earlier, in the first Irish Parliament of James the First which met in 1613. The Elizabethan conquest of Ireland was completed. Most of the native Irish chiefs who had taken up arms against it were in their graves or in exile, their lands were confiscated, and the great plantation of Ulster with English and Scottish settlers was in progress. Yet this Parliament was more representative of the Catholic Irish and Anglo-Irish than any that had ever sat before. The parliamentary system was remodelled by Sir John Davies, an Englishman, lawyer and poet, who came to Ireland in 1603, and was now Attorney-General. He enlarged the House of Commons from less than 100 Members to 232. It was then that the four Provinces were instituted, the counties increased, and their boundaries finally settled. In the counties Catholic feeling was predominant. But to guard against the natives having a majority in the Parliament, as well as also to encourage the plantation, as many as eighty new boroughs were created by the King, most of them being in Ulster, where the new settlers were making their homes. Davies had also framed the plantation, and it was being carried out under his direction. These proceedings aroused feelings of alarm and resentment among the Catholics. In November, 1612, before the General Election was held, six Catholic Anglo-Irish peers—Gormanston, Slane, Kileen, Trimbleston, Dunsany, and

Louth—sent a petition to the King, styling themselves ‘Your nobility of the part of Your Majesty’s realm of Ireland commonly termed the English Pale,’ complaining that many of the new boroughs consisted of ‘some few poor and beggarly cottages,’ and expressing their apprehension that the design was to ‘pack’ the Parliament—as we of the twentieth century would term it—so that further laws might be passed for the repression of the Catholics and the seizure of their estates. The King ignored these papistical Lords of the Pale; and the writs for the election of the Parliament were sent forth. Never before was there such an exciting General Election in Ireland, and never afterwards until O’Connell in the ‘forties’ raised the standard of Repeal of the Union. Of the 232 Members returned 101 were Catholics. In the House of Lords there were fifty peers, evenly divided between temporal and spiritual. All the twenty-five prelates and most of the lay peers were Protestants.

Parliament was opened in Dublin Castle on May 18, 1613, by Sir Arthur Chichester, the Lord Deputy, a Devon man who was granted a large portion of the forfeited lands of the Ulster chiefs. When the Commons were directed, in the customary fashion, to repair to their chamber and elect a Speaker, the Catholic representatives decided to put their strength and influence to the test at once in a struggle for the possession of the chair. The scene of disorder which followed was one of the most extraordinary that has ever been enacted in any Parliament. The Journals of the House of Commons are a blank in regard to it. Nothing is said of the election of the Speaker; and there is no record of anything whatever having been done. But there is a full account of the exciting proceedings in contemporary records published in *The Calendar of Irish State Papers*, 1611–14. The main report was drawn up by the Protestant Members of the House; and is confirmed in all essentials by independent testimony.

The candidate of the Protestants for the chair was Sir John Davies. It was intimated by his proposer, Sir

Thomas Ridgeway, a member of the Privy Council, that he was specially recommended by the King for the office. Then the spokesman of the Catholics, Sir James Gough, is described as having 'stepped out of his place disorderly into the middle of the House and offered to make a speech there,' whereupon he was shouted at to return to his place and there say what he had to say. The purpose of Gough was to nominate Sir John Everard, a distinguished Catholic lawyer, who had retired from practice at the Bar rather than subscribe to the oath of supremacy.

After this 'there was a confused acclamation, some naming Sir John Davies and others Sir John Everard.' One of the prominent supporters of Davies, an Englishman named Sir Oliver St. John, who had sat in the English Parliament, described for the guidance of the parties how matters in dispute were settled at Westminster. 'Gentlemen,' said he, 'the voice of Parliament is to decide controversies by questions, and questions by the numbering of voices; and for the trial thereof I know by experience that they who are of the affirmative part are to go out of the House to be numbered, and to leave those that are of the negative part to be numbered within the House.' He concluded by saying, 'All ye that would have Sir John Davies to be Speaker come with me out of the House.' Accordingly the Protestants went out into the lobby to be counted. 'The door was suddenly shut after them,' says the report, 'and instantly those that were within cried, "An Everard; an Everard."'

When the supporters of Davies returned to the chamber—in a majority, it is said, of thirty—they found Everard installed in the chair. Ridgeway 'required in fair and gentle terms' that the chair should be ceded to Davies. But Everard refused to budge. Threats that if he did not come out of the chair they would 'pluck' him out also proved ineffective. Ridgeway and Oliver St. John then took Sir John Davies by the arms, lifted him from the ground and placed him in the chair in Sir John Everard's lap. The struggle for the possession of the

chair thus continued for some minutes more, amid great confusion and loud shouts of challenge and defiance. In the end some of the Protestant Members forcibly ejected Everard from the chair. They are described as having 'laid their hands gently upon him and removed him out,' and also as having 'placed Sir John Davies quietly there.' The Catholics, reported to be ninety-eight in number, immediately left the House, protesting that Everard had been duly elected, and that they would appeal to the King. They did not return that session. Davies was presented by the Commons to the Lord Deputy on May 21, and his election confirmed.

The Parliament met again on October 11, 1614, in Dublin Castle. Further quaint and deeply interesting information of the opening proceedings of the earlier Irish Parliaments is given in the Commons Journals. They relate :—

This day the Speaker came to the House about nine of the clocke, where prayers being ended, the House became full and complete, but did pause and continue in silence for a time, till at last a Sergeant-at-Arms came with a message from the Lord Deputy to the House; who offering to come into the House to deliver his message himself was commanded to forbear, for that he ought not to come into the House in person, but to send in his message by the Sergeant of the House, which was then done accordingly.

Here we have the ancient Irish equivalent of that curious ceremony which still survives in the Imperial Parliament, the closing of the House of Commons against Black Rod, the messenger of the peers, and the opening of the door to him only after he has humbly knocked three times. The purport of the message brought to the Irish Commons on that day in 1614 was that it was the Lord Deputy's pleasure that they should forthwith attend him in the Great Hall of the Castle, where he was enthroned with the Lords. 'And there,' to quote again from the Commons Journals, 'his Lordship being sate in State, made known unto them His Majesty's letter touching the settling of the differences of the House. And thereupon the letter

was duly read by the Lord Chancellor ; and so, after some short speech made by the Lord Deputy, the Speaker, with all the rest of the knights, citizens, and burgesses, returned unto the Commons House where the Speaker made a congratulatory speech to the House.' Here is the concluding passage of the reply of James I to the complaints of the Catholic Members of both Houses : ' My sentence is, that in the matter of Parliament you have carried yourselves tumultuously, and that your proceedings have been rude, disorderly, unexcusable, and worthy of sever punishment which, by reason of your submission, I forbear, but do not remit until I see your carriage in this Parliament.'

The session was brought to an end on November 29, 1614. ' This day,' says the official account of the prorogation, ' the Lord Deputy came in his parliament robes to the higher House of Parliament, the Lord Viscount Gormanston carrying the Cap before his Lordship, the Lord Baron of Kerry and Lixnawe the Sword, and the Lord Baron of Howth his Lordship's train.' Two Bills had been passed. For the record goes on to say : ' His Lordship gave the Royal Assent to the Act of Recognition of His Majesty's title to the Crown of Ireland, and the attainder of the Earl of Tyrone and his accomplices.'

MICHAEL MACDONAGH.

ETERNAL LIFE

By THE BISHOP OF SEBASTOPOLIS

III¹

I am glad that I am going ;
What a strange and sweet delight,
Is thro' all my being flowing
When I know that, sure, to-night
I will pass from earth and meet Him,
Whom I loved thro' all the years,
Who will crown me when I greet Him,
And will kiss away my tears.

—FATHER RYAN.

TO a soul in Heaven, the body will be a veritable store-house of exquisite delights. Even the greatest saints, who have crucified their flesh, in this life, speak of it, in wonder and admiration, as a source of pleasures untold and inexpressible. As our own experience has, no doubt, taught us, there are many internal organs and muscles and nerves functioning within our mortal frame of whose very existence we are scarcely aware, until they get out of order, and torment us with racking pains. But, in the next life, each and every one of these organs and nerves will be recognized, not, indeed, by the pains they cause, but by reason of the exquisite pleasures to which they give rise. St. Anselm writes : 'In the heavenly Courts everything will unite in proclaiming the glory of God. For not only the souls, but the bodies of the Just also, and all their parts and organs will rejoice in the presence of their Creator.' The Saint even goes so far as to enumerate the chief of these organs.² 'Eyes, ears, nose, mouth, hand, throat,

¹ For Part I see p. 113, for Part II see p. 450, of I. E. RECORD, Fifth Series, vol. xvii.

² 'Oculi, aures, nares, os, manus, guttur, cor, jecur, pulmo, ossa, medullae, et cuncta singillatim membra eorum in communi, tam mirabili delectationis et dulcedinis sensu replebuntur ut vere totus homo torrente voluptatis Dei potetur, et ab ubertate domus ejus inebrietur.'—Vide *Lib. De Similitud.* cap. 57.

heart, liver, lungs, bones, etc.,’ he writes, ‘will be filled with such sweetness and delectation, that the whole man may truly be said to drink of the torrent of delights, and to be, as it were, inebriated with the abundance of God’s house.’

Other saints and holy men express themselves in a similar manner. Thus, after describing some of the most atrocious and excruciating torments of the martyrs, Fra Ermenegildo Da Chitignano, M.R., observes as follows:— ‘Nevertheless, even the very worst of these agonies bear no sort of proportion to the very least of the delights, that the Just will enjoy, in their risen bodies.’ ‘Such torments as the martyrs endured,’ he goes on to say, ‘are torments inflicted by man, and even when most prolonged, were soon over, whereas, all the delights, which the Blessed will enjoy, even in their bodies, in heaven, are effected by the infinite power and munificence of God Himself, and are eternal.’ ‘Hence,’ he continues, ‘St. Paul may well assure the Romans, that the sufferings of this time are not worthy to be compared with the glory to come, which shall be revealed in us (Romans viii. 18).’

Although worldly-minded men attach an altogether exaggerated importance to sensual pleasures, and will shamefully sacrifice God and Heaven and all else of value for the sake of a passing act of self-indulgence, yet such earthly pleasures do not merit even the name of pleasures at all when compared with the pleasures of the life to come. If, indeed, we could actually experience even the very least and lowest of the corporal pleasures experienced by the Blessed in their bright Home above, it would be enough, and more than enough, to give us a distaste for all such pleasures as we know of on earth; just as the listening to a chorus of exquisite music, rendered by some full and perfect orchestra, would extinguish any delight we might otherwise feel in listening to the same Score, painfully scratched out by an amateur on a badly-tuned fiddle.

We have spoken of the pleasures of the senses, because they are more tangible, and make a more ready appeal to us

than what is spiritual. In fact, we are so dependent upon the senses in this life, and are so constantly employing them, that we find it far more easy to appreciate them than things which are more abstract. But this renders it all the more essential for us to realize that, after all, the body, even the risen and glorified body, must be regarded as a poor and unworthy object, so soon as it is contrasted with the soul. If, therefore, the senses of the body can procure us such immense delights, there is no doubt but that the powers and faculties of the glorified soul will open out to us joys and delights, unspeakably and inconceivably greater. Of these faculties, the chief are the intellect and the will. The will has to do with love and the affections; and the intellect has to do with truth and knowledge. Let us consider the intellect first. Every man can form some idea of the pleasures derived from study and the exercise of the understanding.

Oh for a book and a shadie nook,
 Eyther in doore or out;
 With the green leaves whispering overhead,
 Or the streete cryes all about.
 Where I maie reade all at my ease,
 Both of the newe and olde;
 For a jolly goode booke whereon to looke,
 Is better to me than golde.

(Old English Song.)

We are all aware that, even in this world, great numbers find their happiness in the pursuit of Truth, in its myriad forms. Indeed, Truth possesses such a fascination in itself, that the appetite for it only increases by indulgence. So that it may be truly asserted that the more men know, the keener becomes their desire to extend their knowledge still further, and the more ravenous becomes their appetite. Yet, in spite of this, it must be confessed, that all the knowledge that the most famous and diligent student ever acquired in this life is simply nothing as compared to the sum of knowledge possessed by the very least of the Blessed. So long as we are in this world, we are constantly

formulating questions, to which we know no satisfactory answer can be given. Indeed, we are well aware that on a vast number of interesting subjects we must content ourselves to remain ignorant. Even that great genius, Sir Isaac Newton, speaking on this subject, said: 'I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in, now and then, finding a smother pebble or a prettier shell than ordinary, whilst the vast ocean of truth lay all undiscovered before me.' The remarks made by the late Marquis of Salisbury, in his address on Evolution (1894), are also to the point: 'We live,' he said, 'in a small bright oasis of knowledge, surrounded on all sides by a vast unexplored region of impenetrable mystery. From age to age the strenuous labour of successive generations wins a small strip from the desert, and pushes forward the boundary of knowledge.' But, notwithstanding all our efforts, the known, as compared to the unknown, still remains less than a single grain of sand compared to an immense mountain range.

To assist us in realizing our ignorance, let us pay an imaginary visit to the British Museum, and consider the prodigious sum of human knowledge that is now stored up within its walls. In its vast Library, the great shelves laden with books are so numerous, that we are told that if they were laid together, end to end, they would extend to a distance of over forty-six miles. Let us take up our position in the midst of these endless series of book-cases, surrounded by millions of volumes, on every side. Almost every book that has ever been published on Theology, Philosophy, History, Science, Literature, Biology, Geology, Mathematics, and the rest is to be found there. Suppose now it were possible to (as it were) melt down all the knowledge contained in all these volumes, and to pour it, without spilling a drop, into the head of a single individual, such-wise that he might have the whole (as we may say) 'at his finger's end.' What a perfect marvel of learning he would

be! The whole world would acknowledge him to be by far, not only the greatest philosopher that had ever lived, but the greatest historian, and the greatest scientist, and so on as regards every other branch of learning. He would contain within his own single mind the learning of all those who have written. He would be regarded as a walking encyclopaedia; yea, the very quintessence of wisdom, such as it would be difficult to describe. Yet, even he would be, in reality, uninformed and ignorant, as compared with the very least and last of the inhabitants of Heaven.

For the sake of argument we have supposed the impossible. We have supposed that all the knowledge stored up in the five millions of books, pamphlets, and manuscripts lying in the British Museum to be miraculously transferred to the brain of one single individual. But even so, what, after all, would it amount to? The learned works on History, Science, Literature, and the rest, may be countless in number, but they all, without exception, deal *only with this one tiny and insignificant earth and its inhabitants*, and with what may be seen from its surface (e.g., Astronomy).

Man has indeed been studying and investigating, and examining, and scrutinizing the earth, ever since he was placed upon it. But how very little he knows even of the one small planet on which he dwells. The surface of the earth he has but scratched. Into its bowels he has never penetrated, nor has he ever explored the vast caves and hidden depths of the oceans. There are numberless objects in the material, vegetable and animal kingdoms of which he knows next to nothing. But even supposing he knew all that there is to be known of this earth, it would mean exceedingly little. It would mean simply that he had become acquainted with one of the smallest and most insignificant of the planets, floating, like a microscopic grain of dust, amid a vast and wholly incalculable multitude of immensely greater worlds. All around millions upon millions of orbs are revolving of which he knows little more

than the bare fact of their existence. Astronomers inform us that Mr. Franklin Adams recently photographed the whole sky, on 206 plates, containing altogether fifty-five million stars. And, it is computed, from the sequence of the numbers for different magnitudes, that there cannot be less than a thousand million, whose light has already reached the earth; and that probably there are over two thousand millions scattered through space.

Furthermore, these stars or suns are, for the most part, immensely bigger than the earth. We may form some idea of the size of our own sun, by what we have learned lately of a group of spots, which stretches from near the centre of the sun almost half way to the western or right-hand limb, and extends for at least 150,000 miles in length. The total area occupied by the group is probably not less (it is said) than 2,000,000,000 square miles. The sun is so far away, that we cannot see any spot with the naked eye, that contains less than 500,000,000 square miles, but there is one in this group which we are assured contains more than 700,000,000 square miles, and which may be observed through a thickly smoked glass, even without telescopic assistance. Now it must be remembered that, in spite of its many hundreds of millions of miles, our sun is but a single star, and (when compared to others) of no great size. It is merely its proximity that invests it with the value and importance which we attach to it. Some of the larger suns are, not millions only, but billions of times vaster than the earth. Thus to give a single instance: astronomers point to a star, in the constellation of Orion, Alpha Orionis, known by the name of Betelgeuse, which is billions of times the bulk of the world which we inhabit. This startling fact will be brought more vividly before our mind if we reflect that the diameter of the earth is somewhat over eight thousand miles, and that the diameter of the sun itself is only something over eight hundred thousand miles, whereas the diameter of Betelgeuse is said to be no less than 200,000,000 miles, and therefore must possess a circumference of some 600,000,000 of miles.

When we consider further that many of these colossal suns are attended by numbers of planets circulating round them we shall the more easily realize that any knowledge we may possess of the earth will be but *the knowledge of one small and very unimportant grain of dust*, floating amid countless thousands of vaster orbs surrounding it, for billions upon billions of miles, in every direction.

Nor must it be forgotten that even such poor and fragmentary knowledge of the heavens as the ablest astronomers possess is acquired only by dint of patient study, prolonged and severe application, and many sleepless nights of careful watching, whereas the knowledge of the Blessed is not only full and perfect, but it is obtained without trouble or fatigue. By means of the light of glory, they will be able to read the infinite book of Nature, through and through, with the utmost ease and accuracy, and will be able to contemplate and examine all the most marvellous wonders of the visible universe, stretching out to untold distances upon every side. 'Ad statum Beatorum pertinet, res naturales perfecte cognoscere' (Wirceburgensis, tom. v. p. 19).

We in this world may compare ourselves to men locked up during a pitch dark night, in a great museum. So circumstanced, we should know practically nothing of the nature, and the character, and the beauty of the various objects around us. Perhaps by passing our hands over some, and feeling them carefully, we might at last gain some faint and hazy knowledge of a few of the simplest. But, so soon as ever the sun rises in the heavens, and illuminates the whole scene, we should distinguish each object, realize its form and colour and construction, and, in short, learn *more at a single glance* than we could have learned during the entire night of fruitless endeavour. For 'Lumen, glorie praestat respectu intellectus beati, quod lumen corporale respectu oculorum' (Wirceburgensis, v. p. 5).

So,—in a somewhat similar way,—during the night of this present life, we may grope about in the dark, and with

immense difficulty gain some imperfect acquaintance with the universe around us. But it is only when the bright Sun of Justice arises in all His might, i.e., only when God withdraws the veil that hides Him from us, that the darkness of our present ignorance vanishes in His glorious light, and the full beauty and splendour of the Creation is revealed. 'For then the Lord Himself shall be for an everlasting light' (Isaias lx. 19). And we shall cry out as we contemplate the ravishing scene, 'Thou art worthy O Lord, our God, to receive glory and honour and power; because Thou hast created all things; and for Thy will they were and have been created' (Apoc. iv. 11).

The objects of celestial knowledge will be not only most numerous but also most varied. The lowest will be the material creation, which we shall see stretching out before us, in all directions, and to endless distances. With minds filled with wonder at the divine power and wisdom, we shall contemplate the marvels of earth, sun, and moon, and of the myriads upon myriads of gleaming stars, scattered with the most lavish profusion over the whole firmament of heaven. We shall learn all the laws that govern the formation, the development, and the movements of these celestial bodies, their intricate relationship to one another, and all the secrets of their complicated, though orderly and harmonious, flight through the unmeasured realms of space. Indeed the whole system upon which the sidereal universe has been built up, as well as its gradual growth and development and general history, will be taken in at a glance.

With the same ease, we shall also acquaint ourselves with the entire history of the animal creation, with its infinite variety of genera and species, as well as with the habits, nature, characteristics and peculiarities and endowments and strange instincts and modes of life of each. But what is more interesting, the story of the human race, from Adam to the last man, will be unfolded to us, together with all the events associated with its multiplication and extension all over the world, its gradual civilization, the rise of all the arts and sciences, the inventions, discoveries,

and improvements ; as also its struggles, conflicts, dangers, and difficulties, and the rest.¹

Perhaps the most intensely interesting object of contemplation, to the glorified race, in this connexion, will be that of the hitherto hidden action of Divine Providence in the affairs of man, and its marvellous intervention in the most critical moments, and in the most momentous crises of life. It will be given to us to learn, with the utmost accuracy, the career of each individual. The struggles that went on within his soul, between grace and nature, inclination and duty, and between the human and the divine will, as well as all his hidden trials and temptations.

St. Paul, in his Epistle to the Corinthians (iv. 5) warns us not to judge ‘until the Lord come, *who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.*’ From this and similar texts, commentators infer that we shall not only see God, but that in God we shall see, with the utmost clearness, the entire universe, together with all its parts, and everything concerning each part. So that there will be no object, whether person or thing, whether material or spiritual, which shall not be perfectly known and understood. In fact, created persons and things will be known in two distinct ways, firstly, ‘*cognitione matutina*’ as theologians express it, and secondly, ‘*cognitione vespertina*,’ that is to say, firstly, in their cause, which is God, and secondly, in themselves. In both these ways the vast creation, with every conceivable object it contains, will be rendered distinct and clear to the contemplating mind, even ‘the hidden things of darkness,’ and the secret ‘counsels of the hearts.’

We shall know all that the glorious saints and martyrs

¹ ‘Non videri dubitandum, quin beati vi illius luminis possint distincte et clare intueri, quidquid intra complexum mundi ac totius hujus universi continetur. Sicut enim totum Deum clare vident, ita etiam totum opus Dei, quod intra Deum et infra Deum est, et intra et supra quod ipse Deus est, intueri debent ; cum primarius finis operis hujus sit, ut divina majestas ejusque potentia, sapientia, benignitas, sanctitas, misericordia, justitia providentia in eo resplendeat Angelorum et hominum mentibus, et ipsa ex eo laudetur et benedicatur.’ (Lessius, l. II. chap. x. p. 204.)

have suffered and endured in their noble efforts to win the crown of immortal glory. We shall be filled with wonder and admiration at the thousand unsuspected and loving ways in which God has protected them, watched over them, and brought them strength and courage in their hour of need. We shall marvel at the dangers they have run, the difficulties they have overcome, and all the temptations and wiles of the devil, which they have so bravely resisted and triumphed over, by means of the constant and ever vigilant providence of God.

A greater delight still will flow into our souls, from the knowledge given us of God's direct action upon the world, such as His institution of the infallible Church; the invention of the seven great Sacraments, with all the special graces and supernatural effects that they produce. The wonders of the Incarnation; the twofold natures united in the one adorable Person; the numerous mysteries contained in the eucharistic presence of Christ in the Blessed Sacrament; the presence of His divinity and His humanity, with all the attributes of His glorified soul and body, in every tiny particle of the consecrated host, will all be made manifest. To these we may add all the innumerable mysteries in connexion with the justification and election and glorification of innumerable souls.

From a knowledge of God's dealings with men upon earth, we shall rise to the contemplation of the still greater wonders which He has wrought in Heaven. Each of the glorious spirits who stand before the 'great white Throne of God' will furnish us with an object worthy of our most earnest and loving contemplation. Every separate individual of each of the nine choirs will fill us with profound and glowing wonder and admiration and delight, as we gaze upon him. If, indeed, we accept the teaching of the Angelic Doctor on the point, and regard each member of the angelic host as a distinct species, it must be admitted that every one will exhibit before our amazed eyes a wholly new and perfectly unique world of beauty, glory, splendour, and loveliness. From these and from countless other

equally exquisite creations of God, we shall rise to what is infinitely more admirable still, namely, to the contemplation of God Himself. 'God is wonderful in all His works,' says the Psalmist. 'Great and wonderful are Thy works, O Lord God Almighty; and just and true are Thy ways, O King of ages,' exclaims St. John (Apoc. xv. 3). But even these most sublime and fascinating objects of contemplation will not wholly satisfy us, nor fill our minds. They will rather enflame them with a yet more burning thirst to know something of an object infinitely greater still, infinitely more beautiful and perfect and of inexhaustible splendour. For having feasted the eyes of our soul on the foremost and most transcendent works of God *ad extra*, we shall be consumed with an insatiable longing to gaze upon the infinite Author of all these wonders, viewed *in His own nature*. We may find endless delights in studying His creatures, but we cannot be wholly content till He shows Himself. 'We shall be satisfied when His glory shall appear,' but not before.

Though God's attributes are all absolutely one, and in themselves indistinguishable, as they exist in the divine essence, yet, as our finite minds conceive them, they are innumerable. Each attribute and perfection is so full, so profound, so measureless, and so inconceivably rich, that no created mind, whether of man or angel, can ever sound it to its bottomless depths. Though God will undoubtedly admit us to His unveiled presence, and though we shall see Him 'as He is,' yet our knowledge will not and cannot be really adequate. The finite can never contain the Infinite. However perfectly the Blessed may know God's divine perfections, there will always remain infinitely more to learn. Though eternity is long, yet even eternity itself will not be long enough for even the keenest intelligence among the cherubim or seraphim to measure the height and the depth and the length and the breadth of the uncreated and eternal God. If we are among the Blessed, we shall contemplate Him for ever; and for ever we shall continue to discover new beauties, and fresh wonders, and undreamed of splendours, and unimagined excellences—

yet a period will never come, when we shall be able to exclaim: Now my knowledge is full and complete, and nothing more remains to be discovered.¹

In the myriads of saints and angels, we contemplate the dazzling beauty with which God has clothed them, and our whole being thrills at the sight. But now we are permitted actually to feast our eyes upon that which is infinitely greater, and which it is impossible for us to find in any creature whatsoever, because it is absolutely incommunicable, we mean the eternal, uncreated, and infinite beauty of God Himself. Each attribute, each perfection, each excellence, will stir and thrill our whole being to its uttermost capacity. Each, even taken singly, would be more than enough, not only to satisfy, but to fill to overflowing, and to flood our whole being with rapturous delight, and to hold us enthralled for ever and ever. What, then, can we say will be the effect of feasting our eyes, not on one attribute only, but upon all united! Here not words only but thought itself fails us. Yet such is our destiny and the reward awaiting us, which will most certainly be ours shortly, if only we bring our ship safely into port, and wreck not our 'earthen vessels' (2 Cor. iv. 7) by the commission of sin.

There are many subjects of investigation in this world which have little if any beauty to recommend them. Yet even these men are found to study and to inquire into either from a spirit of curiosity or for profit, or out of pure love of discovery. But where the object is itself full of beauty and loveliness, every increase of knowledge and every step forward is not only an increase of knowledge, but is also an increase of joy and delight. When, for example, a discoverer approaches for the first time some

¹ The great St. Bonaventure reminds us: 'Non solum non cor hominis viatoris. sed nec etiam comprehensoris, aut alicujus angeli potest aut poterit illud bonum infinitum et gaudium nobis paratum et oblatum *comprehendere*.' (*Breviloquium*, Pars vii. 7, p. 667.)

And Lessius writes: 'Nullus intellectus creatus potest essentiam divinam comprehendere, sed quantumvis perfecte illam videat, hæc tamen visio *in infinitum a comprehensione distat*.' (L. II. c. x. p. 183.)

tropical land of exceptional luxuriousness and beauty, and directs his ship up one of its winding rivers into the very heart of the country, he will receive successive new impressions of delight at each stage of the journey. Each fresh mile in advance, each fresh bend in the river, will bring him in view of new and unfamiliar fruits and flowers, birds and beasts, as well as of fairy glens and enchanting valleys, and fruitful fields and meadows.

Now if this be true of even the created and material and limited beauty of the physical world, who will describe the constantly fresh impressions of delight and rapture of a soul in glory, as it passes on, from the contemplation of one beauty to another, in the exhaustless and infinite beauty of God ; beauty so rare, so unique and unapproachable, so immeasurable and fecund, so absolutely perfect, and—until actually seen—so unimaginable and inconceivable !

But no language can convey any adequate picture of such happiness. It must be experienced to be understood, and actually enjoyed before it can be appreciated. Even those very few saints who have been favoured during life with some momentary glimpses of such a beatific vision can only declare with St. Paul, that ‘it is not granted to man to utter’ the wonders which they experienced. Let us then consider well these truths, and try to possess ourselves in patience, until the great day of Eternity dawns, and the shadows depart, and the glorious Sun of Justice rises, in all its unparalleled brightness and splendour, never to set again, but to continue to enchant and to rejoice us all with its dazzling and life-giving presence, for ever and ever, in our heavenly Home.

✠ JOHN S. VAUGHAN.

[To be continued.]

THE SOUPER PROBLEM IN IRELAND

BY REV. M. H. MACINERNEY, O.P.

THE urgency of this problem goes hand in hand with its magnitude and its complexity. I can do little more than draw attention to the subject here, and discuss some possible remedies, in the light of personal experience. I use the term 'Souper problem' designedly, with a view of closing an avenue to idle sophistry. The more courtly word 'proselytizing,' which simply means the making of converts, may be used in a good or bad sense, and is therefore ambiguous. Advantage is taken of this ambiguity by the defenders of Protestant proselytism in Ireland, who argue that the making of converts is free from moral reproach, and is in fact a meritorious occupation. They conveniently ignore the fact that to convert people from true religion to heresy is the reverse of meritorious; and that convert-making by bribery is not reckoned an honourable trade.

Souperism, as everyone knows, is a system of gaining adherents or camp-followers to Protestantism by bribery or other base means. Taking advantage of the distress of some unhappy Catholic, the Soupers bribe her (for the victim is usually a girl or woman) to violate her conscience, and to commit what she knows to be a heinous sin. Their principal harvest is derived from girls 'in trouble,' whose overmastering desire is to hide their shame at all costs, and to rid themselves of the unwelcome fruit of their folly. Finding no purely Catholic institutions to shelter them, these unfortunate girls turn in desperation to the Souper agencies, which are only too numerous and enterprising, and too ready to receive them—on certain conditions.

The first condition is that the child, in each case, shall

be christened a Protestant and reared in Protestantism ; in other words, that the helpless infant shall be handed over, body and soul, to the Soupers. As a rule, the baby is entrusted to a Protestant foster-mother for a couple of years, until it can be transferred to some institution of the Birds' Nest type. The second condition is, that the girls, while they remain in the Souper home, shall not be permitted to see a priest or attend Mass ; indeed, the closest precautions are taken to shield them from all Catholic influences. It is said that, in many cases, they are constrained to sign a pledge, binding themselves to remain two years in the institution ; and at the expiration of this period, their Catholic faith is found to be thoroughly undermined.

Thus the Catholic girl 'in trouble' gains shelter, hospitality, and secrecy—the very things that she wildly and passionately desires. She receives them, not from those of the household of the Faith, but from strangers and foes. These things are the bribe. In return for this bribe she has to pay a heavy and degrading price. She must surrender her child to be brought up in a false religion ; she must abandon, at least for the nonce, her own religious duties ; and she must expose herself, in many or most cases, to imminent risk of perversion. The pseudo-Samaritans who take advantage of her distress, force her to commit what she knows to be a series of deadly sins. And they masquerade under the cloak of charity.

To my mind, after an experience of eight years as chairman of a small but active Rescue Committee, Souperism presents itself as a huge octopus, centered in Dublin, and spreading its tentacles far and wide over Ireland and Britain : over Ireland, in search of victims ; over Britain, in quest of money. The Soupers work through a host of proselytizing agencies, great and small, especially in Dublin. These agencies have friends and correspondents here and there through Ireland, and across the water as well. With a zeal worthy of a better cause, their friends and correspondents in Ireland collect

subscriptions, always under the banner of 'charity,' for the proselytizing work in Dublin; they quietly get into touch with Catholic girls who happen to be 'in trouble,' and deftly dispatch them to one of the Dublin institutions. The correspondents in England sometimes act as receiving agents for girls and children who have fallen into the grip of the proselytizers on this side; but their main energies are directed to the work of collecting funds from the 'old women of both sexes' among English Protestants for the long-desired 'conversion of the Popish natives of Ireland.'

Not long ago, in conversation with an eminent lawyer whose name is a household word in Ireland, I chanced to remark that the parsons' wives in the country seemed to be in close touch with the proselytizers in Dublin. 'My dear sir,' he retorted, 'I can assure you that not only parsons' wives, but solicitors' wives, and doctors' wives, and barristers' wives, are engaged in the game!' An incident which occurred about the same time may serve as an illustration of my friend's statement. A girl from the neighbourhood of Birr or Banagher, or somewhere in that region, was reported to my committee as having 'got into trouble' while in the service of a local Protestant doctor. She was believed to have been spirited away to a Souper home in Dublin. The problem was, to find and rescue her,—an almost insoluble problem, in view of the secrecy with which the Soupers are accustomed to carry on their activities. After a month or two, we discovered that she was at service with another Protestant doctor in the South of England. In answer to a letter of mine, one of the local clergy wrote to tell me that my information in regard to the girl was only too well founded; and that, unhappily, the doctor, who was an Irish Protestant from her own part of the country, seemed to have a firm hold on her. I was afterwards told that several medical and military families, living in the same region of the Midlands, were notorious for the number of Catholic girls whom they sent to Souper homes in Dublin.

An English Jesuit of Bournemouth, writing in answer

to an inquiry of mine about a particular case, added an illuminating postscript: 'Several of the Irish girls here are highly virtuous and edifying. Others, I regret to say, are not so. Within the last twelve months, no fewer than ten Irish Catholic girls have gone for their confinement to the local workhouse. Some of these had got into trouble in Ireland, and fled over here to hide their shame.' The master of a Dublin workhouse told me, some years ago, that the workhouses in Liverpool and Glasgow were full of Irish girls who had 'got into trouble.' Many, or most of these, he added, eventually 'go on the streets,' and become a source of moral pestilence to the public, during their short and sinful lives. In like manner, one hears of distressingly large numbers of Irish Catholic girls in a similar plight at certain institutions in London, where they are looked after by an English convert lady, well known in the literary world. One hears of them, also, in some of the smaller towns of Cheshire and elsewhere, up and down through England.

It seems quite clear that the policy of hounding unfortunate girls from their native districts, in the absence of proper Catholic institutions to receive them, is fraught with disaster. It simply drives them, in very many cases, into the arms of the Soupers, with the result that they and their offspring are for ever lost to the Faith. Or it drives them, in many other cases, into some city workhouse, where they speedily learn all manner of evil from the old stagers, with the result that they drift before long into the ranks of abandoned characters. Or else it drives them across the water where they so often become a source of scandal and shame.

Is it really a Christian policy, or a charitable policy, or even a paying policy, merely to hound these unhappy girls out of sight, or out of Ireland, without making any proper effort to uplift and reform them, and above all without making any proper effort to safeguard the faith and morals of themselves and their offspring? This policy, if policy it should be styled, simply places a premium

on proselytism and prostitution. Common sense suggests, and experience proves, that very many of these girls, if they receive a helping hand from the proper quarter at the proper time, can be uplifted and restored, and that the faith of their children can be perfectly safeguarded.

It is sometimes said that, if we provide Catholic Refuges for those girls and Catholic Foundling Homes for their offspring, we shall expose ourselves to the risk of putting a premium on illegitimacy. That argument leaves one rather cold, especially in view of what one has seen of Catholic Refuges and Foundling Homes in Australia, where no such result is ever alleged to follow. So long as human nature endures, a certain percentage of illegitimacy will exist, even in holy Ireland. The practical question is: How shall we save the illegitimate children and their unhappy mothers from drifting into the ranks of Soupers and courtesans?

This question has been solved in Australia in a statesmanlike and successful way. The capital of each State in the Commonwealth is usually provided with a Catholic Refuge and a Catholic Foundling Home, both managed by nuns. The city of Adelaide, with which I happen to be best acquainted, is excellently provided in this way. Any girl, Catholic or Protestant, who 'gets into trouble' anywhere in South Australia, is readily received into the Catholic Refuge at Fullarton, on the outskirts of Adelaide. She is set to do light work, or laundry work, as circumstances may dictate. When her convalescence is over, she may leave the institution, taking the child with her or leaving it behind her, just as she pleases; or she may choose to remain, as many do, for years or for life in the institution. If she wishes to remain, or to leave the child after her, the child is baptized a Catholic and sent to a Foundling Home delightfully situated by the sea. A collection is made for the Refuge, and another for the Orphanage and Foundling Home, once a year in every church throughout the archdiocese of Adelaide, if not in every church throughout the State. In this way, both

in South Australia and other States, the whole problem is smoothly and satisfactorily solved.

We may assume that the Catholics of Australia and Tasmania either have already, or will very soon have, six Refuges and as many Foundling Homes, though they need such institutions much less than we do. As Irish Catholics outnumber their Australian kinsmen by three or three and a half to one, it would seem that in this country we ought to have eighteen or twenty Refuges and an equal number of Foundling Homes, or practically one of each class in each diocese. We certainly need them far more sorely than Australians do, for while the majority of Australian Protestants are too indifferent to religion to be active proselytizers, Irish Protestants are well organized and extraordinarily busy in the work of proselytism.

Indeed, if we had a small Refuge and a modest Foundling Home in each diocese, supported by yearly collections in the various parishes, I venture to think that Souperism in Ireland would be stricken with hemiplegia. It would suffer from that partial paralysis which is the sure forerunner of extinction; and we might hasten its dissolution by other means which I shall presently take the liberty of suggesting. Meanwhile, *fas est et ab hoste doceri*. There is no reason why we should decline to learn a useful lesson from our adversaries. The Soupers generally begin their undertakings in a small way, and are content to let them develop by degrees. For instance, a Souper home for peccant girls was unobtrusively set up at Templeogue, near Dublin, about a dozen years ago. After ten years' working, its promoters were able to announce that 160 girls had passed through their hands, an average of sixteen girls per year. They made no mention of the fact that these girls were presumably all Catholics, neither did they touch on the inconvenient topic of the 160 children who were presumably 'rescued from Popery.' They found it more politic to masquerade in the garb of charity. The pretence was all the easier, inasmuch as Catholic girls generally describe themselves as Protestants

when seeking admission to a Souper home. From a case which recently came under my notice, it would seem that the managers of these Souper houses get hold of many other illegitimate children, besides those whose mothers have been inmates of the institutions in question. Ten years ago, Miss Carr was able to boast that 3,000 children had passed through her proselytizing establishment in Leeson Park, and the total has probably increased by some hundreds since then. I am told that she has recently managed to annex the splendid residence of the Marchioness of Conyngham; just as the proselytizers of Templeogue have been able to take over vast premises in Charlemont Street for the extension of their work. These are merely specimens of the proselytizing that goes on.

The success of these agencies of perversion is due to the fact that they have the field so largely to themselves. Confronted by a suitable number of Catholic homes for the care of unmarried mothers and their children, the Soupers would speedily find that the larger and more profitable part of their occupation had vanished. Catholic homes, like those of the enemy, might well be content to begin in a small way. A good-sized house, with two or three nuns in charge, might suffice for a beginning. One imagines that no great difficulty would be experienced in finding nuns able and willing to undertake such a charge. The Sisters of Charity, the Sisters of Mercy, the Holy Faith Nuns, the Franciscan Missionaries of Mary, and other enterprising Congregations ought to be quite well able to provide the small personnel that would be necessary.

In certain other respects it would be essential for the managers of Catholic homes to copy the tactics of the enemy. The Soupers, wiser in their generation than the children of light, readily accept girls and children from every part of Ireland, and throw a veil of impenetrable secrecy over the whole transaction. An opposite policy on the part of Catholic homes would be the straight road to failure. Girls 'in trouble' will go anywhere to avoid publicity, of which they have a passionate and desperate

horror. Girls from every Irish county flock to Dublin; while Dublin girls are sometimes said to hide themselves in Belfast, Galway, and other places. These facts suggest that local Catholic homes ought to be conducted on a liberal, give-and-take principle; they ought to receive girls and children from everywhere, just as the Soupers do. If their beneficence is limited to subjects of the local diocese, they are but too likely to stand empty; the subjects of the local diocese will usually be eager to hide their shame as far from home as possible.

One has often heard a suggestion that a National Refuge and its counterpart, a National Foundling Home, might well be established in the vicinity of Dublin, to be supported by contributions *pro rata* from each diocese, inasmuch as Dublin is a famous hiding-place for erring girls from all parts of Ireland. This plan may look well enough on paper, but I doubt if it would work well in practice. The herding together of scores or hundreds of girls who have gone astray, the almost inevitable mingling of old-timers with the young and inexperienced, would scarcely lead to beneficial results. In practice, the two big institutions would merely be two big workhouses on a voluntary basis, and liable to most of the evils and abuses which are inherent in the workhouse system. Some years ago, the late Bishop of Waterford told me that he rather favoured the idea of four provincial Refuges—one for each province. This, no doubt, would be a vast improvement on the present condition of affairs; it would inflict a heavy blow on the forces of Souperism. On the whole, however, I venture to think that the fairest and most facile plan would be to set up a small Refuge and a small Foundling Home in each diocese, without inquiring too narrowly where the girls and children came from. Whatever plan may be adopted, Dublin will probably continue to pay the penalty of its eminence; it will probably continue to be the resort of girls 'in trouble' from every part of Ireland.

To understand the magnitude and complexity of the Souper problem we must look a little closer beneath the

surface. The chief harvest, as I have said, is derived from unmarried mothers and their children. The unhappy mothers are catered for by a whole array of Protestant institutions styling themselves refuges, homes, asylums, and penitentiaries. The children are switched off to the Carr Homes in Leeson Park, or the Smyly Homes in Grattan Street, Grand Canal Street, the Coombe, and Dunleary, or to other institutions of like nature. The number and variety of the proselytizing homes for unmarried girls and their children contrasts painfully with the complete absence of Catholic refuges for such girls, and with the fewness of the Catholic institutions in which their children can be received.

Lying-in hospitals and private maternity or nursing homes often provide happy hunting grounds for the proselytizers. The procedure may be explained by stating a case or two. A girl 'in trouble' comes up to Dublin, poses as a married woman, and stays in private lodgings until the time comes when she must enter a Maternity Hospital such as the Rotunda or the Coombe. Here the utmost vigilance on the part of Catholics is necessary to prevent the proselytizers from plying their nefarious trade. Though the Coombe Hospital is under a Catholic master and a Catholic matron, and though several members of its board are Catholics, yet I have been assured, on apparently well-informed authority, that the proselytizers manage to creep in and get hold of children a week old, whom they place with Protestant foster-mothers in Clanbrassil Street and elsewhere; and the traffic from this and other sources is said to be so flourishing, that a neighbouring parson and his helpers are able to maintain a Children's Home at Kilternan or somewhere in that region. Irish Catholics are so easy-going and incurious, so tolerant and unorganized, that they are none the wiser when sundry illicit practices take place under their very eyes.

If the girl 'in trouble' enters a private maternity home in Dublin, as many do, she is faced by a new danger. Several of these maternity homes are conducted by

Protestant matrons, with a Protestant doctor in attendance. A very young Catholic girl was lately sent by her parents, for greater secrecy, to a home of this kind in Rathmines. Her child was to be got rid of, at all hazards ; this was of supreme importance. It was the easiest thing in the world for the matron, or the doctor, to pass the word to some Souper agency. At any rate, the child was placed in Protestant hands ; though, by a rare accident, the truth leaked out, and the infant was rescued. When it is remembered that girls 'in trouble' are devoured by two desires—that of hiding their shame and of getting rid of the baby—it will be understood that these Protestant maternity homes are brimful of opportunities for proselytism.

There is some reason to think that maternity homes kept by Catholic women are occasionally open to the suspicion of proselytism. Some of these women are eager to 'get rich quick': their greed of gain may easily render them unscrupulous. Their trade abounds in deceits and concealments. It is natural to suppose, and there is evidence to show, that they occasionally dispose of children born in their homes. How these children are disposed of or to whom they are given, nobody seems to know.

It is strange, but certain, that some of the worst vices of human nature—greed, hypocrisy, lying, and unscrupulousness—gather round an unhappy girl 'in trouble,' like unclean vultures round a carcase. There are Catholic harpies whose love of money leads them to select such girls as their special prey. Posing as charitable workers, and often falsely alleging that they are agents of some respectable Catholic society, these women keep lodgings for girls 'in trouble,' and earn a living by doing so. If a girl's money is soon exhausted, they send her to the work-house ; if it holds out, they send her in due course to a Maternity Hospital, and they afterwards find a foster-mother for the child. They extort as much money as they can from the unfortunate girl ; and when she returns home, or finds employment, they still contrive to cheat

her. She may pay them 10s. a week for the child's support ; they will pay 7s. a week to the foster-mother, and pocket the remainder. Usually they place the children, at low rates, with foster-mothers in vile slum tenements. It is part of the game, and enables them to make their profits. Yet these women will coolly write to priests, here and there through the country, and represent themselves as ardent and disinterested workers. It is high time for rescue work to be raised to its proper plane, and taken out of the itching palms of people who make a living by it. One seldom comes across the traces of these people without finding a trail of lies behind them.

Curiously enough, in existing circumstances, one of the safest places for a Catholic girl 'in trouble' would seem to be the workhouse, forlorn as the prospect may appear. Such girls dislike and dread the workhouse. Many of them go there ; many more go elsewhere. Those who enter the workhouse have to remain for a time to nurse their babies ; and the babies, if they survive, are brought up as Catholics. It used to be said, some years ago, that the infant mortality in a certain Dublin workhouse was dreadful ; the unhappy babies, left lying on their backs for long hours every day, developed pneumonia and died like flies. It is said that a better system prevails nowadays. Still, even in the workhouse, a Catholic girl and her child are not wholly safe from the visitation of proselytizing prowlers. Especially when a busy proselytizer gets elected as a lady guardian, she needs close and constant watching. Women of Souper tendencies are apt to be officious in visiting the workhouse, and their visits bode no good to the Catholic inmates.

Protestant propaganda among servant girls is a peril to be reckoned with, especially in such districts as Rathmines and Rathgar. Some years ago a girl was in the service of a Protestant family in Dublin. She used to be a weekly communicant. Then she passed under some sort of eclipse. When she reappeared it was as a paid emissary of Souperism. Her business was to get into touch with Catholic girls throughout the

district, and to labour for their perversion. Her labours bore fruit. Ten or twelve Catholic girls abjured the Catholic Faith in a body, on a certain Sunday afternoon, in a certain Protestant church. Nor was this all. When she lay on her death-bed she was visited by a member of my committee, herself a convert lady, who has since become a successful novelist. To this visitor she boasted that she had been instrumental in destroying the faith of no fewer than forty Catholic girls. Clubs and hostels for Catholic girls would go a long way towards neutralizing this pernicious form of propaganda.

The Ragged Schools, of which there are several in Dublin (as at Lurgan Street, the Coombe, Grand Canal Street, Townsend Street, Grattan Street, and apparently Mill Street), are the principal group of Souper day-schools, though there are various other schools with proselytizing tendencies, as at Bride Street, Peter Street, and elsewhere. Birds' Nests are attached to the Ragged Schools in the Coombe, Grattan Street, Grand Canal Street, and there is a well-known Birds' Nest in Dunleary. The Ragged Schools are under no public control; the children are attracted by food and dainties. The educational value of these schools would seem to be of the lowest order. Comparison with the Christian Brothers' schools would show how base and inferior are these Souper institutions.

Crude and vulgar hatred of the Catholic Faith is probably one of the few things assiduously taught in the Ragged Schools and Birds' Nests. Boys rescued from Souper homes and brought to St. Saviour's Orphanage, Dublin, are found to have their imaginations soiled by disgusting parodies of the 'Hail Mary,' and diabolical lies about priests and nuns. The whole system thrives by lying. Children attending Ragged Schools are warned that under no circumstances must they tell who they are or whence they come. Some few years ago a well-known Dublin worker gave me a list of forty names and addresses of children attending the Ragged Schools. These names and addresses had been given him by the children themselves.

On inquiry, every single name and address on the list proved to be false.

Drunken fathers and mothers, especially if they have been demoralized by attendance at free-meal institutions and medical missions, will often hand their children over to the Soupers. I remember a drunken shoemaker who placed his three children in a Birds' Nest, just on the eve of his enlistment in the British Army; we had much trouble in rescuing those children. Poverty, combined with drink and other vices, will sometimes lead a widow to surrender her children to the Soupers. I heard of a woman who handed over her five children in this way; the eldest child, a girl of eleven, afterwards became a bitter and aggressive pervert. The other day, a friend of mine, who happens to be a learned Franciscan scholar, was passing with a *confrère* along Stephen's Green, when they met about forty little boys from a Souper home. Every one of the forty little boys stuck out his tongue at the two Franciscans, thus showing the standard of civilization that prevails in Souper homes.

The perversion of adult Catholics is the main object of a large group of Protestant agencies. This group includes free-meal institutions, medical missions, night refuges, at least one laundry, some girls' clubs, a labour yard, and several asylums or penitentiaries. So far as I have been able to discover, these agencies yield poor results. They seldom or never make sincere proselytes to Protestantism; but they work serious mischief in two ways. In the first place, they produce a miserable type of sponging parasites, who are half-Catholics and half-Protestants, and usually devoid of any real sense of religion. Secondly, they prepare these outcasts, little by little, for the final sacrifice—the surrender of their children to Souper homes. No doubt, the Soupers are well satisfied with the harm which they do, in these ways, to the Catholic Church. So long as each of their small agencies, whose name is legion, can do a certain amount of injury to the Papists, it fulfils its mission. The Soupers do not make a fetish

of overlapping, as we are prone to do; these agencies cheerfully overlap, and seem to suffer very little by doing so.

The free-meal institutions are not as flourishing in Dublin as they were ten years ago, when 800 persons, mostly poor Catholics, used to visit the Christian Union Buildings in Abbey Street on Sunday mornings for a free breakfast and Protestant service. These wretched people were bribed by a free breakfast to violate their consciences and incur excommunication. A well-known journalist used to tell me that these 800 Catholics were degraded beyond hope of recovery, and that it was useless to attempt anything on their behalf. Fortunately, the late Mr. Thomas MacCabe and his virile band of workers declined to accept this dismal theory, which he rightly regarded as one of the usual excuses for indolence. In a single year, Mr. MacCabe and his friends collected nearly £1,000, started Ozanam House as a free-breakfast centre for Catholics, and picketed the Christian Union Buildings every Sunday morning. The result was splendid. In a year or two the attendance at the Souper breakfasts in Abbey Street dwindled from 800 to 80, of whom a dozen were genuine Protestants. This shows what can be done by organized Catholic effort.

But though the Abbey Street institution has ceased to exist, I am told that the 'free' distribution of coal and comforts still goes on merrily in Peter Street, and that the place is greatly frequented by the slum-dwellers of York Street and its vicinity. That well-known proselytizing institute, the Medical Mission of Chancery Place, is manned by two doctors, and extends its operations as far as the slums of Dominick Street; while a smaller mission of the same sort works on the sly in another part of the city. Other 'missions' of various kinds are numerous in Dublin. St. Patrick's Mission, close by St. Patrick's Cathedral, is said to be managed by a woman who was matron of the proselytizing institution in Blackhall Place for years. A Methodist Mission operates at George's Hall in South

Great George's Street, and is said to be frequented by Catholics. Other 'missions' are at work in Anglesea Street, Great Brunswick Street, and various other places; how much proselytizing work they do, if any, is unknown to me. Night Shelters exist in Bow Street, Poolbeg Street, and James's Street; unless I am misinformed, the homeless Catholic poor can get food and lodging in these 'shelters' on the usual cruel condition of violating their consciences by taking part in Protestant worship. In the dictionary of Irish Protestantism, charity is merely a synonym for bribery.

One might go on in this fashion through page after page, naming the various proselytizing agencies which are feverishly at work in Dublin and its neighbourhood. Dublin is enmeshed in a network of proselytizing societies, many of which have affiliations in the country. Catholic Dublin, so generous and wonderful in its faith and fervour, is yet the seat and citadel of the foul hydra of proselytism, whose specific work is the degrading and denationalizing of one of the finest peoples in the modern world. Can no effective means be devised for the slaying of the hydra?

Salvo meliori judicio, with the utmost deference to authorized and riper judgments, I respectfully submit that, if we had a Catholic Refuge and a Catholic Foundling Home in every diocese, the streamlets which fall into the turbid river of Souperism would be dried up at the fountain-head. In other words, the main sources of supply would fail. When the Soupers get hold of a Catholic girl 'in trouble' they make a double profit. They often pervert the girl; they almost invariably pervert the infant. The late Superioress of the Gloucester Street Refuge told me that most of the fallen women on the streets of Dublin have graduated from Souper homes; that when they enter a Catholic institution they are found to be incorrigible, as they no longer believe in anything or anybody, the Soupers having taken care to rob them of the only precious gift they still possessed—their Catholic Faith. Thanks to the Good Shepherd Nuns and others, we have sufficient

institutions for fallen women ; but, so far as I am aware, we have not a single institution, anywhere in Ireland, for Catholic girls 'in trouble.' In like manner, when all is said and done, we have to confess that we are sadly deficient in Foundling Homes for the children of these hapless unmarried mothers.

The problem, in its second phase, regards Dublin as the centre and citadel of Souperism. Here again, it seems to me, we ought to learn a useful lesson from the enemy ; we ought to fight the enemy with his own weapons. The Soupers work through a multitude of agencies, small and great, from a local Dorcas society up to the heavily-financed Irish Church Missions. We must fight them on their own ground. If we had a Rescue Committee in connexion with every Catholic church in Dublin, each committee to be preferably composed of married ladies, with an active priest at their head, such committees would perform an incalculable amount of valuable and necessary work which is now left undone. They would form a disciplined army, able to control and hold in check the Souper forces. But, *experto crede*, without a priest to take a keen and sympathetic interest in the work, the very best of Rescue Committees will tend to grow slack and stale. In course of time, a Central Council of Rescue Workers could be formed of delegates from the various local Committees for interchange of views and information.

Meanwhile, much good might be done by frequent sermons on the infamy of Souperism. Catholic teachers, especially Nuns and Christian Brothers, could easily learn from their pupils the names of Catholic children attending the Souper schools, and they could pass on this information to the clergy as well as to the local Committees. Ladies of Charity, attached to the various Conferences of the St. Vincent de Paul Society, might do a world of good, if properly and energetically directed. The matron of a Catholic home for district nurses once assured me that if we had a proper supply of Catholic district nurses in Dublin they would make an end of Souperism. Among

indirect but potent remedies for the plague of Souperism may be mentioned—the better housing of the people, the spread of Catholic literature by means of Catholic lending libraries, and the efficient working of Sodalities, these last being simply invaluable. Anything that tends to raise the social, moral, and intellectual level of the people will tend to frustrate, in equal degree, the baneful propaganda of Souperism.¹

M. H. MACINERNEY, O.P.

¹ Since the above was written I have been told that the Templeogue Refuge has lately changed hands, and that the new matron professes, I know not how truly, to cater for Protestant girls only. Meanwhile the work of perversion is continued on a larger scale at the spacious headquarters in Charlemont Street.

A TOUR THROUGH THE VICARIATE OF SOUTHERN NIGERIA

BY REV. T. RONAYNE

II

ONITSHA is a big trading station situated on the Niger two hundred miles up from the sea. We have two stations there—one on the river bank called Onitsha Waterside, the other, two miles inland, called Ogboli. This latter, until recently, was the headquarters of the Vicariate, and there we stayed during our time at Onitsha.

We reached Ogboli shortly after 6 p.m. on Friday, December 31, and were agreeably surprised to find a substantial home in grounds which were very well kept. At the door we found the motor lorry which brought up all the supplies we had taken out on the 'Ekari'—a reminder that Africa, like China, is certain in a short space to become Europeanized. The question for us is: Will it become Christian? The answer, under God, depends on the number of young priests who are willing to give their lives to the work. To return to Ogboli. Next morning, January 1, 1921, we had a Missa Cantata at which a very large congregation attended. The Mass was in the school attached to the Mission, but unless one's attention were called to the fact, one would not notice that it was a school and not a church. The end is railed off, with a very nice altar inside, and from the altar rails to the other end the building is seated to suit a big congregation on Sundays and to serve as a school on week-days. At the Mass on that morning a few hundred people received Holy Communion.

As Waterside was the real working centre at Onitsha,

the official reception was very naturally held there. At four o'clock a few of our Fathers set out towards Waterside, and when about a mile down the road we came upon a very large gathering, all eagerly awaiting the Bishop. The inevitable brass band was there; and when the Bishop came along a big procession was formed of the men, women, and school-children of the parish. The joy in the faces of the people at seeing his Lordship back again was very touching, as for a time it was doubtful whether he would recover sufficiently to return. The procession seemed to form itself spontaneously and to be a model of order for such an enthusiastic gathering; but we soon learned that it was an outward evidence of the care and labour devoted to the training of the Onitsha school-children—a school with nearly one thousand pupils, but of this more in a moment.

On arriving at the Mission Station we went direct to the church and had *Te Deum* and Solemn Benediction. Afterwards in the grounds the Bishop received addresses of welcome from the various societies in the parish, and the usual speeches and rejoicings proper to the home-coming of a deeply venerated Pastor were with more than usual sincerity carried out.

When the reception was over, we had time to visit the school-building, which is one that would excite wonder in any country. It is over 330 feet long by about 60 feet wide, built all through of concrete blocks. The roof does not rest directly on the side walls but is raised on a series of concrete arches which give splendid light and ventilation to the whole building. Imagine a schoolroom where in one hall you could have a hundred yards championship with plenty of space to spare, and you will have an idea of the size of the building at Onitsha.

This whole school question, like the unexpected system of splendid roads, was another great surprise for us coming to Africa for the first time. I remember, when at home, the Bishop often expressing a keen desire that Sisters who were certificated teachers and nurses would come out to

Nigeria. In my heart of hearts I wondered what the need was for trained teachers out in such an undeveloped country, as all of us at home considered Africa to be. Now we see the need. Let the following bald statement suffice to prove the need, and if any reader desires further proof, I shall gladly write to him personally. Well: (1) we have an education code in Nigeria which prescribes and enforces a standard of teaching and equipment in primary schools equal to that in Ireland and the United States; (2) here in Calabar we have 850 boys in our school; and (3) we pay in salaries to African teachers £1,020 (one thousand and twenty pounds) per year. That is the actual amount for this one school alone for the current year. One thousand boys at Onitsha, eight hundred and fifty at Calabar, several hundred at ten other mission stations, all working under a rigidly enforced system equal to our own in Ireland or that in the United States! This will give an idea of the work done here in Nigeria to bring this country to the feet of Christ—for all our schools are first, last, and all the time directly engaged in converting these boys to Christianity.

Having gone through the school at Onitsha, and gone through the usual priestly duties, in the evening we had a very pleasant dinner to welcome his Lordship. On the rare occasions when missionary priests can meet together in anything like large numbers, there is a feeling of brotherhood and a joy something like what the early Christians must have felt. But on this evening it was like the homecoming of a loved father. From all the neighbouring stations the Fathers came (and a neighbouring station in Africa is anything from thirty to fifty miles away), and we had an Irish Father from Bishop Broderick's Vicariate, which is just across the river. And on that night—January 1—if an adventurous young curate from Kerry or Clare or Tipperary dropped down from an aeroplane into our Mission at Onitsha, he would wonder how a 'little bit of Ireland' got transplanted to such a distant region. We are here in answer to Our Lord's call, but

we are not less Irish for being Catholic missionaries, though it is only on rare occasions, as during those days at Onitsha, we have an opportunity of consciously realizing what a bond of brotherhood our common Faith and common Nationality can weld.

Next morning being the Feast of the Holy Name, his Lordship pontificated at High Mass, and gave Holy Communion to about five hundred people. Afterwards he gave the congregation an account of the visit he paid to the Holy Father during the previous summer. At that visit His Holiness gave Dr. Shanahan 100,000 lire as a gift for the 'first cathedral to be erected in Nigeria,' adding, 'if I could only go out and see those good people for myself, it would be the greatest happiness of my life.'

In the evening his Lordship asked us for a walk through the native town, where he had spent some years in the early up-hill days of the Mission. A native town in Africa may assume regular proportions and definite size and shape in the eyes of those who have spent some years in the country, but to me it appeared like a multitude of bush houses pitched here, there and everywhere in clearings under mighty forest trees. As we went through everyone seemed to be making for the same direction, and as this was also in the line of our walk we followed on until we came upon a dense crowd gathered in an area bounded by huge mahogany and iroco trees. The crowd made passage for us and we caught sight of a number of pagan women who were 'got up' in hideous fashion and were evidently engaged in a pagan dance. I remember some years ago a well-known southern parish priest engaged in a vigorous wordy warfare with an equally well-known Dublin curate on the merits or demerits of cross-road dancing in Ireland, but I believe even they would agree on the desirability of introducing some other form of amusement amongst the inhabitants of Onitsha town. However, beyond staring curiously at us, the crowd in no way resented our passing through. In fact, pagans as well as Christians are universally very friendly in saluting the

Fathers in this country—much more remarkably so than in many places at home.

Though we saw nothing really suggestive of evil influence in our walk through the town, still we had an uncanny feeling that, like the absentee landlord in Ireland, a certain 'Old Gentleman Downstairs' had a good deal of property right, personal and real, in this pagan town; But very soon we had other evidence to convince us that his lease has all but run its term. Evidently word had gone round that the Bishop and the Fathers were passing through, for out from behind almost every tree and from every side came crowds of little children dancing and shouting and swarming around us like so many little bronze and ebony statues. It was a repetition of the scene at Owerri only on a much bigger scale, and seeing the joy of the children at our coming, we felt instinctively that the 'Old Gentleman' just mentioned will soon be selling out. With God's help he shall, and if any of the young Maynooth priests come to the auction we will give them a great welcome.

One little Arab gave me a full account of the Ju-Ju, i.e., the pagan worship. His father was a full-blooded pagan, but allowed him to go to school and be baptized. As we were passing a pagan idol of some kind, I asked the little fellow what he would do if his father forced him to take part in the pagan worship. 'I would not do it,' he answered. 'But suppose he forced you.' 'Then he could kill me, fadder, and I would go for heaven one time.' In Uganda many of the simple natives shed their blood for Christ when called on, and if the day of trial ever comes here, there will be found faithful, D.V., not a few.

Continuing our walk we came to the cemetery, where we saw the grave of Brother Adelm. The last time we saw him was in Rockwell in the bookshop, and to our youthful eyes he looked then an old man. Even so he came to Africa, and when he could no longer work, begged as a favour to be allowed to end his days here, tending his little garden and the garden of his soul, and now he sleeps in

peace with many another of his fellow-workers. After a short prayer for those who lay sleeping their last sleep in that quiet spot, we returned home to Ogboli, having had an interesting glimpse of the life we had come here, with God's help, to regenerate.

The only other event of our visit to Onitsha was the concert and play given by the boys at Waterside. All the Europeans and a large native audience were present, for the annual concert at Onitsha is the event of the year in that region. School plays in most countries are very much alike both in the style of play and manner of acting, and our play at Onitsha was no exception. It was as well produced as any of its kind I have seen, and considering the handicap of a foreign language, the boys acted and spoke in a manner which reflected the greatest credit on the Fathers and Brother who trained them. There was one item on the programme which completely took our fancy—a native dance by a dozen little bronze figures to the music of a native drum. The little fellows did let themselves go, and at the wind-up of each movement came down with such a crash on the stage that though they were very small bodies indeed, it was a mystery how they did not smash down stage and hangings and scenery in one heap. The little incident showed us that when those boys are in their own element they are capable of putting undreamt of energy into what they take in hand.

Within a radius of forty miles from Onitsha there are three stations which we had not time to visit on our journey: Aguleri, with seven chapels and catechist stations; N'tege, with forty-nine chapels and catechist stations, and Igbariam, where there was a secondary school and training school for teachers. All these stations are in the north-western section of our Vicariate, and with a sufficient staff of missionaries and teachers, it would not require many years to bring in a huge harvest of souls in this district. The Mission is thoroughly organized there, stations and schools are fully established, and any young priest who desires to get a parish quickly can satisfy his

desire in a very short time if he comes along to this quarter of the Lord's vineyard.

On Wednesday, January 4, Fathers Douvry, Grondin, O'Sullivan, and myself left Onitsha to return to Calabar by a route which would take in the remaining mission stations. The first portion of our journey was by motor, a distance of about seventy miles to Eke. The country was very open and varied, hill and level alternating with occasional stretches of wooded land. Naturally the grass looked parched from the tropical sun, but still there was an agreeable freshness about the whole scene, for though the days in Nigeria *are hot*, the evenings and nights are often very cool, and consequently there is a good deal of moisture. On our way we passed through a native town, where we saw a very fine residence belonging to the Official in charge of the district. One often wonders at the sacrifices these men make, living away in the Bush, doing for the empires of this world what we try to do for the kingdom of Christ. Often the words of the Gospel come home to us here with a force never felt before, and none with greater force than those which tell us that 'the children of this world are wiser in their generation than the children of Light.' If we only did for Our Lord what men of the world do for their own interests, the devil would soon have to 'pack up and clear out.' Clear out he shall some day when Christ gives him his marching orders; but it is not in accordance with God's ordinary providence to free a country from the influence of Satan, until those who are His chosen ministers come in sufficient numbers to shepherd the people for Him. Again, though you may weary of hearing it, the whole missionary question turns, under God, on the supply of Priests and Teachers—Sisters and Brothers.

After a journey of three hours we reached Eke—a station which, although founded only in 1917, has already thirty chapels and catechist stations. There is no church yet, the school serving the purpose on Sunday, and the Blessed Sacrament is reserved in a little room which serves as an oratory. At home in Ireland we rarely realized how

blessed we were in having Our Lord almost in every village. Only when one comes to a missionary country and finds a tabernacle here, and another fifty miles away, and then a third forty miles farther on, can one begin to appreciate what a gift Our Lord left us in the Tabernacle. Think of our Vicariate here, far larger than Ireland, with only about a dozen little homes where Our Lord dwells, not because He does not wish for more, nor because we would not have Him, but because a tabernacle means an altar, an altar means Mass, Mass means a priest, and a priest means a call from God and a call heeded.

At Eke there is one Priest and a Brother. I was surprised to find the Brother came all the way from Baltimore, U.S.A., and away in that lonely bush station he is building, staffing, and managing schools wherein a young generation of Christians will, with God's help, grow up to form a vigorous Christianity in years to come. We had our dinner about one o'clock, and afterwards went to visit the Chief of the district. On our way we came across a pagan idol which for ludicrousness beat all I have seen. It was like the statue of a stodgy, self-satisfied Oriental despot with a modern sun-helmet perched on his head, and the association of ancient Tartary with the twentieth-century tropical outfitter would have made even the proverbial 'cat' laugh—but humour or joy are not qualities of the pagan mind when it turns on religion. Fear is the driving force behind every form of pagan worship to-day as at all times in history.

We arrived at the Chief's compound to find him engaged in settling some 'palaver.' He was sitting at a table in the centre of the yard, surrounded by a large number of his followers who squatted on the ground all around. The Chief was a powerful-looking fellow, dressed only in a loin-cloth, and though to outward appearances he looked very primitive, we soon saw that he was as alert and wide-awake as any clever European business-man. It looked very odd to see in the yard a motor lorry and two Ford cars, but the Chief is very wealthy and does quite a lot of trading. He

ordered lemonade for us and chatted for a while with the Father in charge of the Mission, and then we withdrew, seeing that we had chosen an unsuitable time for our visit.

Next morning we arose at three o'clock, January 6, and said our Masses, to be ready to start at five. The end of a railway which is being built through Nigeria, was at Enugu, fifteen miles away. With good head-lights this would be an easy journey, even in the dark, but for two miles our road lay on the shelf of a mountain. To our right the mountain-side was perfectly secure protection, but on our left was a cliff about 200 feet sheer down, with no fence or wall or protection of any kind. The Father at Eke is a very skilful driver, but he wouldn't face this danger in the darkness, so we got the loan of the Chief's chauffeur and passed safely through the danger zone. In this region there are coal mines which have a huge output, and probably in years to come there will be a second Newcastle here in Nigeria. The scenery is really beautiful along this mountain region, but this fact I had to take on faith—not seeing it by daylight.

When we arrived at the station, the first curious thing we observed was a number of Mohammedans in their long white garments squatting on the rails and saying their beads. I could not resist the rash judgment that it was done for our edification, for, if the Mohammedan is as devout as he looks, we would have to reconsider the second Mark of the True Church. However, there they were, going down the country to sell and buy, for these Houra people are the Jews of this country. We left at 6.40 and had a journey of 116 miles before us. On our way we saw practically nothing of the surrounding country, as the railway was cut through the Bush which shut out our view. We passed several stations *en route*, resembling closely the stations one sees in the Western States of America, and reminding us that Africa to-day, as Western America fifty years ago, is on the eve of a great period of development. Perhaps God 'In all His words most wonderful; most sure in all His ways,' will thus make straight the way

for the missionaries of His Gospel, so that when Africa begins to discover that 'not on bread alone doth man live,' she will then in her millions come and adore at the feet of Christ.

We reached Aba at three o'clock, having taken eight hours to travel 116 miles. There we rested for half an hour, and had a cup of tea from a European who runs a motor garage there and who was engaged to take us back to Oron. We left Aba at 3.30—travelled through Iker-Ekpeme to Anwa by the road I have already described, rested an hour at Anwa, and reached Oron at 7.30, having done the 96 miles from Aba in three hours actual travelling, part of it in the dark.

When we reached Oron we discovered that the teacher who has charge of our rest-house had just gone to Anwa by a shorter route. We were, therefore, in somewhat of a fix to get supper and get our camp beds settled up for the night. However, the noise and lights of the motor attracted some natives to the spot, then some of our Christians came along, and by nine o'clock we had secured hot water to make tea, and this, with some bread we took with us, gave us our supper. In the Gospel we often read of the people crowding into the house when a meal was in progress or any of the disciples happened to come along. Well, whatever about the disciples, in Africa you always have the crowd. It was strange to us to see the women sit down stock still gazing vacantly while the boys and men set up our camp beds, got the water and the table ready, and we went on with our meal. Domestic work for Europeans is always done by men or boys, the women work on the plantations and do the marketing.

There is just one remark it would be well to make, suggested by our evening at Oron. People at home think of the missionary's life as one of perpetual privation and continual hardship, and it must be admitted that missionaries writing home often give that impression of the life. They tell of the rain coming down through the roof of wattles, or the chair having only three legs, or the food

having gone bad or run out, and so on. What they write is the truth, but not the whole truth nor 'nothing but the truth.' For the one night they get soaked with rain they say nothing of the hundred nights when the moon is bathing the whole countryside with a light such as one never sees in Europe; for the once they may run out of provisions, generally through getting stranded at an unexpected place, they say nothing of the hundred times they get their three meals a day as regularly as at home. It would be well when missionaries are writing accounts of their experience, and especially of unusual hardship, that they should explain that these are isolated incidents, and not leave our people at home under the impression that they are typical of the life. The life of the missionary is not one of ease, but his difficulties do not arise from physical or material privations; and even when life is hardest there is a peace which no human comfort can give, and a happiness which no outward circumstance can ruffle.

We said Mass next morning, January 7, at five, for we always carry a portable altar on our journeys. At six we took the launch, and a couple of hours later found ourselves back at Calabar, having travelled 220 miles to Onitsha by launch and motor, 85 to Enugu by motor, 116 to Aba by rail, and 116 back to Calabar by motor and launch—a circular tour of practically 540 miles, which took in nearly all the chief stations of the Vicariate.

On the map, our Vicariate is like a rhombus with the obtuse angles at the north, west, and south-east corners, and the north-east corner stretches away a long distance ending in a very acute angle. The area of the Vicariate is difficult to estimate, possibly 45,000 square miles would be near it. If you take the map of Ireland and place a second Ulster Province alongside the present one to the east, you have a very rough sketch of our Vicariate. Waterford, then, would correspond to Calabar, with charge of the south-eastern counties as far as Dublin. Thurles would represent Anwa, with control of all the south-west. Ballinasloe would be Owerri, with charge of the central

counties. Sligo would represent Onitsha, with charge of the western counties. Aguleri and N'tege would be Donegal and Enniskillen, and Eke would be approximately Monaghan, with control of the north-central area. What about the north-east corner? Well, it has been hitherto pagan, but just now Father Douvry, a splendid French pioneer, and Father Mellett from Mayo, have gone to open up the country and the light will begin, D.V., to penetrate the north-east, and soon they will come in. Our journey was exactly as if you motored from Waterford, through Thurles, Ballinasloe, and on to Sligo. Then motored east to Monaghan, trained to Dublin and down to Maryborough, then motored back to Waterford through Thurles. In a very vague way this will give an idea of the relative position of our stations and help you to realize the enormous districts we have to evangelize.

Statistics generally do not help very much, especially here, where it is almost impossible to get an accurate census. The 1911 Census gave the population of Southern Nigeria as eight millions approximately, but sixteen millions would be nearer the mark. However, of our own people we have an accurate return, and it may help you to realize the work that is being done. The figures are for 1920, and they show:—

Central Stations, 10; Priests, 16 (now 20); Brothers, 4; Sisters, 0; Catechist Stations, 570; Chapels, 563; Catechists, 744; Schools, 560; Pupils, 34,000; Catholics, 20,000; Catechumens, 60,000; Holy Communions, 122,000; Baptisms, 4,800; and Marriages, 320.

As you will see, numbers of pupils come to our schools who are not yet baptized. The school is our hope for the future. Away hundreds of miles in the Bush, in the ports, in trading stations, Government offices, everywhere, you come across our boys, and they are generally very faithful. Were it not for the school we might live here for ever and accomplish little. Every boy who leaves our school is a missionary, and many of them returning to distant tribes and places are the first to carry the tidings of the Gospel. Many again, authorized by the Fathers, start Catechist

stations in their distant villages ; the Fathers visit those stations three or four times a year as circumstances allow, and in this way sufficient knowledge of God and of the necessary truths of Christianity percolate into the remotest region, where we, owing to the scarcity of our numbers, could not hope to establish regular stations. Thus, in the wonderful Providence of God, the African native, in his far-away bush village,

Learns to call upon God's name,
 And in His faith create
 A household and a fatherland,
 A city and a state.
 And to this Younger Race will rise
 A hope upon its fall,
 And slowly, surely, gracefully,
 The morning dawn on all.

This is the dawn towards which our hearts and our eyes are turned, and faint streaks of which we can already perceive along the horizon ; and of you, our good friends at home in Ireland, we ask a daily prayer, that here in pagan Africa, through the labours of Irish priests and the help of the infinitely good God, there may be, ultimately,

. . . from the mire
 Through patient length of days,
 Elaborated unto life,
 A people to His praise.¹

THOMAS RONAYNE.

¹ Newman's *Dream of Gerontius*.

STUDIES IN IRISH MONETARY HISTORY

By Dom P. NOLAN, O.S.B., M.A.

III

PETRIE ON THE ANTIQUITY OF COINAGE IN IRELAND

WHILE Petrie's learned disquisition on the Ecclesiastical Architecture and Round Towers of Ireland, and that part of it in particular which treats of the antiquity of the Round Tower of Kildare, was going through the press, a discovery was made which promised to shed a flood of light on the subject which he was discussing. Some five or six 'Bracteate' coins (i.e., 'thin laminar pieces, usually of silver, struck only on one side') without legends of any kind were found buried under what was most probably the original floor of the Tower, so that the coins in all probability were placed there at the time of its erection. The coins are apparently of very impure silver, corroded and brittle, and have crosses of plain character within a circle surrounded by 'radiating lines instead of letters.' The weight of each seems to have been originally about 7 grains.

'If the date of these coins could be fixed we could assign the earliest date for the erection of the Tower. 'The true age of these coins, therefore,' says the learned antiquary, 'becomes a question of the highest importance in this inquiry, but . . . unfortunately not easily determined.' This leads him to a long digression¹ on the antiquity of coinage in Ireland which brings him to the conclusion that coined money was used by the Irish before the Danish invasion, and that the discovery of these Bracteate coins, even supposing they were contemporary with the erection

¹ *Round Towers*, pp. 207-228.

of the Tower, would not be an argument against the latest date—‘close of the eighth or beginning of the ninth century’—which Petrie assigns to the Tower of Kildare.

The solution of the question depends in a great measure on that of the antiquity of Bracteate coinage. Sperlingius, in his learned work on Bracteates,¹ considers that such coins were not minted earlier than the close of the twelfth century. Lindsay, in the work we have already quoted, is of opinion that none of the Bracteates found in Ireland are earlier than the reign of William the Conqueror. But Sperlingius speaks of the Bracteates of the Northern nations which have legends showing them to be of the twelfth and subsequent centuries, whereas those found in Kildare are dateless and of a very different sort.

On the other hand, some learned writers assign the origin of Bracteates to as early as the seventh century, and one writer, M. Tillemann Frize,² believes this coinage to be anterior even to the Christian Era. Others, e.g., Olearius, Ludwig and Doederlin, think that Bracteates originated in Germany in the tenth century after silver mines had been discovered there, Bracteates of the Emperor Conrad II (*d.* 1024), and of Werner, Bishop of Strasburg (*d.* 1029), having been found in the Abbey of Gengenbach, being probably the earliest German Bracteates extant, but Schoepflin thinks that the Bishops of Strasburg coined money as early as 870, when they acquired the right from Lothaire, son of Louis le Debonnaire. The same writer is of opinion that Bracteates originated in a different place and time from that assigned to them by German writers; that they originated in Sweden, passed from thence into Denmark and finally into Germany.³ Bracteates have been found which were coined under Bjorno, King of Sweden (end of eighth and beginning of ninth century), and Harold,

¹ *De Nummorum Bracteatorum . . . Origine, etc.*

² Müntz-Spiegel, l. iii.

³ It is not improbable that they were introduced into Germany, etc., from Ireland by Irish missionaries, and into Denmark and Scandinavia in general by the Danish plunderers of Ireland.

King of Denmark (tenth century), who were the first propagators of Christianity in their respective countries, and Schoepflin accounts for the lightness and thinness of these coins by the dearth of silver in the northern countries at the time of their origin. His views as to the date and place of origin have been accepted by the French Academy of Inscriptions and Belles Lettres and placed on record in the 23rd volume (pp. 215-6) of their Transactions. But his opinions and those of other European savants on this and other subjects are vitiated and worthless because they have persisted and still persist in ignoring the history and antiquities of Ireland to which Europe owes so much of its civilization, and which alone can give the cue for the solution of many problems hitherto a puzzle to antiquarians.

It was almost the universal opinion of numismatists that the coinage of money originated in Ireland with the Danes in the tenth century, or possibly the ninth, and Petrie himself was of this opinion until the discovery of the Bracteates in the Tower of Kildare led him to a saner view.

I now [he says¹] see considerable reason to believe that the Danes, far from being the introducers of minted money into this country, may, with greater possibility, have themselves derived the art from the Irish and not from the Anglo-Saxons, as generally supposed. In the first place it should be borne in mind that the type usually found on the Danish coins is a peculiar one, and that though it is also found on some of the coins of the Saxon King, Ethelred II (A.D. 979²), many of which appear to have been minted in Ireland, it does not occur on earlier coins of the Saxon princes, and hence these coins of Ethelred are usually designated as of the Irish type. On the other hand coins of this type both bi-lateral and uni-lateral³ of the rudest manufacture, and without letters are found abundantly in Ireland and obviously claim a higher antiquity. With respect to these rude coins we must therefore come to either of the following conclusions :—first, that they were imitations by the

¹ *Round Towers*, pp. 209-10.

² Ethelred II, 979-1016, was crowned by Dunstan, who then retired to Glastonbury, where he had received his early education from Irish monks, and had become an expert metal-worker, and had probably much to do with the coinage of Ethelred.

³ This expression is ambiguous, but he, no doubt, means coins stamped on both sides.

Irish princes of the better minted money of the Danes, and consequently of contemporaneous or later date; or, secondly, that the type of the well-minted Danish and Irish coins of the tenth century was derived from this ruder and more ancient original. This latter conclusion appears to me to possess by far the greater probability because we cannot adopt the former without supposing the Irish, at the time of the first Danish irruptions, not only to have been inferior to their invaders in the arts of civilized life, but also to have been unable to keep up with them in the progress which they subsequently made—a conclusion which, though hitherto generally adopted, is utterly opposed to everything that history tells us respecting the civilization of the two nations. It should also be borne in mind that, from the intercourse carried on by the Irish with the Saxons, whom they converted to Christianity, as well as with the French, Belgians and Germans, they must have been intimate with the various arts as practised amongst these nations; and that, as we know that they were at least equally acquainted with literature and the fine arts, and that their very celebrity in the former caused their country to be visited, for the purpose of instruction, by many of the most distinguished in these nations for rank and love of learning, it would be strange indeed if they should have been ignorant of the use of minted money then common amongst those nations or that, knowing, they should have neglected to adopt it.

He then proceeds to meet the objection ‘that the Irish at this period used for money rings of gold and silver, and ingots of various forms and degrees of weight,’ and he is ‘far from denying that this description of money, which was, no doubt, derived from a very remote period, was continued in Ireland even to the close of the twelfth century.’¹

But, while the precious metals were used as a circulating medium in large unminted pieces or rings of this description, it is obvious that a smaller and more convenient species of money must have been indispensably necessary for the ordinary purposes of exchange; and it would be strange indeed, if, while every other country in Europe, immediately after its conversion to Christianity, adopted the use of a small denomination of minted money, the Irish alone should have neglected a usage so necessary to a people who had made any advance in civilization till taught it by a people confessedly less civilized than themselves.²

It was this consideration which made him doubt the common opinion that the Danes were the first to coin money in Ireland, and to think it more probable that the Danish

¹ *Round Towers*, p. 210.

² *Ibid.* p. 212.

type of coins was derived, not from the contemporary Saxon coins, but from an earlier Irish original.

But Petrie's assertion that every European country immediately after its conversion adopted the use of small coins is too sweeping and needs substantiation. The conversion of the Anglo-Saxons, for instance, began before the year 600, and yet in the Ecclesiastical History of Bede, written over one hundred and thirty years later, we have not succeeded in finding a single allusion to coins of any denomination.¹

Petrie then proceeds to prove his contention as to the early use of money in Ireland by referring to the frequent mention of *sick*, *screpalls*, *pinginns*, etc., in the Annals, and then returns (pp. 220-228) to the question of the supposed Danish origin of Irish money.

The opinion of those who hold that it was the Danes who introduced the art of coining into Ireland is founded on the erroneous supposition 'that the Danes were vastly more advanced in civilization than the Irish, a lettered and Christian people whom they came to plunder and if possible to conquer.'

As an example of this absurd supposition let us hear Pinkerton, the Scotch historian and forger of Ballads:—

The Danes [says this egregious author], a *wise and industrious* as well as victorious people, being much more advanced in society [than the the Irish] when they settled in Ireland, were the founders of Dublin, Limerick and other cities, the seats of little Danish kingdoms, where *arts and industry were alone known*. Their frequent invasions of England made them acquainted with coinage. And it is clear from the form and fabric, that the old *rude pennies* found in Ireland are *struck by the Danes* there. These pieces have no resemblance of the old Gaulic or British; or even of the *Skeattas* or *English pennies*, but are mere rude copies of those of the eighth or ninth centuries executed by *artists who could neither form nor read letters*, and therefore instead of them put only strokes, I I I I.²

¹ There are, however, extant small coins of the end of the seventh century, known as 'stycas,' and 'sceats.' The 'stycas' (German—*stück*, a 'piece') circulated in Northumbria and possibly were minted in some of the Irish monastic houses in that kingdom; they were of base metal, while the 'sceats' were of good silver.

² Pinkerton, *Essay on Medals*, vol. ii., 153-4 (italics ours).

This egregious farrago of ignorance and bad logic is worthy of a countryman of Hector Boetius, Dempster, and Hume. The marauding Danes are an industrious people, more advanced in 'society,' as he calls it, than the Irish who were Christianized and civilized five hundred years before the Danes, and only lost their civilization precisely through contact with those barbarians'. Arts and industries which had flourished in Ireland probably a thousand years before the coming of the Danish plunderers were yet only known in the settlements made by the same plunderers, who learned the art of coinage from the English and yet are responsible for the old rude pennies found in Ireland, which are mere rude copies of the coins of the eighth or ninth centuries (he does not say who were the authors of these originals), executed by ignorant, illiterate men, and yet at the same time the handiwork of the wise and industrious Danes who were the only people in Ireland who were acquainted with arts and industry. We may add that numismatists generally distinguish between *skeattas* and English pennies, which are quite different types of coin.

Petrie, too, has some objections to make to Pinkerton's sorry drivel.

This assumed superiority of the Danes [he says] is wholly gratuitous, as no remains of that people have been discovered in Ireland that would in any degree authorize it. It cannot be said that Irish artists in the eighth and ninth centuries could not form or read letters, for I have myself collected several hundred well-sculptured Irish inscriptions of those very centuries while, on the other hand, not a single Danish inscription has been discovered in Ireland. And if the rude imitations of the Saxon money, to which Pinkerton alludes, were made in Ireland in the eighth or ninth century, they must have been made by the Irish as they always present Christian devices; and the Irish Danes were first converted to Christianity about the year 948.¹

¹ 'A.D. 947 (alias 948), Blacair, son of Gothfrith, King of the Foreigners was slain by Congalach besides 1,600 killed or captured' (*Ulster Annals*). So much for the victorious Danes.

'A.D. 988 (alias 989), Glun-iainn, King of the Foreigners was killed by his own servant in drunkenness. 989, Daire-Calgach was plundered by the Danes' (*Ulster Annals*). So much for their civilization!

The first Danish Christians in Ireland lived in the age of Godfrid, son of Sitric, who succeeded Blacar II as King of Dublin in the aforementioned year, and the earliest known Danish money coined in Ireland is that of Godfrid's brother, Sitric III (989), while, according to Pinkerton himself, we have well-struck coins of an Irish king, Donald, who in his opinion is probably Donald O'Neill (956), so that there is greater reason for supposing that those coins of Sitric, which are similar in type to Donald's, were imitated from the latter instead of *vice versa*. Neither is there any ground for referring the ordinary type of Sitric's coins to a Saxon prototype, for the only Saxon coins which they resemble are those of Ethelred II (979-1016), which are peculiar among Saxon coins, are known among numismatists as coins of Irish type, and as a matter of fact were, many of them, coined in Dublin.

Furthermore, the learned Dr. O'Connor was of opinion that the inscription A E D on one of the coins in Gibson's edition of Camden showed it to be a coin of Aedh Finnliath, King of Ireland in the ninth century (863-879), and the last High King who bore the name of Aedh; but Petrie holds that the coin is to be ascribed to Aedh, the 32nd King of Meath, who died about the year 922, as the coin bears the legend R I I M I D I N, i.e., King of Meath. The other Aed (Finnliath) had been King of Aileach or Ulster before he became High King of Ireland, and, says Petrie, 'if he had struck this coin when monarch of Ireland, it would have borne a different legend.' But were not the Kings of Meath *ipso facto* Kings of Ireland, and might not this explain the inscription? Be that as it may, we have here evidence of a coin being struck by a native Irish prince in the ninth, or at the latest the beginning of the tenth, century, i.e., nearly one hundred years before the earliest known Danish coins minted in our country.

Dr. O'Connor's allusion to this coin occurs in a Latin note on an entry in the *Annals of Ulster* for the year 936, recording a sanguinary battle between the Saxon King Athelstan and the Danish King Amlaf (Olaf), which we

take to refer to the Battle of Brunanburgh (937). His remarks are worth translating, as they not only display the distinguished doctor's own scholarship, but give a merited castigation to writers of the type of Pinkerton, Ledwich, etc.

He begins by remarking that some attribute to the above-mentioned Amlaf a coin reproduced in Gibson's *Camden*, bearing a cross and the name of Amlaf, King of Dublin, but he holds that the coin should be attributed to another and later Amlaf. In like manner a coin bearing a cross and the name Sitric has been assigned by some to Sitric I, who was a notorious enemy of the Church. And yet Ledwich presumes to impugn the Irish annalists on the strength of this coin.

'This coin of Sitric I,' he says, 'is the *earliest* inscribed coin that has hitherto occurred. It is valuable *for correcting our annalists*. The cross on it evinces that the Danes were now Christians'¹; to which Dr. O'Connor caustically replies that Ledwich was unable to consult our Annals, and even 'if he could have seen them he could not have understood them owing to his ignorance of the ancient language.' But though we concede the coin to be of Sitric I, which is uncertain, does it follow that it is the earliest and that the Annals are wrong in saying that the Danes were pagans under Sitric I? He answers this question by referring to the still more ancient coin of Aed, King of Meath, and concludes with this well-deserved rebuke :—

Our writers must be warned not to depart from these Annals without graver reasons; there are moderas who mix up the epochs and names of kings in the most sorry way. I do not fear to assert that no one hitherto has treated of Irish Numismatics with fitting learning or diligence. Very many desire to arrogate to themselves the name of Antiquarian, but few deserve it.²

Again, of a curious hoard of coins found at Glendalough

¹ Ledwich, *Antiq. etc.*, Dublin, 1790, p. 126.

² 'Asserere non vereor neminem adhuc ea qua decet doctrina et diligentia de re nostra numismatica scripsisse. Plurimi sibi nomen Antiquarii arrogare student, pauci merentur.'—O'Connor, *Rer. Hib. Script.*, tom. iv., pp. 262-3.

in 1639, Ledwich says that 'the mintage is extremely rude, and bespeaks the infancy of that art and the unskilfulness of the workmen,' and he attributes them to the Danes. And why must these coins be Danish? Let this learned son and B.A. and LL.B. of Trinity College, Dublin, himself answer: 'As [Glendalough] was built by the Danes, and much resorted to for devotion, we cannot admire at finding much of their money there'! Such archaeological lore may be good enough for Trinity College, but would hardly go down with the average Irish school-boy. Glendalough, we need hardly remind our readers, was founded by St. Kevin somewhere about the middle of the sixth century, or, say, about three hundred years before the first coming of the Danes to Ireland; and the only way in which these saintly pirates showed their devotion to this hallowed sanctuary was by plundering it no less than three times in the very century in which, according to Ledwich, it was built by them, four times in the following century, and again in the eleventh century.¹ So far from bringing gifts of gold or money to Glendalough, the Danes only visited it for the purpose of carrying away from it the gifts offered by the munificence of the native Irish, even in the midst of the Danish devastations. We read, for example, that Cormac Mac Cullinan, who died in 907, left to Glendalough an ounce of gold and an ounce of silver as an alms.

Is it fair [asks Petrie ²] to ascribe all the ruder and more antique looking coins which are often without inscriptions, and when inscribed hitherto unintelligible, to the Danish rather than to the Irish princes—or to suppose them, if struck by Irish princes—as is sometimes conceded—to be but bungling imitations of the better minted coins of their invaders, struck at a so late a period as the eleventh and twelfth centuries? To me it seems at least as fair to ascribe such pieces to the Irish as to the Danes, and I think that the probability is greater that their antiquity is anterior to that of the well-minted money with legible legends than posterior to it.

¹ We learn from the Irish Annals that Glendalough was plundered by the Danes in the years 830, 833, 886, 977, 982, 984, 985, 1016.

² *Round Towers*, pp. 22, 23.

But whatever uncertainty there may be as to the true origin and exact date of those heavier coins which agree in weight with the Saxon and other *pennies* or *deniers* of the Middle Ages, it appears to me that the real pennies of Ireland—the Bracteate pieces of seven grains—have at present every claim to an Irish origin¹ not immediately derived from either the Danes or Saxons. They do not seem to have been immediately derived from the Saxons, because that people appear to have had no such money—at least none such has as yet been found; nor could they have been derived from the Danes, if the generally received opinion be true, that they derived their knowledge of money from the Saxons; and it may be remarked that the earliest Bracteate coins struck in Denmark are those of Harold, 945.

It is true that the name penning or pinginn applied to these pieces (i.e. Bracteates) by the Irish, seems to be of Teutonic origin, and it might have been derived from the Saxons by the Irish, though applied to a piece differing, not indeed in size but in weight and thickness, from the Saxon penning. And till continental Bracteates be found of earlier date than those whose ages are now determined, this would seem the most probable conclusion, as the derivation of the name from the Irish language, given by Cormac in the ninth century, clearly shows that the word must have been long in use in the country at the time, and could not have been adopted into the language from a recent introduction of this description of money by the Danes.

He then goes on to refute Lindsay's contention that the Irish Bracteates are copied from and of contemporary date with those of early Anglo-Norman kings; finds that the Kildare pieces resemble rather some coins of Offa and Cenwulf, Mercian kings of the eighth and early ninth centuries, and this appears to him 'to point to the true date of those pieces.' He is aware that it may be objected that the Kildare pieces cannot claim such an antiquity, as a double cross appears on one of them, and the double cross is not found on Saxon coins of the Heptarchic kings, nor

¹ The present writer has been long of the opinion that the mysterious coins known as *sceats*, which were current in England and on the Continent in very early times, and which have always been a great puzzle to the numismatists, were really Irish coins. In an ancient document the word is latinized *scoti* (? 'Irish,' i.e. coins). They may have been the coins known in Ireland as *crosoig*. The later word *pinginn*, a penny, may be the Irish form of the English *pendinga*, the origin of which is still debated, but which the present writer suggests (see his article on the 'Pound Sterling' in *Dublin Review*, April 1921) means the coin of Penda (King of Mercia), cf. Irish *oiffing* (? i.e. *Offa's* coin) = penny.

even on those of the sole monarchs until the reign of Ethelred II, but some of Ethelred's types are most probably of Irish origin, and moreover there is hardly a variety of cross which is not found as a typical ornament in the most ancient Irish manuscripts, even in manuscripts of the sixth century, as well as on ancient sepulchral monuments anterior to the tenth century; 'and among these a double cross is of the most common occurrence.' It is but natural, therefore, that the Irish would use a similar variety of crosses on their coins.

It has been the opinion of the present writer ever since he gave any attention to the subject, an opinion he will try to substantiate later on, that the early Saxon coinage was affected by Irish influence rather than *vice versa*; even as the distinctively Irish form of handwriting introduced into Northumbria by Irish monks came to be regarded erroneously as a native Saxon type by writers who were ignorant of its Irish origin; and he is all the more inclined to believe in the truth of this view, as it seems to be borne out by some of the facts and opinions put forth by such a solid authority as Petrie.

In fine [continues Petrie] it appears to me that the conclusion so generally adopted that the Irish owed the use of minted money to the Danes is wholly gratuitous and rests on no firmer basis than do those opinions which assign the erection of our ancient churches, stone crosses and other monuments to that people.

It is quite certain that the Danes minted money in Ireland, not indeed, as is supposed, in the ninth century, but in the tenth and eleventh; however, as they do not appear to have previously coined money in their own country, and as the types on what seem to be their earliest coins, struck in Ireland, do not appear to have been borrowed from the earlier or cotemporaneous Anglo-Saxon coins, but from the still ruder money without inscriptions found abundantly in Ireland, it seems to me a more natural and philosophical induction—and more in accordance with the historical evidences which I have induced—that such rude pieces are generally of Irish mintage and anterior to the Danish irruptions, than that they are Danish or Irish imitations, cotemporaneous with or of a later age than the better minted coins of the Danes.

He concludes (p. 228) his monetary digression by claiming that he has shewn 'the great probability, if not

absolute certainty, that coined money was in use in Ireland previously to the Danish irruptions and that the discovery of Bracteate *pinginns* in the Round Tower of Kildare . . . affords no presumption at variance with the antiquity which he is disposed to assign to that edifice, . . . namely, the close of the eighth or the beginning of the ninth century, when the description of the church of Kildare was written by Cogitosus ' in his *Life of St. Brigid*.

PATRICK NOLAN, O.S.B.

THE CARE OF THE INSANE

BY REV. DAVID BARRY

THE insane are a class of our people who need very special attention, and whose circumstances present serious obstacles to the application of the rules of pastoral theology that apply in the case of the faithful generally. Our various duties towards them are not treated connectedly and systematically by any of the authors I have had the advantage of consulting. And as my experience is, perhaps, typical, it may be well if I outline—and perhaps supplement in a few instances—the regulations and recommendations laid down in the treatises on the different Sacraments, in reference to their administration to those who are of unsound mind.

Well, as regards Baptism, the directions governing the conferring of it on adults—presumably the offspring of non-Catholics—who have not had at any time the blessing of the light of reason, are exactly the same as those that apply in the case of infants. They are baptized in the faith of the Church, without any personal intention; and as for the rite to be followed, according to the Code ‘*baptizandi sunt sicut infantes.*’¹ It may be noted, however, that in one respect a priest need have less hesitation² in baptizing those who are thus mentally afflicted than would be in place sometimes, if there were question of infants. For if these have Protestant relatives, and are likely in later life to have associations antagonistic to the Catholic religion, there are special reasons for apprehending that they would not remain faithful to their baptismal vows; whereas all danger of becoming perverts is obviated in the case of those permanently insane.

¹ Canon 754, § 1.

² Tanquerey, iii. n. 34.

For persons who have not been baptized, and who, although being insane when they first come under the priest's notice, will probably in a short time, or before they are in danger of death, recover the use of their faculties, nothing can be done till this has occurred¹; and there is an opportunity of consulting them and appealing to them. Because, notwithstanding the temporary eclipse of their reason, God has left them in the hand of their own counsel.² 'Si autem necessitas non sit debet in furiosis expectari lucidum intervallum,' etc.³

As regards those who are unbaptized, in whose case no considerable improvement may be looked for, and who have had in the past a lucid period, the priest cannot deal with them as if they were infants; at least if this period were of considerable duration. Because as justification comes 'per voluntariam susceptionem gratiae et donorum,'⁴ so they were obliged to make provision for it while they were in the enjoyment of their reason. And whether or not Baptism is to be administered to them now, is to be determined by reference to their sentiments and views then⁵ in regard to it, and the Christian religion of which it is the door.

Accordingly, if during the time that God in His mercy has given them intelligence to understand the necessity of receiving the sacrament, they have studiously ignored or denied their obligation in regard to it, in the period of insanity that follows they are not proper subjects for it. Because the intention which is necessary for all who are or were capable of a human act, and which at the least must be an habitual one—either express or implied—is altogether lacking in their case. For this purpose is rooted in a past act, and the past acts of the insane persons in question, instead of indicating any inclination for the

¹ Canon 774, § 2.

² Ecclus. xv. 14.

³ St. Thomas, in 4, dist. 6, qu. 1, art. 2, solut. 3, ad. 2.

⁴ Council of Trent, sess. 6, c. 7.

⁵ Canon 754, § 3.

reception of Baptism, have been, as I am assuming, opposed to it.

It may be objected, however, that many theologians¹ so attenuate the severity of the Ritual as to sanction the administration of Penance conditionally, and even of Extreme Unction, to those who have been stricken down *in manifesto peccato mortali*. And thus it can be contended that we are warranted in conferring Baptism on one who is insane, no matter how ill-disposed he was for it while in the possession of his reason. But the difference is clear enough, inasmuch as these authors suppose that the sinner whose case they contemplate has changed his sentiments in the interval, or that he may have done so at least. They assume that, though he is insensible, he is not unconscious, and that, following, perhaps, on the realization of impending death, grace has touched and changed his heart; so that his dispositions may now be quite different from what they were, although he is unable to give any indication of the change. But this possible or probable mental process must, of course, be ruled out completely in the case of a person who has become insane, and whose mind cannot be rationally engaged at all. So what we have to guide us in his case is his last deliberate judgment which was unfavourable to the reception of the sacrament.

However, it is possible that a person in his lucid moments did not designedly refuse to be baptized, but was unwilling to be so, merely because the claims of Baptism or the Church were not adequately presented to him; or because his reason was not sufficiently evolved or the use of it unimpeded enough to appreciate them, as may easily have been the fact. Now, if we have grounds for thinking that such a one was anxious to save his soul, and to do God's will as far as he knew it, he can and ought to be² baptized conditionally when he has fallen into a hopeless

¹ See St. Alphonsus, *Theol. Moralis*, lib. vi. n. 483.

² *Ibid.* n. 29.

state of insanity. He may not be baptized absolutely, because many theologians require for the valid reception of this sacrament an express¹ intention, i.e., one directly concerned with it. But as others do not insist on this, but are satisfied with a general or comprehensive purpose of obeying God's law which, as a fact, obliges us to receive Baptism, we are justified in giving it conditionally in case of necessity. This general intention is technically called a habitual implicit one, and it is sometimes styled 'interpretative' also. But the latter term is ambiguous and misleading,² for if it be taken to mean that a person, while having no intention, would have one if he knew the real facts, this is quite insufficient in the subject of any sacrament.

Our favourable judgment in the case of one who has lost his reason would, of course, be strengthened if, while he could do so, he was leading an edifying life, so far as the light of conscience untouched, or almost untouched, by the supernatural could carry him; and especially if he had been giving a candid, earnest and prayerful consideration to the teaching of the Church, and her right to his allegiance. So in such cases, if there be not what I may call an external obstacle, like the opposition or ill-will of relatives of the patient or other non-Catholics, to be surmounted, there is no reason why a priest should omit to perform an act of charity that may mean the salvation of a soul.

But in the interest of the Church, which overrides that of any individual, and the priest's own interest, great caution may be required in these circumstances, and a good deal of tact so as not to offend the susceptibilities—although they be unreasonable—of others. And it is only when all impediments have been fully allowed for, that it can be said to be lawful and obligatory to administer the

¹ e.g., Suarez, who says (*de Sacr.*, disp. 14, sect. 2, v. Dico 1), 'Baptismus, v.g., quia est janua ad Ecclesiam, et in eo fit prima solemniss professio fidei et legis Christi, ideo videtur requirere in adulto voluntatem magis expressam et formalem.'

² Noldin, *de Sacramentis*, n. 41.

sacrament, even though the previous dispositions of the insane have been no bar to it.

Should Baptism owing to doubt as to the character of the subject's intention be given conditionally, the priest ought to be on the watch for any facts that may transpire and throw light on it, and consider the question of repetition accordingly.

What I have laid down as to the circumstances in which an intention is necessary on the part of those mentally affected in order to entitle them to Baptism, and the nature of this intention, applies very largely to the corresponding classes to whom it may be proposed to give Confirmation. This sacrament, indeed, not being absolutely essential like Baptism, cannot be said, with the same plausibility, to be embraced in a general purpose of saving one's soul and obeying God's commands. Accordingly, an intention of this kind which, as we have seen, is a doubtful enough disposition for Baptism, would seem to be very inadequate in the case of Confirmation. However, as these sacraments are complementary, or rather as one carries to his full growth and development the new man begotten in the other, there is some reason for thinking that a wish to get Baptism—although an implicit one—extends also to what is its perfection and completion. Moreover, if there be question of a Catholic who has had the use of his reason, it is to be presumed that he had at that time even a clear and express intention of receiving this sacrament.

But as the special dangers and difficulties that it was instituted to guard us against and tide us over will not confront the insane, unless in the event of their recovery, they have not the same need of spiritual prowess and fortitude as the rest of us. Consequently, the practical difficulties in the way of conferring it may be ample justification for not admitting them to it, and depriving them of the special graces of which it is the channel to the soul.¹

¹ Canon 788 makes provision for confirming even in the Latin Church children under seven, if they are in danger of death, or for other weighty reason.

Of course, the question is not practical at all except in the case of the insane that have been baptized in the Catholic Church.

This last remark applies also to the administration of the Blessed Eucharist. And coming to determine the insane of our own faith to whom it may be given, we have in the first place the direction of the Ritual¹ to deny it to those who have never had for any time the use of their faculties. Now, this regulation is not due to the fact that a necessary intention for Holy Communion is wanting in their case; because in the early ages of the Church infants used to receive immediately after their baptism and frequently, in addition, before they attained the use of reason.² So this deprivation, which is enforced only if it be certain³ that the person has been always out of his mind, must be explained on other grounds.

In the second place it is quite clear that if the insane have lucid intervals, they can during them receive the Blessed Sacrament on the same terms as anyone else.

The next point that is certain is that the Holy Viaticum may be given to those who have had in the past the use of reason, provided no danger of irreverence be incurred. Such material disrespect would arise, e.g., if the patient did not swallow the particle. And if there be any reason to think that he will not do so, the doubt may perhaps be cleared up by giving him a non-consecrated one previously. Moreover, it is my personal view—though I know that others are of a different opinion—that if the patient were so excited or reluctant that considerable force were required to make him receive, the resulting confusion and inconvenience would be so disrespectful that the priest would be well-advised not to go to such lengths.⁴ Because his wants can be substantially provided for through the other two sacraments for the sick. And

¹ Tit. iv. c. i. n. 10.

² O'Kane, *Notes on the Rubrics*, n. 637.

³ Reuter's *Neo-Confessarius* (Lehmkuhl's ed.), p. 367.

⁴ See Noldin, *op. cit.* n. 139.

there need be no hesitation in exercising the necessary restraint in the case of Extreme Unction, as our feelings of reverence are not so sensitive in regard to it; and—especially in view of the recent decisions as to its matter and form—little or no difficulty can occur in conferring it.

That it is proper to give the Blessed Eucharist when they are in danger of death to those who have not been always demented, is the teaching of the Catechism of the Council of Trent: ‘To persons suffering from insanity, and at the time incapable of sentiments of piety, the sacrament is on no account to be given. If, however, before they became insane, they evinced pious and religious sentiments, they, according to the decree of the Council of Carthage, may be admitted to its participation at the close of life, provided there be no danger of vomiting, or of other indignity and inconvenience.’¹

As for the theologians, I need only quote St. Thomas, who says: ‘Si prius, quando erant compotes suae mentis, apparuit in eis devotio hujus sacramenti, debet eis in articulo mortis hoc sacramentum exhiberi; nisi forte timeatur periculum vomitus vel exspuitionis.’² And St. Alphonsus teaches the same: first, on the ground that we are to presume that, when the patient had the use of reason in the course of his life, he then formulated the intention of receiving the Viaticum³; and, secondly, lest he may have become insane when he was in the state of mortal sin, and had conceived attrition and that only; in which circumstances it is probable the Eucharist would restore him to grace.⁴

How often the Viaticum may be given to the insane in the same danger I have not seen treated explicitly anywhere. Inasmuch as there is a divine precept to receive it once, it is true that there is not the same reason for allowing repeated administration. But on the other hand,

¹ Pars ii. c. vi. n. 64.

² *Summa*, iii. qu. 80, art. 9, corp.

³ *Op cit.* n. 302, and *Praxis*, n. 265.

⁴ Lehmkuhl, *Theologia Moralis*, ii. n. 11 (ed. 11).

the fear of irreverence apart, I do not see any conclusive objection to its being given several times to the sick in question any more than to others.

The authorities are uncompromising in rejecting the claims of those who are downright insane to Communion, except they are in danger of death: even though they had at one time the use of reason and employed it to the best of their ability in God's service. I need only refer to St. Alphonsus,¹ according to whom 'Extra tamen articulum mortis, nullo modo Eucharistia amentibus est concedenda; ut (dicunt) Salmant. cum Suarez Laymann, et communi.' Now, it is necessary to note that this rigorous opinion was formed at a time when views about the requisite dispositions for Communion generally were in vogue that have been completely ruled out by recent legislation. And it is not for me to say how far, if at all, the rigid attitude in regard to Communion for the insane should be modified in accordance with it, for the benefit of those whose tenor of life, while they were in their senses, showed that they wished to receive often. However, I may remark that an argument of Lehmkühl² cannot be put forward as a defence or explanation of the theory, that those who have become insane may be given the Holy Communion as Viaticum but not otherwise.

He says that an ordinary Catholic in possession of his reason has the intention of receiving the Viaticum in unconsciousness or insanity should he lapse into such a state, and not have received it previously. Whereas we cannot assume that a purpose has been formed of receiving at any other time than when danger of death supervenes. But as a fact we are bound by a divine precept to communicate, not only then, but sometimes in the course of life. Besides we must take it for granted that a good Catholic would mould his intention, not only according to the divine law, but at least according to the minimum standard of the Church, which is to receive at Easter.

¹ *Theol. Moral.*, loc. cit.

² *Op. cit.* n. 66, 3.

And if while the patient had himself the ordering of his spiritual life, he went to Communion several times a week, why should it not be said that this was an indication of his wish to receive frequently, on the supposition that he was to fall into insanity or insensibility?

Abstracting from the danger of irreverence, the fundamental cause, I believe, of the reluctance to communicate the insane is the realization that their dispositions are stationary as a necessary consequence of their condition; and that, though the Blessed Eucharist is a limitless reservoir of grace, the copious outflow of this is very largely dependent on the devotion of the recipient. So it may be that repeated Communions would not be as beneficial to one who is insane as to a person who would utilize the actual grace accruing from each to prepare himself for the next.

But however true this may be, the fact that Communion used to be given *frequently* in former days to children before they reached the age of reason, and that it may still be given, not once only, but several times, to those who are unconscious as the result of some accident or some bodily ailment, shows that the necessary dispositions for receiving as often may also be present in the case of the insane. Of course, in so far as the Blessed Eucharist is a heavenly preventive medicine, it is not required by those who are completely demented, however necessary its healing properties may be, in view of the wounds inflicted by sin during the lucid intervals of the patient's life.

Coming now to the case of those who are merely imbeciles or half-witted, the view of St. Alphonsus is that, provided they can be made to distinguish the Blessed Eucharist from ordinary food, it may be administered to them when they are in danger of death, and in order to fulfil the Paschal precept, and in these circumstances only. Though he admits that others allow them to receive as often as they wish.¹ And Lehmkühl² expresses a very

¹ Op. cit. n. 303.

² Op. cit. n. 199.

mild disapproval of this latter opinion, by saying that it is liable to abuse; and for himself he allows this afflicted class to receive *aliquoties in anno*, which may be fairly interpreted to mean once a month.¹ But he says that in reality the matter ought to be regulated by the confessor's judgment as to the degree of intelligence they possess.

Passing to the sacrament of Penance, inasmuch as the just man falls seven times a day, there is no reason to doubt that the remote matter of it (*materia circa quam*), in the shape of sins forgiven or unforgiven, exists in the case of those who have had at any time the use of reason. And the difficulty confronting the priest is that contrition and confession, in the ordinary acceptation of these terms, are wanting in the case of the insane. As for a class whose circumstances are largely analogous with theirs, viz., those who have lost their reason at the time of death, two theories have been formulated in order to enable them to get absolution. Some say that their previous lives as Catholics may be taken as a protestation of sorrow for their sins, and of a wish to receive absolution at the near approach of death. Others hold that such persons, though insensible, are not certainly unconscious, and may be possibly eliciting ardent acts of sorrow and detestation for sin, and even making them external unknown to the priest. As I remarked already, the latter theory is quite untenable in the case of the insane, for their eccentricities positively prove that their minds are not moving in this direction or working in any orderly manner at all. So we have to fall back on the first theory as a basis for our endeavour—as natural and instinctive as it is supernatural—to help them.

And with a view to giving practical guidance, they may be divided, for the purposes of Penance, into four classes.²

(a) Those who, it is certain, are and have always been completely deprived of their senses. Such persons have no need of and are quite incapable of receiving absolution.

¹ Op. cit. n. 371.

² Reuter, op. cit. n. 192; Lehmkuhl, op. cit. n. 615.

(b) Those who are at present, but have not always been, in the state just mentioned. These are to be absolved *conditionally* at the hour of death. (c) Dotards and other imbeciles who are more or less able to apprehend what is good and what evil. These may be absolved every month, if they can be prepared even in a very imperfect way for the sacrament. (d) Those in whose case it is doubtful whether they have any glimmering of reason. They may and should be absolved *conditionally* at the hour of death, during the Easter duty time, and when they present themselves to the priest, and confess what is or what they think is a mortal sin.

Coming to the sacrament of Extreme Unction, it is to be noted that those who are now and have always been demented are not to be anointed.¹ For its primary effect of doing away with the spiritual torpor and weakness which the Council of Trent calls the remains of sin, or even the principal of its secondary effects, viz., the removal of mortal sin, cannot be produced in their case. And the fact that there is need for it in its completely subordinate character as a restorer of health is not sufficient to warrant its administration.

The rules as to giving or re-administering this sacrament to those who have had at one time the unhindered use of reason, are substantially the same as for other sick persons. In cases where intelligence was always dim and cloudy, and so where it is doubtful whether the persons have been quite idiotic, or have had sharpness enough to distinguish between good and evil, the anointing is to be done conditionally.² Although if there be question of others who have a merely implicit intention of receiving this sacrament, or even if it is only probable that they have such, it is to be conferred unconditionally.³

As in the case of the generality of the sick, so with the insane, the principles regulating the administration of

¹ Canon 940 § 1. As is well known, Suarez held a different opinion (*de E. U.*, disp. 42, sect. 2, nn. 7 sqq.).

² Canon 941.

³ Canon 943.

Extreme Unction¹ correspond largely with those for imparting the blessing *in articulo mortis*.

As regards the reception of Matrimony by those who are, or who have been, mentally deficient, there is no reason why I should say much, as coming to a conclusion in such cases is pre-eminently the province of those who have jurisdiction in the external forum. Accordingly, if there be question of the marriage of the weak-minded, of those whose judgment is immature,² or—I personally believe—of one who has been under restraint at any time, the parish priest ought not to proceed without consulting the Ordinary. This is advisable through reverence for the sacrament, in the interest of the persons concerned and, it may be, to avoid offending public opinion. It is also a clear consequence of the teaching of St. Thomas³ who, speaking of a patient who has lucid intervals, says: 'The marriage contracted during such an interval is valid, though it is not safe for him to marry on account of his inability to rear children.'

In conclusion, I may remind the reader that if our duty to those mentally afflicted is to be adequately discharged, our care of, and attention to, them must be not only sympathetic, but personal. That is to say, we cannot take and treat them in bulk. The good shepherd knows the strong points and the weakness of each of his sheep. So the priest, in dealing with these poor stricken members of his flock, must study the needs and capacity of every one of them; and cannot subject them all to the same spiritual regimen, or make a rule to which they have all to conform. And he should be invariably conscious that a more rigorous account will be demanded of him for any shortcomings in his treatment of these helpless ones, than for neglect towards those who are able to fend for themselves, and to make their grievances—serious or slight—known, and have them redressed by others.

DAVID BARRY.

¹ See I. E. RECORD, Sept., 1918, vol. xii. p. 207.

² Tanquerey, *de Sacramentis*, n. 1051; Noldin, op. cit. n. 576 b.

³ Quoted in *Catholic Encyclopedia*, vol. viii. p. 42.

DOCUMENTS

APPROVAL BY THE SACRED CONGREGATION OF RITES OF A NEW OFFICE, MASS, AND MARTYROLOGY FOR THE FEAST OF BLESSED OLIVER PLUNKET

(January 12, 1921)

[The Feast, which is of double rite, is fixed for July 11, and the privilege of saying the Mass and Office is granted to all the dioceses of Ireland and Australia, as well as to the Irish College and the other Irish Institutes at Rome.]

SACRA CONGREGATIO RITUUM

Die 11 Julii

B. OLIVERII PLUNKET EPISCOPI ET MARTYRIS

DUPLEX

ORATIO

Deus, qui pro tuenda cathólica fide beátum Olivérium, Mártyrem tuum atque Pontíficem, admirábilis spíritus fortitúdine ditare dignátus es: concéde nobis, ejus intercessióne et exémplo; ut ipsíus in fide constantiam imitémur, et in periculis patrocínia sentiámus. Per Dominum.

IN II NOCTURNO

LECTIO IV

Olivérius Plunket in Hybérnia, Sanctórum Insula, nobílibus paréntibus natus, adhuc puer, institutóre Patritio consanguíneo suo, Sanctæ Mariæ Dublinénsis Abbáte, ádeo virtúte profécit, ut non obscura usque ab eo tempóre pietátis exémpa ediderit, et salútis animárum stúdio flagráverit. Adolésceus Romam cum petíisset, in Ludovisiánum Hybernórum collégium excéptus, sédulam sacris disciplínis óperam dedit, ibíque vitæ integritáte morúmque innocentia valde præstitit. Anno millésimo sexcentésimo quinquagesimo quarto quam lætíssime sacerdótio auctus est. Verum Cromwelliána catholicórum vexatióne impeditus, quóminus in Hybérniam reverterétur, suis moderatóribus annuéntibus, Romæ áliis quíndecim annis mansit, ubi non modo apud Oratórium Sancti Hierónymi a caritate sacerdotálibus ministériis impénse vacávit, sed étiam sacris theológicis disciplínis in collégio de Propagánda fide tradéndis doctor renunciátus, officio sibi commísso multo cum alumnórum profectu et plausu functus est. Inter júdices contra hæresim adléctus fuit, paritérque in Urbe Procuratóris Episcopórum Hybérniæ munus apud Sanctam Sedem magna sibi laude parta obívit.

LECTIO V

Clemens nonus Póntifex Máximus cum egrégias Olivérii virtútes probe nósceret, ipsum Archiepiscopum Armachánum atque Hibérniæ Primátem delégit. Quo in múnere exercéndo tam singulárem diligéntiam eximiúmque osténdit zelum, ut non modo suæ ecclésiæ disciplinam restituere, sed fere ubíque collápsam instauráre, et clerum ad sanctiorem vitam revocáre summópere studúerit. Itaque, cum nulli in pastoráli excoléndo múnere labóri parceret, núlloque perícula metúeret, nil mirum quod acatholici omnes, ac nonúlli ex ipsis cathólicis, vesáno consílio cuncta experíri curáverint, ut Pastórem sedulíssimum, eos ad officium apostólica caritaté ac fortitúdine revocántem, pérderent. Sane ab hæréticis simuláta catholicórum conjuratióne in regem, hanc ídem eum divexándi atque interiméndi occasiódinem iniquíssime amplécti festinárunť. Cum enim Olivérius clam se Dublínium contulísset, ut suo consanguíneo, jam sacra infula decoráto, cathólicæ religiódinis solátia moritúro præbéret, captus est et in cárcerem conjéctus. Quum séptimum autem post mensem ad urbem Dundalk in jus fuísset vocátus, frustra ipsum falso crimine impétere iniquíssimi hómines aggréssi sunt.

LECTIO VI

Londínium exínde contra fas regníque Hybérniæ consuetúdiñes ductus, atque arctióre custódia deténtus, cum eidem íterum indícta causa fuísset, júdices, insáno erga cathólicam religiódinem ódio æstuántes, corrúptis téstibus, fraudibúsque impudentíssime adhíbitis, injuriósam prorsus senténtiam advérsus insóntem tulérunt. Horrénnda damnátus morte, plúrimas vir invictíssimus effúso corde Deo grátias egit, quod martyrium pro fide esset latúrus. Sacramentis máxima pietáté reféctus, atque paratíssimo libentíssimóque ánimo ad supplicium accédens, ingéntem multítudínem singulári fervóre allocútus est, palámque edicens se proditiódinis culpa omníno esse expértem, véniam a Deo supplex pro inimícis exorávit. Interim postquam fuit láqueo suspénsus, crudelíssime, dum adhuc víveret, intestína ei avúlsa sunt, et coram ipso exusta. Dénique, amputáto ejúsdem cápite, atque in quátuor partes córpore dissécto, quinto idus Júlii anno millésimo sexcentésimo octogésimo primo, cum quinquagésimum secúndum fere suæ vitæ annum ágeret, martyrii palmam adéptus est. Eximíum hunc fidei cathólicæ præcónem atque strenuíssimum religiódinis adsertórem Benedictus décimus quintus, sexto sui Pontificátus anno, Mártyrum catálogo, ritu solémni accénsuit.

In III Nocturno Homilia in Evangelium : Si quis venit, de Comuni unius Martyris, 1 loco.

MISSA 'STATUIT' DE COMMUNI UNIUS MARTYRIS PRÆTER SEQ. :

ORATIO

Deus, qui pro tuénda cathólica fide Beátum Olivérium, Martyrem tuum atque Pontificem, admirábili spíritus fortitúdine ditare dignatus es : concéde nobis, ejus intercessiódine et exémplo ; ut ipsíus in fide constantiam imitémur, et in periculis patrocínia sentiámus. Per Dóminum.

SECRETA

Clementissime Deus, múnera hæc tua [benedictióne perfúnde, et nos in fide confirmá : quam Beátus Olivérius, Martyr et Póntifex tuus, inmáni supplicii génere, adséruiť. Per Dóminum.

POSTCOMMUNIO

Spíritum, Dómine, fortitúdinis hæc nobis tríbuat mensa cœléstis : quæ Beáti Olivériis, Mártiris tui atque Pontificis, vitam pro Ecclésiæ honóre júgiter áluit ad victóriam. Per Dóminum.

ELOGIUM

MARTYROLOGIO ROMANO INSERENDUM QUINTO IDUS IULII ; LUNA . . .

LONDINI BEATI OLIVERII PLUNKET ARCHIEPISCOPI ARMACHANI ATQUE HYBERNIAE PRIMATIS, QUI APOSTOLICA CARITATE ATQUE INVICTA FORTITUDINE PASTORIS MUNUS GERENS HAERETICORUM CRUELISSIMA PERFIDIA ILLUSTRE MARTYRIUM SUBIIT

No. 391.

ARMACHANA

Quum inclyto viro Oliverio Plunket Primati Hyberniae et Archiepiscopo Armachano Beatorum Coelitum honores in Basilica Vaticana solemniter die 23 Maii, anno superiore decreti fuerint, ejusque festum cum Officio et Missa de Communi unius Martyris, et Lectionibus atque Orationibus propriis celebrandum in Hyberniae atque Australasiae Dioecesibus, necnon in Ecclesiis atque Oratoriis Conlegii aliorumque Institutorum Hybernorum in Alma Urbe existentium, concessum fuerit ; Eñus et Rñus Dominus Cardinalis Michael Logue, Archiepiscopus Armachanus, una cum ceteris Archiepiscopis et Episcopis Hyberniae, a Sanctissimo Domino Nostro Benedicto Papa XV supplex petivit, ut ipsius Beati Martyris festum die undecima Julii recolatur, quo die Beatus ille Praesul gloriose martyrium fecit : itemque Lectionum Secundi Nocturni, Orationum atque Elogii Martyrologio inserendi respectiva schemata legitimae approbationi submisit.

Quamobrem, ad juris tramitem, quum Eñus et Rñus Dñus Cardinalis Vincentius Vannutelli, Causae Relator, in Ordinariis Sacrorum Rituum Comitibus infrascripta die ad Vaticanum habitis, exhibita ejusmodi Lectionum, Orationum atque Elogii schemata proposuerit ; Eñi et Rñi Patres, sacris tuendis Ritibus praepositi ; re accurate perpensa, auditoque R. P. D. Angelo Mariani S. Fidei Promotore Generali, rescribendum censuerunt : ‘ Pro gratia et ad Eñum Ponentem cum S. Fidei Promotore Generali ’ Die 11 Januarii 1921.

Denique propositarum Lectionum, Orationum atque Elogii revisione rite peracta, hisque omnibus Sanctissimo Domino Nostro Benedicto Papae XV per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas sua sententiam sacri ejusdem Consilii ratam habuit et confirmavit ; ac festum Beati Oliverii Plunket Episcopi

et Martyris, die undecima Julii, sub ritu duplici in memoratis Hyberniae et Australasia Dioecesisibus, et Conlegio atque Institutis Urbis celebrandum concessit : servatis Rubricis. Contrariis non obstantibus quibuscunque. Die 12, iisdem mense et anno.

✠ A. CARD. VICO, *Ep. Portuen., Praefectus.*
ALEXANDER VERDE, *S.R.C., Secretarius.*

ALLOCUTION OF BENEDICT XV AT THE SECRET CONSISTORY HELD IN THE VATICAN PALACE ON JUNE 13, 1921

ACTA BENEDICTI PP. XV

SACRUM CONSISTORIUM

Die 13 iunii 1921, in Palatio Apostolico Vaticano, habitum est *Consistorium secretum*, cuius acta ex ordine referuntur :

I.—ALLOCUTIO SS. D. N. BENEDICTI PP. XV

CREATIO ET PUBLICATIO S. R. E. CARDINALIUM

VENERABILES FRATRES

Causa Nobis quidem vos hodierno die, iterum anno vertente, congregandi ea duplex fuit, ut amplissimum Collegium vestrum suppleremus, rituque solemni complurium Ecclesiarum mederemur viduitati, sed antequam ad ea quae proposita sunt, veniamus, placet, veteri consuetudine institutoque maiorum, nonnulla de maximis Ecclesiae catholicae negotiis vobiscum communicare.

Meministis profecto, cum orationem hoc ipso loco ad vos haberemus abhinc duobus annis die x mensis martii, valde sollicitos Nos fuisse, quinam ex bello futurus esset in Palaestina rerum cursus, in ea, inquam, regione Nobis et christianorum cuique carissima, quam ipse divinus hominum Redemptor suae vitae mortalis actione consecravit. Iam vero illa animi Nostri cura tantum abest ut allevata sit, ut etiam in dies ingravescat.

Nam, quod conquerebamur a peregrinis acatholicorum sectis, christianam appellationem prae se ferentibus, ibi nefarie effici, id ipsum conqueri etiam nunc debemus, videntes ut alacriores quotidie illae in incepto perseverent, opibus abundantes, callideque usae incolarum, ex maximo bello, summa inopia et egestate. Nos quamquam Palaestinatorum rebus tam egenis opitulari, plura beneficentiae instituta fovendo novaque excitando, non praetermisimus, nec quoad licuerit, desistimus, tamen opem eorumdem necessitati parem afferre non possumus, praesertim quia ex iis facultatibus, quibus, Dei providentis munere, instrui-mur, calamitosis undique benignitatem Sedis Apostolicae implorantibus succurrendum est. Itaque magno cogimur cum dolore conspiciere sensim ruentes in interitum animas, Nobis penitus dilectas, pro quarum salute tot apostolici homines, in primisque Patriarchae Assisiensis alumni, tam diu multumque laboraverunt.

Praeterea, cum foederatorum copiis christiani denuo Loca Sancta in suam potestatem redegerint, Nos communem bonorum laetitiam participavimus ex animo; sed ei gratulationi timor ille suberat, quem in eadem vobis oratione aperuimus, ne ex facto per se praeclaro et laetabili id consequeretur, ut in Palaestina hebraei iam praevalerent praecipuoque quodam iure fruerentur. Non inanem eum fuisse timorem res ipsa ostendit. Christianorum enim in Terra Sancta non modo non meliorem factam esse condicionem apparet, verum deteriorem etiam, quam antea, scilicet propter novas civitatis leges et instituta, quae—non dicimus, voluntate auctorum, sed certe re—huc pertinent, ut christianum nomen de eo statu, quem semper usque adhuc ibi obtinuit, deiciant, in gratiam hebraeorum. Ad haec multam videmus a multis dari operam, ut Loca Sancta profanentur, atque in voluptarios quosdam secessus convertantur, importandis illuc deliciarum illecebris omnisque generis invitamentis ad luxuriam; quae quidem probari nusquam alibi possunt, nedum ubi passim augusta religionis exstant monumenta.—Quoniam vero res Palaestinenses nondum ad perpetuitatem constitutae sunt, iam nunc edicimus, Nos velle ut, cum maturitas Palaestinae ordinandae venerit, Ecclesiae catholicae christianisque universis sua ibi salva et incolumia iura sint; de iuribus quidem hebraei generis quicquam deminui Nos sane nolumus, sed iidem contendimus sacrosancta christianorum iura iis opprimi omnino non debere. Eaque de re omnes, quicumque christianos populos, vel ipsos acatholicos, gubernant, vehementer rogamus, ut apud illam Nationum Societatem, cui dicitur mandati Anglici de Palaestina esse ratio expendenda, instare ne graventur.

Quod si a Terra Sancta oculos in Europam convertimus, hinc quoque magnae moles molestiarum Nobis observantur. Ex iis enim quae scitis proxime evenisse, Venerabiles Fratres, plane perspicuum est populorum inter ipsos simultates et iras nondum resedisce, bellique fere incendio restincto, bellicos tamen spiritus vivere. Ergo, quotquot ubique ad gubernacula rerum publicarum sedent homines bonae voluntatis, omnes etiam atque etiam appellamus, petimusque ut, iis auctoribus atque auspiciis, populi mutuas inimicitias ultro citroque communi saluti iam condonent, et, quae resident adhuc inter se controversiae, eas, iustitia duce, caritate comite, disceptando dirimant; itaque miseram Europam pacis tam diu desideratae demum compotem faciant.

In his autem acerbitatibus voluit Dominus Iesus Sponsam suam Ecclesiam suamque in terris Vicarium aliquo solatio benignus consolari. Huiusmodi esse illud intelligitis, quod Civitates paene omnes quibus publice nulla Nobiscum ratio intercedebat, vixdum confecto bello, maturarint, prorsus sua sponte, significare Nobis studium, quo tenerentur, coniunctionis amicitiaeque cum hac Apostolica Sede conciliandae, persuasum habentes id, si ex sententia sibi successisset, non vacuum fore fructibus publicae utilitatis. Nos solemnem morem retinentes huius Apostolicae Sedis, et illud catholicae doctrinae observantes caput de utriusque potestatis consensione ad commune Civitatis et Ecclesiae bonum, libenter talibus postulationibus concessimus, nulla sane cum iactura eorum quae in hoc genere sunt Nobis principia sanctissima. Ipsa

quoque Gallia, cum publice se de complexu matris abstraxisset, nuper eum locum, quem apud Iesu Christi Vicarium iam complura saecula obtinuerat, rursus, sexdecim annorum intervallo, occupavit; cuius quidem tam iucundus Nobis atque optimo cuique fuit reditus, quam acerbus discessus fuerat. Quod igitur haud ita pridem difficillimum factu in hac tristitia temporum videbatur, id nunc, Dei providentis nutu, est, ut—ubi improbanda non adsit rerum condicio, Romani Pontificatus impediens libertatem—culturarum gentium respublicae fere universae cum hac Sede Apostolica societatem habeant: quae societas, enixe precamur a Deo, ut, quemadmodum debet esse, sic Ecclesiae singulisque Civitatibus vere existat salutaris.

Iam, ut propositum exsequamur, sacrae honore Purpurae honestare tres viros decrevimus, animi laudibus ingeniiue egregios, qui, operam Ecclesiae navando, admodum se Nobis probaverunt. Hi sunt:

IOANNES TACCI, Archiepiscopus tit. Nicaenus, Domui Pontificiae Praepositus;

ACHILLES RATTI, Archiepiscopus Adanensis, Nuntius Apostolicus in Polonia;

CAMILLUS LAURENTI, Adiutor Sacri Consilii christiano nomini propagando.

Quid vobis videtur?

Itaque auctoritate omnipotentis Dei, sanctorum Apostolorum Petri et Pauli, et Nostra, creamus et publicamus S. R. E. Cardinales.

EX ORDINE PRESBYTERORUM

IOANNEM TACCI,
ACHILLEM RATTI,

EX ORDINE DIACONORUM

CAMILLUM LAURENTI.

Cum dispensationibus, derogationibus et clausulis necessariis et opportunis. In nomine Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.

THE COLONY OF ST. PETER AROUND MUENSTER IN CANADA IS ERECTED INTO AN ABBACY

(May 6, 1921)

CONSTITUTIO APOSTOLICA

SANCTI PETRI APUD MUENSTER

DISMEMBRATIONIS ET ERECTIONIS IN ABBATIAM NULLIUS

BENEDICTUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Eximia Benedictini Ordinis tum in Ecclesiam tum in civilem societatem gesta nemo est qui ignoret. In plerasque enim regiones sancti Benedicti filii una cum Christi religione civilem cultum introduxerunt.

Ex quo evenit ut aliquae orbis catholici partes monachorum sancti Benedicti curis, vel ab Episcopis, vel ab ipsa Apostolica Sede concrederentur, ibique, temporis progressu, prout occasio postulabat, abbatiae *nullius* dioeceseos a Praedecessoribus Nostris erectae essent. Huius Benedictinorum sollicitudinis in religione christiana dilatanda mirum etiam nunc habemus exemplum in Canadensi ditione.

Ad excolendam enim regionem illam Canadensem apud Muenster, in provincia civili, cui nomen Saskatchewan, quae inculta erat, et vix tantum ab Indis aboriginis habitabatur, bo. me. Albertus Pascal, illius regionis Ordinarius, primum qua Vicarius Apostolicus, dein qua Episcopus Principis Alberti, libenter excepit quosdam monachos Cluniacenses e monasterio Wetang, provinciae Illinois in Foederatis Statibus Americae Septentrionalis; qui quidem sibi proposuerunt evangelica praedicatione et civilibus institutionibus locum illum ad meliorem conditionem evehere. Et, Dei adiuvante gratia, monachorum studia et labores prospere cesserunt. Nam catholici, magna ex parte germanicae originis, ex Foederatis Statibus, et ex Germania, Austria, Helvetia ac Russia illuc convenerunt, et coloniam quamdam a S. Petro apud Muenster nuncupatam sub directione et spirituali cura monachorum illic condiderunt; et inter eosdem monachos et praedictum Albertum Pascal, loci Ordinarium, conventio circa curam animarum inita est, quam haec Apostolica Sedes ratam habuit, et quidem prioratus Benedictinus S. Petri, plures paroeccias complectens, die decimaquinta mensis augusti anni millesimi nongentesimi decimi primi in abbatiam evehebatur. Territorium huic abbatiae assignatum ad quinquaginta quattuor milliaria in longitudinem et triginta tria in latitudinem patet, et centum duodecim milia quadrata iugera, seu quinquaginta *townships*, extenditur, et paroeccias *Muenster, Humboldt, Annaheim, Dead Moose Lake, Fulda St. Benedikt, Leofeld, Bruno, Engelfeld* et *Watson* hodie complectitur.

Prosperum huius coloniae statum perpendens Albertus Pascal, Praesul, ac secum reputans valde ad eiusdem coloniae conservationem expedire ut ipsa sub directione et cura monachorum Benedictinorum absolute et in perpetuum maneret, antequam moreretur supplices enixasque Nobis exhibuit preces, ut abbatia Sancti Petri cum paroecciis ex ea dependentibus in abbatiam *nullius* dioeceseos, a S. Petro pariter nuncupandam, apud Muenster erigeretur.

Nos autem, has preces ac memorati prioratus religiosa incrementa considerantes, de consilio dilectorum filiorum Nostrorum S. R. E. Cardinalium, qui Sacrae Congregationi Consistoriali sunt praepositi, suppleto, quatenus opus sit, quorum intersit vel sua interesse praesumant, consensu, de Apostolicae potestatis plenitudine, memoratam regionem, quae nomen cepit *Colonia Sancti Petri* a dioecesi Principis Alberti et Saskatoonensi, ad quam hactenus pertinebat, dividimus ac seiungimus, atque in abbatiam *nullius*, *Sancti Petri apud Muenster* denominandam, sub regimine et iurisdictione Abbatis pro tempore eiusdem abbatiae, erigimus et constituimus, eam Apostolicae Sedi immediate subiicientes.

Ecclesiam vero S. Petri huius abbatiae in abbatialem ecclesiam nuper erectae abbatiae *nullius*, iisdem servatis invocatione ac titulo,

constituimus; item in ea sedem et dignitatem abbatialem ad instar episcopalis dignitatis erigimus et constituimus pro uno Abbate, ab ipsius abbatiæ titulo designando, qui ecclesiae, abbatiæ ac regioni, ut supra definitæ, præsit, ac iura omnia, officia, munia habeat et exerceat ad tramitem Codicis iuris canonici, præsertim circa ea quæ ad cap. X, tit. VII, lib. II, 'De Prelatis inferioribus' statuuntur, cetera quoque iura et privilegia, quæ Abbatibus *nullius* diocesis ex Ordine Sancti Benedicti sunt communia, quibusve Apostolico indulto frui solent; citra ea, quæ propria sunt Praesulibus cathedralium Ecclesiarum in Canadensi dominio.

Capitulo autem abbatiali, ex monachis memoratæ abbatiæ, quum fieri poterit, constituendo, onera imponimus, ac iura et privilegia largimur, ad quæ tenentur et quibus fruuntur monachi capitulorum aliarum abbatiarum *nullius* dioceseos ex Ordine Sancti Benedicti.

Pro Abbatis insuper mensa, Capituli et Seminarii dote, divini cultus piarumve operum expensis attribuimus redditus et bona, quibus abbatia ipsa S. Petri apud Muenster modo potitur et gaudet, quæque in posterum obtinebit.

Nobis vero et Apostolicæ Sedi facultatem expresse reservamus quamlibet dismembrationem, seu novam ipsius abbatiæ circumscriptionem libere decernendi.

Volumus præterea ut dilectus filius Michaël Ott, hodiernus Abbas coenobii S. Petri apud Muenster, sit et maneat primus Abbas noviter erectæ abbatiæ *nullius*.

Volumus vero et mandamus ut ipse, antequam præfatae abbatiæ *nullius* possessionem capiat, in manibus cuiuscumque, quem maluerit, catholici Antistitis, gratiam et communionem Sedis Apostolicæ habentis, fidei catholice professionem emittere ac sueta iuramenta præstare, iuxta formulas præsentibus Literis adnexas, et illas, vel earum exemplaria, ipsius Abbatis ac prædicti Antistitis subscriptione ac sigillo munita, ad Cancellariam Apostolicam infra sex menses transmittere omnino teneatur. Ad hoc, Antistiti, quem Abbas elegerit, professionem ac iuramenta prædicta Nostro et Romanæ Ecclesiæ nomine recipiendi munus et mandatum per præsentes committimus.

Praesentes autem Litteras et in eis contenta quaecumque, etiam si quilibet quorum interest vel sua interesse præsumant, auditi non fuerint ac præmissis non consenserint, etiam si expressa, specifica et individua mentione digni sint, nullo unquam tempore de subreptionis, aut obreptionis, aut nullitatis vitio, seu intentionis Nostræ, vel quolibet alio, licet substantiali et inexcogitato defectu notari, impugnari, vel in controversiam vocari posse; sed eas, tamquam ex certa scientia ac potestatis plenitudine factas et emanatas, perpetuo validas existere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus, ad quos spectat, inviolabiliter observari debere; et si secus super his a quocumque, quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum prorsus et inane esse et fore volumus et decernimus.

Rebus itaque, ut supra dispositis, ad eadem omnia exsequenda, deputamus venerabilem fratrem Petrum De Maria, Archiepiscopum

titularem Iconiensem atque in ditione Canadensi et Terrae Novae Apostolicum Delegatum, eique tribuimus necessarias et opportunas facultates, etiam subdelegandi, ad effectum de quo agitur, quemlibet virum in ecclesiastica dignitate constitutum, itemque definitive pronunciandi super quavis difficultate vel oppositione in executionis actu oritura, iniuncto tamen eidem onere ad Sacram Congregationem Consistorialem intra sex menses mittendi exemplar, authentica forma exaratum, executionis peractae, ut in eiusdem Sacrae Congregationis archivio servari possit.

Non obstantibus regulis in synodalibus, provincialibus, generalibus, universalibusque Conciliis editis, specialibus, vel generalibus constitutionibus et ordinationibus Apostolicis, et quibusvis aliis Romanorum Pontificum praedecessorum Nostrorum dispositionibus, ceterisque contrariis quibuscumque.

Volumus autem et mandamus ut, harum Litterarum transumptis, etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo viri in ecclesiastica dignitate constituti munitis, eadem prorsus fides habeatur, quae hisce Nostris Litteris haberetur, si exhibitae vel ostensae forent.

Nemini ergo has Litteras Nostras dismembrationis, erectionis, decreti, mandati, derogationis et voluntatis infringere, vel contraire liceat. Si quis, vero, temerario ausu, hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli, Apostolorum Eius, se noverit incursurum.

Datum Romae apud Sanctum Petrum, anno Domini millesimo non-gentesimo vigesimo primo, die sexta mensis maii, Pontificatus Nostri anno septimo.

✠ C. CARD. DE LAI, *Episc. Sabinen.,*
S. Congreg. Consistorialis Secretarius.

O. CARD. CAGIANO,
S.R.E. Cancellarius.

RAPHAËL VIRILI, *Protonotarius Apostolicus.*

LUDOVICUS SCHÜLLER, *Protonotarius Apostolicus.*

Loco ✠ Plumbi.

Reg. in Canc. Ap., vol. XXII., n. 59.

THE APOSTOLIC UNION OF PRIESTS ERECTED IN PARIS IS CONFIRMED AS A PRIMARIA AND ENRICHED WITH IN- DULGENCES AND SPIRITUAL FAVOURS

(April 17, 1921).

UNIO APOSTOLICA SACERDOTUM PARISIIS INSTITUTA IN PRIMARIAM ERIGITUR
SEU CONFIRMATUR, ATQUE INDULGENTIIS ET GRATIIS SPIRITUALIBUS
DITATUR.

BENEDICTUS PP. XV

Ad perpetuam rei memoriam.—Romanorum Pontificum Decesso-
rum Nostrorum vestigiis insistentes pias Societates ad pietatis et cari-
tatis opera exercenda institutas, ex quibus uberes percipit christiana
res fructus spirituales, peculiaribus honoribus, privilegiis et gratiis

augere ac locupletare pro re ac tempore satagimus. Harum in numerum exploratum plane Nobis est iure meritoque esse accensendam Unionem Apostolicam sacerdotum saecularium, quae a Ssmo Corde Iesu audit. Haec enim Societas, primum anno 1862 in Gallia instituta frugiferum ad finem firmandae ac tuendae cleri unitatis, proposita universis sociis, per opportuna caritatis officia, uniformi vitae ratione ita ut sparsi per christianum orbem levitae fraternae dilectionis vinculo inter se devincerentur, annuentibus, immo et faventibus locorum Ordinariis, brevi sexaginta annorum intervallo, tanta, favente Deo, incrementa percepit, ut in praesens plurimas totius christiani orbis dioecesis pervaserit et in Europa non minus quam in America tam Septentrionali, quam Meridionali, Australasia, Cocincina, Indiis Orientalibus et longinquis aliis regionibus mirifice floreat uberrimosque pietatis ac sanctitatis fructus edat. Romani Pontifices Nostri Decessores Pius IX, Leo XIII et rec. me. Decessor Noster Pius Pp. X Unionem enunciatam pluries publicis documentis laudare et commendare plurimisque indulgentiis ac privilegiis augere et locupletare non dubitarunt. Nunc vero cum hodiernus ipsius Unionis Moderator generalis dilectus filius Aloisius Lamerand, ut ipsa Associatio Matrix eiusque filiales magis magisque in dies promoveantur, eaeque, ad normam Codicis iuris canonici nuper editi, opportunis legibus regantur, Nos supplicibus votis flagitaverit, ut suppleto, quatenus opus sit, quolibet sive erectionis sive associationis filialium defectu hucusque forsitan incurso, eandem Associationem Matricem ad Primariae gradum pro universo catholico orbe erigere dignemur; Nos, animo repentes singularia in rem sacram merita quibus Unio ipsa commendatur, optatis his annuendum ultro libenterque existimavimus. Quae cum ita sint, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus Congregationi praepositis pro Tridentini Concilii decretis interpretandis, sanatis auctoritate Apostolica (ut omnes ambigendi causae penitus tollantur) omnibus defectibus fortasse ad hunc usque diem incuris circa erectionem, aggregationes et adscriptiones, Unionem Apostolicam sacerdotum, perpetuo statuta eius sede in sacello Sancti Dionysii Basilicae Ssmi Cordis Iesu in Monte Martyrum Lutetiae Parisiorum, item Apostolica Nostra auctoritate, praesentium vi perpetuumque in modum, in Primariam pro universo orbe catholico constituimus, ita ut sit revera et habeatur Unio Matrix ac persona iuridica, ad tramitem iuris, una cum adnexis iuribus ac privilegiis propriis. Unionis autem memoratae sic per Nos in Matricem, sive Primariam, erectae Moderatori atque Officialibus praesentibus ac futuris largimur, auctoritate Nostra Apostolica, praesentium tenore, ut ipsi alias quaslibet eiusdem nominis atque instituti Uniones, ubique terrarum tam actu erectas quam erigendas in posterum, sibi aggregare legitime queant, servata forma constitutionis Clementis PP. VIII Praedecessoris Nostri rec. me. aliisque Apostolicis constitutionibus desuper editis, et cum illis communicare licite possint indulgentias omnes ac spirituales gratias ipsi Primariae Unioni a Sede Apostolica concessas, quae tamen cum aliis communicari valeant. Praeterea, cum eiusdem Unionis Moderator generalis Nos quoque humili prece adierit, ut de indulgentiis quas rec. me. Decessor Noster Pius PP. X eidem Unioni

largitus est per similes Apostolicas Literas die 28 mensis decembris anno 1903 Piscatoris anulo obsignatas, quasdam immutare velimus, nonnullis etiam additis privilegiis et gratiis spiritualibus; Nos, audito Cardinali S. R. E. Poenitentiario Maiori, haec quae infrascripta sunt decrevimus. Nimirum, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis sacerdotibus qui dictam piam Unionem in posterum ingredientur, die quo ipsi primum eidem Sodalitio nomen dederint, et die similiter quo tyrocinio expleto professionem emisierint, simulque vere poenitentes et confessi sacrosanctum Missae Sacrificium celebraverint et aliquo temporis spatio pro christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint, respective *plenariam*; ac tam inscriptis quam in posterum inscribendis in eadem Unione sacerdotibus, qui in quolibet annuo conventu, sive generali, sive nationali, sive dioecesano, iuxta Unionis tabulas celebrando, actum consecrationis Ss^mo Cordi Iesu: 'Domine Iesu Redemptor,' una cum acto consecrationis Beatae Virgini: 'Ad te uno animo' pie recitent, aliaque iniuncta pietatis opera impleant, etiam *plenariam* omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Quoties vero in spiritualibus dictae Unionis conventibus, qui solent haberi intra mensem, inscripti sacerdotes eosdem actus contrito saltem corde recitent, septem annos totidemque quadragenas; quoties autem item contrito corde actum consecrationis Virgini recitent, de numero poenaliu[m] trecentos iis dies in forma Ecclesiae solita expungimus. Die etiam quo Ss^mi Cordis Iesu, Unionis ipsius titularis, festum quotannis agitur, sacerdotibus Unionis sociis, qui iniuncta pietatis opera rite impleverint, *plenariam* largimur indulgentiam; et partialem centum dierum relaxationem, iisdem sociis a Pio PP. X per Literas Apostolicas, de quibus habita supra mentio est, tributam, quoties menstruo secessui operam navent, tam pro sodalibus, quam pro aliis sacerdotibus ad idem pium opus incumbentibus, in *plenariam* indulgentiam de Nostra benignitate commutamus, dummodo hi tamen quae iniuncta sunt pro plenariis indulgentiis lucrandis pietatis opera rite adimpleant. Similiter volumus, ut iam ter in hebdomada ab ipso Decessore Nostro concessum personalis altaris privilegium, ad quatuor dies in hebdomada pro sociis extendatur. Insuper Unionis Apostolicae sociis praesentibus ac futuris facultatem impertimur adnectendi Crucifixis indulgentiam dictam 'toties quoties' et adnectendi Rosariis indulgentias Patrum Ordinis Praedicatorum (exclusis indulgentiis propriis pro fidelibus Confraternitati Rosarii inscriptis), nec non applicationem Rosariis indulgentiarum, quae a Patribus Crucigeris appellantur, in perpetuum similiter prorogamus. Tandem cum idem generalis Moderator pro universis Unionis Apostolicae sacerdotibus sociis facultatem rogaverit benedicendi atque imponendi sub unica formula quinque Scapularia; Nos preces ipsas exhibitas Nobis a SS. Rituum Congregationi Cardinali Praefecto peramanter excipientes, dictae Apostolicae Unionis sacerdotibus sociis praesentibus ac futuris, dummodo singulis facultatibus rite sint muniti, veniam perpetuo facimus quinque

Scapularia rite benedicendi atque imponendi unica sub formula, facta insuper potestate, occasione magni fidelium concursus, tempore vel peregrinationum vel missionum, eadem Scapularia conglobatim benedicendi, cum dispensatione tradendi nomina singulorum inscriptorum, quoties id praescriptum sit pro quibusdam Scapularibus. Porro mandamus ut sociis supradictis, si malint, liceat plenariis his ac partialibus indulgentiis functorum vita labes poenasque expiare.

Decernentes praesentes Literas firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effectos sortiri atque obtinere, ipsique piae Unioni sic in Primariam a Nobis erectae nunc et in posterum plene suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri si quidquam secus super his a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Decernimus etiam ut in reliquis servantur religiose conditiones omnes praecedentibus Nostri Decessoris Literis adiectae. Volumus autem ut Nostrarum praesentium Literarum transumptis, seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis at sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Non obstantibus contrariis quibuscumque.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die XVII aprilis MCMXXI, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status*.

RULES ACCORDING TO WHICH THE SACRED CONGREGATION OF RELIGIOUS IS ACCUSTOMED TO PROCEED IN APPROVING NEW RELIGIOUS CONGREGATIONS

(March 6, 1921)

SACRA CONGREGATIO DE RELIGIOSIS

NORMAE

SECUNDUM QUAS SACRA CONGREGATIO DE RELIGIOSIS IN NOVIS RELIGIOSIS CONGREGATIONIBUS APPROBANDIS PROCEDERE SOLET¹

PROOEMIUM

1. Parvus hic Normarum codex nihil aliud est quam sectio prior Normarum pro approbandis religiosis Institutis votorum simplicium, quae auctoritate Sacrae Congregationis EE. et RR., anno 1901, in lucem prodierunt, novo tamen Codici universali iuris canonici accommodata. Secunda enim sectio Normarum, post Codicis promulgationem, iam non videtur necessaria, cum constitutionum scriptores et prae oculis habere debeant canones, qui religiosos respiciunt, et consulere possint probatos auctores, qui de religiosis, post editas praefatas Sacrae Congregationis EE. et RR. Normas, scripserunt.

¹ Nemini liceat sine venia Sanctae Sedis harum Normarum versiones in alias linguas edere.

2. Sicut vero novae Normae antiquarum titulum adamussim retinent, ita et eundem duplicem finem. Huc enim spectant :

a) ut in novis religiosis Congregationibus earumque constitutionibus approbandis stabilis quaedam praxis servetur ;

b) ut, tam locorum Ordinariis, quam ipsarum Congregationum Superioribus, documenta et informationes, ad Sacram Congregationem transmittenda, in prospectu sint, quo huiusmodi approbationum negotia facilius et celerius expediantur.

CAPUT I

De diversis gradibus approbationis religiosarum Congregationum

3. Quoties aliquis Episcopus, iuxta canonem 492 § 1, novam aliquam religiosam votorum simplicium Congregationem condere opportunum iudicaverit, re adhuc integra, Sacram Congregationem de Religiosis adeat, eam distincte docendo de iis, quae necessaria sunt, ut ipsa Sacra Congregatio de opportunitate novae foundationis mature iudicare possit.

4. Docebit praesertim, quis qualisque sit novae Congregationis auctor et qua in causa ad eam instituendam ducatur ; quibus verbis conceptum sit Congregationis condendae nomen seu titulus ; quae sit forma, color, materia habitus a novitiis et professis gestandi ; quot et quanam sibi opera Congregatio assumptura sit ; quibus opibus tuitio eiusdem contineatur ; an similes in dioecesi sint Congregationes, et quibus illae operibus insistant.

5. Licentia vero obtenta, iam nihil obstat, quominus novam Congregationem condat. Congregatio tamen ita condita iuris erit dioecesani ; ac propterea, etiam post suam foundationem, quamvis decursu temporis in plures dioeceses diffusa, usque tamen dum pontificiae approbationis aut laudis testimonio caruerit, vi canonis 492 § 2, remanet dioecesana, Ordinariorum iurisdictioni, ad normam iuris, plane subiecta.

6. *Decretum laudis.* Est primus actus quo S. Sedes ad novae Congregationis opus manum ita admovet, ut desinat esse simpliciter dioecesana. Per hunc autem, Sacra Congregatio Religiosorum Sodalium negotiis praeposita, praemissa narratione prooemiali foundationis novae Religionis, eius tituli, finis, votorum, formae regiminis ac auctoritatis supremi Moderatoris, concludit : ‘ SS^{ms} Dominus Noster N . . . , attentis litteris commendatitiis Antistitum, quorum in dioecesibus Instituti, de quo agitur, domus reperiuntur, Institutum ipsum, uti Congregationem religiosam sub regimine Moderatoris Generalis . . . , praesentis Decreti tenore, amplissimis verbis laudat ac commendat ; salva Ordinariorum iurisdictione ad normam sacrorum canonum.’

7. Hoc decretum laudis conceditur si, post elapsam a prima foundatione congruum tempus, nova Congregatio satis diffusa fuerit et dederit fructus pietatis observantiae religiosae et spiritualis emolumentum ; de quibus constare debet per litteras testimoniales Antistitis vel Antistitum Ordinariorum, in cuius vel in quorum dioecesibus, seu territoriis, Congregatio habet domus vel domum.

8. Ad obtinendum decretum laudis exhiberi debent Sacrae Congregationi :

a) supplex libellus ad Summum Pontificem, subsignatus a supremo Moderatore et a suis Assistentibus seu Consiliariis;

b) litterae testimoniales Ordinariorum de quibus supra (cf. art. 7); quae litterae obsignatae et sub secreto mitti debent;

c) relatio a Moderatore supremo et a suis Assistentibus seu Consiliariis subscripta, ac ut authentica et veridica ab Episcopo domus principis Congregationis laudandae confirmata, qua exponatur, non modo ipsius Congregationis origo cum nomine fundatoris eiusque praecipuis qualitatibus, sed etiam eius status personalis, disciplinaris, materialis et oeconomicus, addita praeterea notitia de novitiatus institutione, de novitiorum et postulantium numero ac disciplina;

d) Constitutiones ab Episcopo recognitae et approbatae, lingua vel latina, vel italica, vel gallica conscriptae et typis impressae;

e) denique, si agatur de aliqua Congregatione tertiariorum in communi viventium, etiam testimonium Moderatoris generalis primi Ordinis, quo constet eam eidem primo Ordini fuisse aggregatam, iuxta canonem 492 § 1.

9. *Decretum approbationis.* Conceditur decretum approbationis novae Congregationi, si, post datum decretum laudis, per satis diuturni temporis experimentum probatur eius firma compago, constitutionum accommodatio et vigens observantia, regiminis recta ratio, religiosorum studium servandae disciplinae in vinculo caritatis ad intra, et zelus in adimplendis operibus suae Religionis propriis ad extra.

10. De praedictis conditionibus constet oportet tum ex relatione status Congregationis, quam iterum, prout supra in art. 8 c) describitur, supremus Moderator exhibere debet, cum supplicem libellum porrigit ad obtinendam approbationem; tum etiam ex commendationis litteris, iterum dandis, ut supra clausis, ab omnibus Ordinariis, in quorum territorio aliqua novae Religionis domus sita est, tum demum ex constitutionum codice, iterum S. Congregationi exhibendo.

11. Per hoc alterum decretum, de quo sermo est: 'Sanctissimus Dñs Noster N . . ., attenta ubertate salutarium fructuum, quos tulit Congregatio religiosa N . . ., attentisque . . ., eam approbat et confirmat sub regimine Moderatoris Generalis; salve Ordinariorum iurisdictione ad normam sacrorum canonum.'

12. Quamvis inter decretum laudis et decretum approbationis congrui temporis decursus, ut supra dictum est (cf. art. 9), plerumque exigatur, nonnumquam tamen, licet raro, decretum definitivae approbationis conceditur, quin huic decretum laudis praecurrerit. Quod quidem fit, si conditiones in favorem novae Religionis, cum primum se sistit coram Sacram Congregationem, ita sunt numeris omnibus absolutae, ut nulla videatur ratio ulterius differendi definitivam approbationem.

CAPUT II

De Congregationibus caute tantum, aut nullo modo laudandis et approbandis.

13. Nullae fere, ni forte in missionum regionibus, laudandae approbandaeve erunt Congregationes, quae certo proprioque fine non

praestituto, quaevis universae pietatis ac beneficentiae opera, etiamsi penitus inter se disiuncta, exercenda amplectuntur.

14. Cautissime procedendum est in approbandis novis Congregationibus, quae non vivunt nisi ex eleemosynis atque stipe ostiatim collecta. Approbatis inculcanda est fidelis observantia canonum 622, 623 et 624.

15. Nec facile approbandae sunt, praecipue cum votis perpetuis, novae Sororum religiosae Congregationes, quae sibi proponunt finem in privatorum domiciliis infirmos utriusque sexus diurna atque nocturna cura iuvandi, vel domesticum servitium quotidianum in familiis pauperum et operariorum exercendi. Si vero approbatio aliquando et ob iustas causas concedenda videatur, in constitutionibus prudenter praescribantur conditiones et cautelae, quibus Sorores a periculis liberentur.

16. Item non facile conceditur approbatio Sororum Sodalitii, quae sibi constituent scopum specialem :

a) instituendi in suis domibus valetudinaria aut diversoria pro personis utriusque sexus ;

b) instituendi hospitia pro sacerdotibus suscipiendis ;

c) docendi in scholis adolescentulorum, aut in iis, quae mixtae dicuntur, in quibus scilicet pueri et puellae simul congregantur.

17. Multo minus approbantur Congregationes quae sibi assumendum proponerent curam immediatam puerulorum in cunis vagientium, vel mulierum parturientium in domibus, vulgo dictis *Maternitatis*, vel alia huiusmodi caritatis opera, quae virgines, Deo dicatas et habitu religioso indutas, dedecere videantur.

18. Demum animadvertendum est, nullam virorum Religionem, ad normam can. 500 § 3, sine speciali privilegio, posse sibi subditas habere religiosas Congregationes mulierum, aut earum curam et directionem retinere sibi specialiter commendatam.

CAPUT III

De approbatione constitutionum.

19. Pro obtinenda constitutionum approbatione supplex libellus, subsignatus a Moderatore supremo cum suis Assistentibus seu Consiliariis, Sacrae Congregationi Religiosorum Sodalium negotiis praepositae porrigendus est, una cum constitutionum codice, relatione et commendationis litteris, prout supra, in art. 8 b), c), d) et 10.

20. In approbandis vero constitutionibus Sacra Congregatio per hos fere gradus procedit :

a) *Dilatio cum animadversionibus.* Nimirum si, instituto examine, constat multis correctionibus constitutiones indigere, differtur ad opportunius tempus petita approbatio, atque interim communicantur animadversiones, quibus ea indicantur, quae praecipue in exhibitis constitutionibus corrigenda, reformanda, addenda vel demenda sint.

b) *Approbatio ad experimentum.* Si exhibitae constitutiones tempore et usu non satis comprobatae videantur, et ceteroquin nec plurimis nec gravibus animadversionibus obnoxiae sint, fit ex officio prima

correctio in textu; et datur decretum quo SS^{ms} constitutiones, prout in correcto exemplari continentur, ad certum tempus, ex. gr. ad septennium, per modum experimenti, approbat atque confirmat.

c) *Approbatio definitiva.* Cum denique sufficiens praecesserit experimentum, constitutionum codex, in paucis iam emendandus, absolute corrigitur, et datur decretum quo SS^{ms} constitutiones definitive approbat atque confirmat.

21. Quae vero de approbatione constitutionum disiuncte hucusque descripta sunt, coniunctim saepissime cum approbatione Congregationis hac ratione procedunt :

a) cum decreto laudis Congregationis dantur interdum opportuna animadversiones in folio super constitutionibus, termino praestituto, intra quem constitutiones ipsae emendatae Sacrae Congregationi iterum exhibendae sunt ; quae tamen, si multis indigeant emendationibus, communicantur Congregationi, antequam concedatur decretum laudis ; ita ut, in utroque casu, omne ius constitutiones propria auctoritate immutandi, vel emendandi, ademptum censeatur, post obtentum decretum laudis ;

b) regulariter approbatio Congregationis conceditur, una cum decreto, quo constitutiones in textu emendatae approbantur, saltem experimenti gratia ad certum tempus.

CAPUT IV

De excludendis a textu constitutionum.

22. Excludenda sunt a textu constitutionum :

a) praefationes, introductiones, prooemia, notitiae historicae, litterae hortatoriae vel laudatoriae, exceptis decretis laudis et approbationis a Sancta Sede concessis ;

b) citationes textum Sacrae Scripturae, Conciliorum, sanctorum Patrum, theologorum et quorumvis librorum vel auctorum ;

c) citationes dispositionum, sive peculiaris directorii, sive privati caeremonialis aut manualis, sive cuiuscumque codicis consuetudinum vel usum Congregationis, ne forte praefati libri aut codices approbati videantur ; quamquam huiusmodi libros ad Sacram Congregationem mittere oportet, ut de eis opportune cognoscere possit ;

d) quaevis mentio de legibus civilibus, de ordinationibus magistratum civilium, de approbatione gubernii et similibus ;

e) omnia ea quae respiciunt munera et officia Episcoporum et confessoriorum : cum pro his non scribantur constitutiones, sed pro religiosis ;

f) ordo studiorum et normae vivendi pro alumnis ac minute descripta horaria actuum diei pro domibus et operibus Congregationis ;

g) quaestiones theologiae dogmaticae vel moralis, decisiones doctrinarum controversarum, praesertim in materia votorum ;

h) termini iuris canonici qui Congregationibus religiosis applicari non possunt ; verbi gratia, *Regula, Ordo, Monasterium, Moniales*, etc. ; quorum loco respective dicendum est : *Constitutiones, Congregatio religiosa*, seu *Religio votorum simplicium, Domus, Sorores*, etc.

i) licet brevissima spiritualis et religiosae vitae documenta sint opportuna,

excludendae tamen sunt prolixiores instructiones asceticae, exhortationes spirituales ex professo, et mysticae considerationes, quae omnia aptius pertractantur in libris asceticis: cum constitutiones continere debeant tantum leges constitutivas Congregationis et directivas actuum communitatis, sive quod ad gubernium attinet, sive quod ad disciplinam et normam vitae;

k) minutissimae quaelibet praescriptiones circa secundaria et infima officia, quae respiciunt culinam, valetudinarium, vestimentorum curam, etc.: cum istae gravitatem textus constitutionum a Sancta Sede Apostolica approbandarum, minime deceant;

l) dispositiones denique cuiusvis generis, quae, sive explicite sive implicite, aliquid contra ius contineant.

CAPUT V

Generalia in constitutionibus requisita.

23. Constitutionum codex continere debet ea quae respiciunt notiones et dispositiones:

a) de religiosae Congregationis natura, votis, membris et modo vivendi;

b) de Congregationis gubernio, administratione et officiis.

24. Haec vero omnia distribui possunt in duas, tres vel quatuor partes, sed summopere commendatur brevitatis, claritas et optimus ordo.

25. Constitutiones dividantur in partes, partes in capita, capita in articulos seu paragraphos; hisce praeponantur numeri ab initio ad finem progredientes.

CAPUT VI

Specialia de titulo.

26. Titulus seu nomen Congregationis religiosae desumi potest vel a Dei attributis, vel a Sanctae nostrae Religionis mysteriis, vel a festis Domini et Beatissimae Virginis Mariae, vel a Sanctis, vel a fine speciali ipsius Congregationis.

27. Ne nomen seu titulus Religionis iam constitutae usurpent novae Congregationes, iam cautum est in canone 492 § 3. Ut igitur huic dispositioni satisfiat, debent novae religiosae Congregationes aliquid saltem titulo iam approbatarum addere, quo distinctio inter singulas satis appareat.

28. Cavendum insuper, ne tituli religiosarum Congregationum vel nimis artificiose compositi sint, vel quampiam devotionis speciem, a Sancta Sede Apostolica non probatam, expriment aut innuant.

DECRETUM

Sanctissimus Dñus Noster Benedictus divina Providentia PP. XV, in audientia concessa die 6 martii 1921 R. P. D. Secretario Sacrae Congregationis de Religiosis, audito suffragio Eminentissimorum ac Reverendissimorum Patrum Cardinalium eidem Sacrae Congregationi

praepositorum, suprascriptas Normas, ab eadem Sacra Congregatione servandas, approbavit.

Datum Romae ex Secretaria Sacrae Congregationis negotiis Religiosorum Sodalium praepositae, die 6 martii 1921.

TH. CARD. VALFRÉ DI BONZO, *Praefectus*.

MAURUS M. SERAFINI, Ab. O.S.B., *Secretarius*.

L. ✠ S.

THE COMPETENCY OF A BISHOP TO DISPENSE WITH A CUSTOM OF HAVING PRIVILEGED SEATS ALLOTTED IN THE CHURCHES OF HIS DIOCESE

(December 11, 1920)

[The Decree was published in June, 1921]

SACRA CONGREGATIO CONCILII

PADERBORNEN.

COMPETENTIAE

Die 11 decembris 1920

SPECIES FACTI.—Rñus Ordinarius Paderbornensis H. S. C. sequens dubium proposuit :

‘In variis dioecesibus meae peramplae regionis variae vigeant consuetudines, quomodo, in ecclesiis, loci seu scamna fidelium distribuerentur. Hic sedes certis domibus incolarum annexae erant, ibi hereditarie tradebantur et pecunia venibant, alibi pretio locabantur, qui mos, ut ecclesiarum paupertati consulatur, in nonnullis communitatibus adhuc retinetur. In paucis quoque ecclesiis, praeter patronos, quaedam dignitate, gradu, divitiis eminentiores personae vel familiae sedes honoratiores habebant easque, contra sacros canones, etiam in presbyteriis ecclesiarum. Rixae et lites et dissidia iterum atque iterum oriebantur tum inter possessores sedilium, tum inter privilegiatos ex una et rectores ecclesiarum ex altera parte. Quas ut de medio tollerent, et praedecessores mei operam dabant, et ipse, cum nova ecclesia aedificatur, maximopere studeo, ut, omnibus privilegiis sublati et scamnis propriis remotis, loci omnes in ecclesia christifidelibus omnibus pateant. Quibus ordinationibus (can. 1263 § 3) omnes fere acquiescunt ; raro tamen unus vel alter, ut sibi sedes propria aut honoratior in nova ecclesia restituatur, postulat.

Pro decidendis huiusmodi aliisque de propriis sedilibus causis, fideles adire solent *iudicem civilem*, qui cognoscit secundum legem civilem *Preussisches Allgemeines Landrecht* dictam ; quae lex in omnibus constitutionibus conformis est iuri canonico. Decisiones enim supremorum tribunalium civilium unanimiter Ordinario ius vindicant pro suo prudenti arbitrio ordinandi, ut sedilia propria in ecclesiis de suo loco in alium transferantur aut ex eisdem amoveantur ; sed possessores sedilium hoc in casu solummodo postulare possunt, ut pro damno emergente sibi ab ecclesiis aliquid erogetur. Hanc consuetudinem centenariam adeundi civiles iudices, hisce in rebus, quas potius *mixti fori* esse dicas quam res

spirituali annexas, etiam pro futuro secundum canonem 5 retinere velim, ut odia exinde exsurgentia a iudicibus meis ecclesiasticis avertam. Ne autem iura Ecclesiae parvi facere videar, quaero, an consuetudo illa approbari vel saltem tolerari possit, imprimis cum litigans quidam ab ordinatione mea, in via administrativa data, ad iudicium meum *ecclesiasticum* expresse provocaverit. Quare, ne Sanctitas Vestra dubium meum benigne solvere dedignetur, devotissime rogo.'

SYNOPSIS DISCEPTIONIS.—I. Pro sustinenda consuetudine de qua in dubio agitur haec rationum momenta in iure et in facto afferebantur.

4) *In facto*.—Dioecesis Paderbornensis, exeunte saec. octavo erecta, ac per Bullam *De salute animarum* a. 1821 multis amplisque terris aucta, nunc per duas provincias, Westphaliam nempe et Saxoniam, se extendit. Ante eversionem illam antiquarum dioecesium principatuumque episcopaliū, quae dicitur 'saecularizatio,' anno 1803, in diversis provinciis nunc in dioecesi Paderbornensi unitis, diversae vigeabant consuetudines, quo iure christifideles sedilibus in ecclesiis positīs uterentur. Sed locorum Ordinarii per multa praecepta id assequi studebant: 1) ut feminae a viris seiuncta haberent sedilia; 2) ne sedilia in scio parochō venundarentur vel alio modo possessorem mutarent; 3) ut ius ad sedilia propria vel ad certos in ecclesiis locos singulis domibus villarum communiatumve assignaretur.

Prædicto anno 1803, vel paulo post, territorium hodiernae dioecesis Paderbornensis a Rege Borussiae occupatum est statimque post occupationem introductum est 'Ius Commune Terrae Borussiae' (*Preussisches Allgemeines Landrecht*). Quae lex consuetudines provincialium de rebus ecclesiasticis vigentes non abrogavit, sed, cum in nulla provincia in omnibus parochiis certa consuetudo vigeret, codex ille ubique unicam vim obtinuit omnesque incolas, etiam catholicas, obligabat, adhuc obligat atque obligabit. Nam lex introductoria novi *Codici Legis Civilis* Germaniae (*Das Bürgerliche Gesetzbuch des Deutschen Reiches*) art. 133, prædicto *Iuri Communi* quoad sedilia in ecclesiis expresse vim reservat. Cuius Iuris singulae normae iuri canonico totaliter quidem non consonant, neque vero adeo repugnant, ut tolerari non possint. Quippe praxis tribunalium civilium, quae secundum legem illam iudicant, auctoritatem ecclesiasticam satis tuetur, ita ut can. 1263 § 3 Cod. Iur. Can. respondeat. Contra praecepta a competente auctoritate ecclesiastica edita ius provocandi neque in possessorio neque in petitorio conceditur. Si Ordinarius mandaverit, ut sedile proprium, quod cultui obest, verbi gratia processiones impedit, vel alio modo propter angustiam loci vel propter mutatas prioris concessionis condiciones, a loco suo ad alium transferatur aut omnino removeatur ex ecclesia, iudex civilis causam contra tales ordinationes non admittit, declarans solius auctoritatis ecclesiasticae ius esse mandata edere ad ordinandum in ecclesiis cultum divinum. Quae praxis iudiciaria ex multis sententiis apparet cum 'Tribunalis ad decidendas lites competentiae' (*Gerichtshof zur Entscheidung der Kompetenzkonflikte*), tum hodierni supremi 'Tribunalis in Germania' (*Reichsgericht*).

In ceteris autem iudices civiles omnes lites de sedilibus admittunt

si fideles inter se litigant aut si fideles contra parochum vel Consilium fabricae litem introducunt. Fideles sine ulla conscientiae anxietate iudicem civilem his in rebus advocabant et adhuc advocant.

B) *In iure*.—De retinendis consuetudinibus can. 5 perspicue tractat : consuetudines nempe a canonibus expresse reprobatae, sive universales sive particulares, tamquam iuris corruptelae corrigendae et abrogandae sunt. Aliae pro prudenti Ordinariorum locorum iudicio tolerari possunt sub certis conditionibus, nempe si centenariae et immemoriabiles sint, et porro si facile, pro locorum ac personarum adiunctis, submoveri non possint. Primo itaque quaeritur num consuetudo, de qua agitur, centenaria sit vel immemorialis. Supra iam dictum est, consuetudinem inde ab anno 1803 vel paulo post, cum introductione Iuris Communis Terrae Borussicae, inolevisse. Cum lex praedicta normas de sedilibus in ecclesiis speciales contineret, iudices civiles causas desuper exortas ad forum suum traxerunt et fideles iudices civiles ad contestandas lites adierunt. Quare consuetudo centenaria dici posse videtur.

Secundo quarendum est num consuetudo illa corruptela iuris sit appellanda vel saltem facile submoveri possit.—Dubitari quidem non potest, quin Ecclesiae omnino ius competat de locis vel sedilibus in ecclesiis iudicandi. Sed res haec ecclesiastica cohaeret cum iuribus quibusdam civilibus. Incolae vicorum sedilia propria retinent, iure hereditario accepta a maioribus, qui ecclesiam dotaverunt ; vel possessores sedilium propriorum adhuc omnia vel saltem maiora onera parochiae ferunt. Ius ad locos certos vel ad sedilia propria domibus, praediis, hereditatibus adhaeret et cum rebus istis tamquam pertinens comparatur ; alii ius illud ad sedile proprium secundum consuetudinem numerata pecunia acquisiverunt. Parochiae quaedam sedilia publice locant, ut sumptus necessarios facere valeant. Ecclesiae igitur reservato iure libere omnia praecepta pro ordinando cultu divino, etiam quoad sedilia, edendi, ceteras de sedilibus his causas *rem mixti fori* esse dicas : neque praxis iuri alicui nativo Ecclesiae obest. Quare consuetudo in dioecesi Paderbornensi vigens corruptela iuris appellari nequit.

Neque facile submoveri potest. Constitutio Germaniae nuper edita omnibus societatibus ecclesiasticis ius quidem attribuit res suas proprias ordinandi, sed intra fines dumtaxat pro omnibus assignatos (art. 137). Neque lex de constituendis iudiciis in Germania (*Gerichtsverfassungsgesetz des Deutschen Reiches*) d. d. 27 ian. 1877, § 16, aliud forum competens admittit praeter civile. Itaque Ordinarius Paderbornensis fideles prohibere nequit, quin iudicem civilem in causis praedictis adeant ; sed etiam si fideles sponte forum ecclesiasticum adirent, prudentius equidem ad forum civile remitterentur, ne odium ex huiusmodi decisionibus facile excitandum ecclesiastica auctoritas in se suscipiat. Quare utatur Ordinarius iure sibi in Codice (can. 1263) concesso in via administrativa ; quotiescumque autem fideles tali administrationi non acquiescant et coram iudice litigare velint, iudicem civilem adire libere posse videntur immo consultius ad eundem remitti.

II. *Ex adverso* super his plura deducebantur. In primis dubium non esse quin Codex aperte distinguat *inter res spiritualibus adnexas*,

de quibus in n. 1, § 1, car. 1553 statuitur causas cognoscendas iure proprio et exclusivo ab Ecclesia, et *causas mixti fori*, 'in quibus tum Ecclesia tum civilis potestas aequae competentes sunt' ad normam § 2 eiusdem canonis. Verum, quum nulla nova occurrat in Codice definitio vel descriptio causarum circa *res spiritualibus adnexas*, etiam standum est veteri receptae doctrinae, iuxta quam minime ambigendum videtur causas super iure scamnorum in sacris aedibus habendorum accensendas esse causis de rebus temporalibus quidem, sed spirituali, i.e. cultus divini exercitio, adnexis. Sive enim quaestio fiat de privilegio concessio, vel de iure acquisito, vel de contractu, v.g. locationis, servando, semper agitur de iure exercendo in aliquam sacrarum aedium partem, intra earumdem ambitum, eundemque finem spiritualem, i.e. cultus peragendi spectante. Quamobrem in Codice quoque explicitè prohibetur quominus laici, etiamsi ad fabricam ecclesiae curandam peculiariter addicti, 'nullatenus sese ingerant in ea omnia quae *ad spirituale munus* pertinent, praesertim . . . 4) in dispositionem materiale . . . sedilium, scamnorum . . . aliarumque rerum quae *ad exercitium religiosi cultus spectant*' (can. 1184). Ceterum concessio huiusmodi iuris in can. 1263 omnino reservatur auctoritati Ordinarii loci, sine cuius expresso consensu nemini fidelium licet locum habere in ecclesia sibi suisque reservatum; immo facta concessio ex iusta causa potest, non obstante quolibet decursu temporis revocari ab eodem Ordinario: consequens igitur est ut quaecumque controversia circa factae concessionis exercitium, modum, cessationem, ipso iure eidem Ordinario reservetur, utpote causa de re spirituali adnexa.

Sed dato etiam, non concessio, causam haberi *mixti fori* tantum, ac propterea tum Ecclesiam tum civilem potestatem aequae competentes esse in casu, plane liquet saltem servandum esse praescriptum can. 1553 § 2, i.e. 'esse in hisce causis locum *praeventioni*.' Quum igitur ipsi christifideles sponte provocant ad tribunal ecclesiasticum, quod (in hypothesi semper loquendo) *aeque* competens est, iniuria quidem remitterentur ad tribunal laicale, quia ecclesiasticus iudex nequit profecto '*legitime* requirenti suum ministerium recusare' (can. 1608). Multo etiam minus tolerandum id foret in casu in precibus Episcopi expresso 'cum litigans quidam ab ordinatione mea in via administrativa data, ad iudicium *meum* ecclesiasticum expresse provocaverit'; etenim, dum christifideles quicumque adversus talia decreta administrativa ad tribunalia laicalia recurrentes, severissima poena plectuntur (can. 2334, n. 2), scandalum profecto saperet si ipse iudex ecclesiasticus ad civile tribunal adversus sua ipsius decreta recurrentes remitteret.

Verum quidem est Sedem Apostolicam haud raro permississe, sive per tacitam tolerantiam, sive per explicitam concessionem, v.g. pactis cum civili societate concordatis, ut quaedam causae ad forum ecclesiasticum per se spectantes, intra certos definitosque limites, a foro laicali pertractarentur, non exclusis quae super iure patronatus versabantur (cfr. Wernz, *Ius decr.*, V., p. 222 s.; *Raccolta di Concordati*, 1919, p. 766, 768, 824, 856, 883): i.e. permisisse, quod ius patronatus attinet, ut tribunalia civilia agerent de iuribus et oneribus civilibus eidem

adnexis, vel de controversiis super successione in iure praesentandi. Quo vero ad iura scamnorum in templis habendorum, non constat de huiusmodi explicita concessione, sed dumtaxat, quoad loca Germaniae, de quodam usu per tacitam Ordinariorum tolerantiam, post leges civiles id iubentes inolito, ut nimirum super hac re iudices civiles, in iisdem casibus in quibus super iure patronatus cognoscendi competentes sunt, propter quamdam rerum analogiam—ut bene docet Ferraris, (s. v. *Ecclesia*, art. V, n. 26)—iudicarent. Sed, in primis non videtur plene constare de *centenaria consuetudine* quae ex adverso assumitur ad normam can. 5 sustinenda. Id enim solum constat, a centum nimirum et ultra annos in ditione Paderbornensi vigere Ius commune Terrae Borussiae (*Preussisches allg. Landrecht*) de quo supra; non tamen constat utrum ex tunc, videlicet ab initio centenarii, christifideles omnes, praesertim eorumdem sanior pars, *libere* consueverint causas de quibus agitur, ad laicalia tribunalia deferre; potissimum vero, utrum in casu intercesserit competentis ecclesiastici Superioris *consensus* (non mera prudens dissimulatio) a quo solummodo vis consuetudinis iuridica dependet.

Nec iuvat quod oggeritur, legem Imperii fundamentalem d. 27 ianuarii 1877, § 16, constituisse 'nullis fieri locum tribunalibus exceptionabilibus: neminique licere quemquam a competenti suo iudice subtrahere'; non enim hac lege abolita fuere ecclesiastica tribunalia quoad causas quibus competentia sunt. Quod si per iniuriam fecessit, etiam in argumento de quo agimus, iniuriam pati quidem liceret, non tamen ei consentire. Ceterum etiam ubi leges Ecclesiae manifeste hostiles, omnem veram iurisdictionem eidem auferre conantur, efficere tamen nequeunt ut, si partes libere ad ecclesiasticam potestatem provocent, huius potestatis sententia, vel in re mere civili lata, tamquam legitimum arbitrium non sustineatur (cfr. Kaas, *Die geistl. Gerichtsbarkeit der kath. Kirche in Preussen*, 1916, II, 281; Harburger, *Das privilegium fori im deutschen Recht*, 1915, p. 55 ss.).

Multo minus officit ratio utilitatis prout in adversa sententia praetenditur arcendi ab ecclesiastico iudice odium et invidiam quae decisionibus in re latis facile parantur: haec enim ratio nimis generalis est et adversus quamlibet legitimam iurisdictionem facile converteretur: nullum quippe iudicium perficitur, ubi pars victa non se gravatam sentiat; huic vero gravamini promptum datur in iure remedium per legitimam appellationem seu recursum.

His sane consideratis, attento etiam quod summopere expedit ut Ecclesia, quantum fieri possit, suam servet libertatem et independenciam, maxime quum in casu nova Constitutio germanici Imperii, art. 137, iam generatim agnoscat cuilibet ecclesiasticae societati 'ius ordinandi et administrandi sua, independentem, intra fines tantummodo iuris communis,' concludendum, videtur propositum dubium nonnisi negativa responsione, in casu, dimitti oportere.

Quare, etc.

RESOLUTIO.—Sacra Congregatio Concilii, in plenariis Eñorum ac Revñorum Patrum comitiis, die 11 decmbris 1920 in Palatio Ap.

Vaticano habitis, omnibus attente perpensis, super Ordinarii Paderbornensis expostulatione rescribendum censuit :

Ad mentem. Mens est : 'Tolerari non posse ut, si partes libere recurrerint ad Ordinarium, remittantur ad tribunal laicale ; eo vel magis si agatur de lite intentata adversus Ordinarii praescriptum. Curandum autem ut mos de quo in casu, removeatur.'

Facta autem de praemissis Ss^{mo} D^{ño} Nostro Benedicto Div. Prov. PP. XV relatione in audienti insequenti die infrascripto Secretario concessa, Sanctitas Sua datam resolutionem approbare et confirmare dignata est.

I. MORI, *Secretarius.*

DECISION OF THE TRIBUNAL OF THE APOSTOLIC SIGNATURA IN A CASE OF RESTITUTION OF EMOLUMENTS PREVIOUSLY DECIDED BY THE HOLY ROMAN ROTA

(March 21, 1921)

ACTA TRIBUNALIIUM

SUPREMUM SIGNATURAE APOSTOLICAE TRIBUNAL

TERGESTINA

RECURSUS SEU PROVENTUS ET EMOLUMENTORUM

In ordinario Congressu habito in aedibus E^{mi} ac R^{mi} D.D. Augusti S. R. E. Card. Silj Supremi Tribunalis Praefecti die 26 mensis februarii 1921, ad examen inter alia revocatus est recursus promotoris iustitiae in Curia Tergestina adversus decreta Ponentis in Turno S. R. Rotae edita dd. 13 decembris 1920 et 19 ianuarii 1921 in causa de qua agitur ; qui recursus interpositus fuerat ad obtinendam declarationem nullitatis praefatorum decretorum, sin minus adversus eadem restitutionem in integrum. Quum autem, omnibus attente perpensis, recursus idem boni iuris fundamento destitutus appareret, rescriptum est ab E^{mo} Card. Praefecto ad normam can. 30 Legis Propriae, ' Negative ' addito mandato ut extenderetur decisio.

Decisio autem sequentis tenoris est :

1. Quaestio principalis vertitur inter sac. Dominicum Linardic ex-cooperatorem, actorem et sac. Iustum Filiplic parochum ecclesiae Gemi-niensis, conventum, circa fructus mansionariae a fundatore Marincich nuncupatae, et circa proventus locationis domus cuiusdam, quos fructus et proventus, pro tempore quo ferat cooperator in praefata paroeia, i.e. a mense octobri 1905 ad diem 31 ianuarii 1907, ad se spectare contendebat actor, in summa totali coronarum salvo errore, circiter quin-gentarum. Res administrativa prius ratione in Curia Tergestina acta est et decisa per decretum episcopale diei 25 maii 1908, quo oratoris postu-latio exclusa fuit ; inde provocatum ad tribunal dioecesanum Tergestinum, quod sententia d. 30 decembris 1909 pariter intentionem actoris exclusit,

Sed appellante sac. Linardic ad tribunal metropolitanum Goritiense, causa in eius favorem quoad utrumque punctum decisa est per sententiam d. 22 maii 1912.

Postmodum promotor iustitiae in Curia Tergestina ad tribunal Tridentinum, tanquam delegatum pro III instantia ex decreto S. C. Consistorialis, d. d. 4 iun. 1910, provocavit; sed appellatio, quum tempore utili interposita non fuisset, reiecta est; ad postulationem autem pro restitutione in integrum recipiendam idem tribunal Tridentinum ad normam praefati decreti sese incompetens d. 14 novembris 1913 declaravit; quamobrem laudatus promotor iustitiae Curiae Tergestinae recursum pro restitutione in integrum obtulit S. R. Rotae die 10 augusti 1916, postulans ut, attenta causa ordinis publici, actio a promotore iustitiae S. R. Rotae sustineretur.

Hic autem institit ut in causam interveniret et citaretur parochus Iustus Filiplic tanquam pars in causa principalis, quae petitio, admissa a Ponente diei 16 martii 1918 et illico Curiae Tergestinae communicata, nullum subinde, vel sublatis belli difficultatibus, consecuta est effectum; exindeque, die 23 iulii 1920, instante promotore iustitiae in S. R. Rota, mandatum est, ut, nisi intra diem 12 augusti 1920, constitutus legitimus procurator interveniret ad dubia concordanda, lis declararetur deserta ad normam § 222 Regularum. Quum itaque die 13 decembris 1920 nonnisi depositum fuisset in actis mandatum procuratorum ex parte promotoris iustitiae Curiae Tergestinae, non autem ex parte parochi ecclesiae Geminiensis, editum est Ponentis decretum de peremptione instantiae, 'ita ut impugnata Goritiensis sententia executioni sit demandanda.' Adversus hoc decretum sive promotor iustitiae Tergestinus sive, per suum ad hoc constitutum procuratorem, parochus Iustus Filiplic, ad turnum, die 14 ianuarii 1921, appellarunt; verum, fatalibus inutiliter praeterlapsis, appellatio reiecta est per decretum diei 19 eiusdem mensis. Ut autem contra utrumque decretum sive diei 13 decembris 1920, sive diei 19 ianuarii 1921, per remedium querelae nullitatis vel restitutionis in integrum sibi consuleret, recursum interposuit apud hoc Supremum Tribunal iterum solus promotor iustitiae Curiae Tergestinae.

2. Ex parte sac. Linardic ex adverso insistitur ut recursus iam ex eo reiiciatur, quod restitutio in integrum contra sententiam Goritiensem postulata in S. R. Rotae Tribunali fuerit post lapsum legitimi temporis quadriennalis (cf. can. 1688 cum suis fontibus): sententia enim edita et publicata, ut in ipsa significatur, d. 22 maii 1912; recursus autem signatus apparet d. 10 augusti 1916. Verum de hac ratione intempestivitatis minime constat ex actis: immo promotor iustitiae Tergestinus asserit sententiam nonnisi mense septembri 1912 Curiae notificatam fuisse, ac reapse exemplari sententiae Curiae Tergestinae transmissio dies appositus a Cancellario tribunalis Goritiensis legitur 3 septembris 1912; qui dies legitime, deficiente quacumque in contrarium probatione, accipitur pro die *notificationis* sententiae, ante quem, profecto, decurrere dicenda non est dierum fatalium series: (arg. ex can. 1881 ibi: '*a notitia publicationis sententiae*').

Nec etiam per se sola sufficere visa est causa reiectionis quae

obtendebatur ex absentia partis principalis, seu, in casu, parochi ecclesiae Geminiensis, prout deducebatur ex his verbis adhibitis a promotore iustitiae in S. Romana Rota: 'Attento quod Promotor Iustitiae, quamvis interesse debeat in causis contentiosis, in quibus bonum publicum in discrimen vocari potest (can. 1586), numquam tamen habendus est ut procurator seu advocatus alterutrius partis contendentis, ne in casu quidem, quo alterutra pars contendens sit persona moralis, collegialis vel non collegialis; attento quod pro iuribus alicuius personae moralis, stat in iudicio eiusdem rector vel administrator (can. 1649); attento quod interest boni publici, ne rectores vel administratores maneat extranei, dum in iudicio agitur de iuribus pertinentibus ad personas morales quas tueri debent,' etc. Verum haec argumentatio, si extenderetur ad inde concludendum, quod munus promotoris iustitiae numquam esse possit aut debeat partis *principalis* in causa, sed semper et unice *collaterale officium*, adeo ut lis deserta et instantia perempta esset declaranda, quoties, vocato administratore aut rectore personae moralis, ille comparere renuerit, licet actio per se ad bonum publicum spectet, ea deductio profecto non posset effugere gravem iuris legisque censuram; quia manifesto contraria esset ipsis boni publici rationibus, quas promotor perbelle adduxit, quaeque fundamentum praestiterunt explicito praescripto legis in can. 1850 contento: 'Actoris contumacia a iudice declarata perimit eiusdem actoris ius ad suam instantiam proseguendam. *Permittitur tamen promotori iustitiae . . . instantiam facere suam eamque prosequi, quoties publicum bonum id postulare videatur.*'

3. Sed ratio sufficiens ad excludendam in S. R. Rota petitionem promotoris iustitiae Curiae Tergestinae interpositam adversus sententiam tribunalis Goritiensis, recte prorsus deducebatur ex carentia legitimae personae in postulante ad effectum de quo agebatur. Munus enim promotoris iustitiae officium *publicum* est, quod, licet in se unum idemque, repraesentatur in singulis iudicii gradibus per peculiarem personam publicam ad hoc constitutam; adeo ut non liceat promotori iustitiae unius tribunalis gerere personam actoris vel conventi in aula alterius tribunalis; sed haec actio solum et omnino a promotore iustitiae eiusdem tribunalis sustinenda sit. In casu, itaque, ad appellationem vel recursum interponendum adversus sententiam tribunalis Goritiensis in S. R. Rota, competens erat, praeter partem victam, unus promotor iustitiae tribunalis Goritiensis, qui actionem semel introductam cedere debuisset promotori iustitiae in S. R. Rot. Secus enim absurdissima ea sequela haberetur, ut in eadem aula duo promotores iustitiae, uterque uno eodemque titulo in eadem causa intervenirent. Hinc explicite in art. 39 Regularem in S. R. Rota servandarum, praescribitur: 'In causis . . . , quae natura sua ordinem et bonum publicum respiciunt, tribunal primae instantiae, quoad ordinem stricte iudiciale, nequit repraesentari a procuratore seu avvocato proprio, sed ordinem et bonum publicum defendet Promotor Iustitiae apud S. Rotam. Pariter, si iudicium secundae instantiae aut ulterioris instituatur a Promotore Iustitiae. . . Curiae sententiam *proferentis*, istud a Promotore iustitiae S. R. Rotae tribunalis continuabitur.' Et consonat communis iurisprudentia, tum civilis, tum

canonica, interprete Eñño Card. Lega, *de iudiciis*, I, p. 147 cfr. 546 : 'sententiam appellatam defendet promotor fiscalis Curiae *apud quam est appellatum* prae oculis habens animadversiones promotoris fiscalis Curiae *a qua*.'

Nec prodest opponere, cum promotore iustitiae Curiae Tergestinae, sese gerere, vi officii quo fungitur, etiam independenter a iure appellandi, legitimam personam ad repraesentandas causas pias, aliasque personas morales, beneficia et ecclesias, quarum iura tueri debet ubique ; nam ex adverso haec universalis repraesentatio, etiam titulo devolutivo, extra Curiam gerenda, non agnoscitur a iure promotori iustitiae, sed solummodo Ordinario (can. 1653 § 5) : 'In casu vero defectus vel negligentiae illius qui administratoris munere fungitur, potest ipse loci Ordinarius per se vel per alium stare in iudicio nomine personarum moralium quae sub eius iurisdictione sunt.' Itaque vel hoc titulo persona promotoris iustitiae Curiae Tergestinae ad causam Romae sustinendam loco et vice paroeciae Geminiensis in casu, legitima non est, donec ostendat se agere non in persona sua, sed nomine et mandato Ordinarii, quod ex actis, in casu, minime constat.

Demum consideratum est non satis probatum fuisse intercedere in casu rationem boni publici, ne sententia Curiae Goritiensis ad executionem mandaretur : etenim pars dispositiva huiusce sententiae tantummodo praecipit ut sacerdoti Linardic solvantur pro rata temporis fructus mansionariae et proventus locationis in casu, in summa quae vix quingentas libellas attingit ; si parochus Filiplic sententiae acquiescere censuerit, et praefatam summam solvere, potius quam ulterioris litis expensas subire, non inde profecto ratio boni publici periclitatur. Nec dicas in parte motiva decidendi afferente edici expresse et generatim coadiutori parochi Geminiensi enunciatis fructus et proventus deberi, argumentis ad rem adductis : id autem non tantum partium, sed boni publici interesse, ne firmitatem iudicatae rei acquiat. Non enim, ut pluries observatum est ab hoc Supremo Tribunali, in rem iudicatam transeunt motiva decidendi, sed solae partes dispositive sententiae (cfr. decis. Signat., in Manilen., 6 mart. 1920 [A. A. S., XII., p. 265 s.]). Ceterum neque id fuit neque esse potuit proprium sententiae propositum ut de iure percipiendi praefatos fructus, inter personam moralem seu officium parochi et personam moralem seu officium vicarii cooperatoris generatim decerneret : quia, ut alia omittantur, quum sac. Linardic, quando causam instituit, officium illud iampridem *dimisisset*, non poterat profecto respondentem personam moralem in iure repraesentare, neque aliter agere nisi in persona propria, privata, adeo ut haec actio potius mera *crediti* quam *iurium* actio denominanda, sit. Itaque nihil obstat quominus parochus actualis ecclesiae Geminiensis, resistere possit et valeat intentioni sui novi cooperatoris, si iste controversa iura fructuum et proventuum sibi vindicet, adeoque causa inter eos noviter retractetur ; multo magis si uterque in iudicio, non personam privatam, sed definite personam moralem quam regit vel administrat, repraesentet, nec causa circa certam summam solummodo, sed circa ius proventus et emolumentorum percipiendi in casu instauretur. Hinc etiam aperto liquet,

iure renuisse promotorem iustitiae in S. Romana Rota, ne causam ab actore principali desertam in casu ipse sustineret.

4. Quibus omnibus consideratis constabat evidenter non esse recipiendum recursum promotoris iustitiae Curiae Tergestinae adversus decretum Ponentis d. 13 decembris 1920, quo, ad normam § 222 Regularum, declaratum est instantiam fuisse peremptam; sed neque adversus decretum d. 19 ianuarii 1921, quo simpliciter reiecta fuit appellatio seu recursus ad Turnum adversus praefatum decretum, lapsis inutiliter fatalibus. Quod enim die 14 ianuarii 1921, quando memoriale pro recursu est exhibitum, decendii fatalia § 82 Regularum praefinita, iam fuissent absoluta, cuiuscumque oculos ferit.

Atque ita editum est, etc.; non solum, etc., sed et omni, etc.

Ex aedibus Supremi Tribunalis, die 15 martii 1921.

UBALDUS MANNUCCI, *Signaturae Potans.*

Visa

EVARISTUS LUCIDI, *S. A. S. T. a Secretis.*

ALOISIUS SCIALDONI, *Notarius.*

CESSATION OF THE PRIVILEGE GRANTED TO CERTAIN SEMINARIES AND ECCLESIASTICAL COLLEGES OF ORDAINING WITHOUT DIMISSORIAL LETTERS

(November 6, 1920)

[The Decree was published in June, 1921]

ACTA SS. CONGREGATIONUM

SACRA CONGREGATIO CONSISTORIALIS

RESOLUTIO

SUPER PRIVILEGIO ORDINANDI ABSQUE LITTERIS DIMISSORIALIBUS NON-NULLIS SEMINARIIS SEU COLLEGIIS ECCLESIASTICIS IAMPRIDEM CONCESSO

Quum nonnulla ecclesiastica collegia seu Seminaria, quae alumnos ex dissitis civitatibus colligunt, antea actis temporibus privilegio donata fuerint promovendi ad ordines alumnos sine litteris dimissorialibus suorum Ordinariorum, dumtaxat *de consensu Superiorum* ipsius collegii, vel *de licentia Cardinalis Protectoris collegii et de consensu Rectoris*, vel etiam *cum litteris testimonialibus Rectoris*, quaesitum est, utrum in praesenti, mutatis temporum et locorum adiunctis et Codice iuris canonici promulgato, memorata privilegia adhuc perseverent.

Quaestione de mandato SSⁿⁱ Domini Nostri penes S. Congregationem Consistorialem pertractata, E^{mi} Patres, in plenario consensu diei 8 ianuarii huius anni, rebus omnibus perpensis, censuerunt: memoratum privilegium, cessatis causis ob quas concessum est, cessare debere, et ius commune esse restituendum, incolumi tamen iure collegii

S. Congregationis de Propaganda Fide ab Urbano VIII brevi *Ad uberes*, diei 18 maii 1638 concessio, aliorumque Seminariorum seu collegiorum pro missionibus, a S. C. de Propaganda Fide dependentium.

Ssñus Dominus Noster Benedictus Pp. XV in audientia diei 5 novembris 1920 hanc resolutionem ratam habuit et confirmavit, eamque publici iuris fieri mandavit, contrariis quibuslibet minime obstantibus.

Datum Romae, ex aedibus S. Congregationis Consistorialis, die 6 novembris 1920.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. ✠ S.

ALOISIUS SINCERO, *Adessor*.

REVIEWS AND NOTES

SISTER MARY OF ST. PHILIP (FRANCES MARY LESCHER). 1825-1904. By a Sister of Notre Dame. London: Longmans, Green & Co.

THE present charming biography of one of the great religious educationists in England has many aspects of interest. Convent life, or rather the inner life of the soul, is only incidentally dealt with, as it touches the formation of the great character that was to make so great a stir in Catholic England. Her early life in the world is delineated in detail to show the gifts of mind and heart which made her a charming personality and a power for the uplifting of the weak ones of the Faith. It is a beautiful story of what a cultured woman can accomplish when impelled by the Divine Spirit. Her home life, her friends, her travels, her criticisms of religious art, her letters on educational and religious questions to the great English Catholics of the day—all these are set out, forming a picture of unusual charm and interest, by a writer of great literary ability.

One phase of her life, which interests us most, should be emphasized, and it is this: for nearly fifty years Sister Mary of St. Philip was the life and soul of the Teachers' Training College of Mount Pleasant, Liverpool, and to her is due in large measure the present numerical strength of Catholics in England. Along the whole line of history in England, as in every other country, the battle for the Church's existence and progress has centred round one thing—the child. The Catholic leaders in England were looking out for a woman who would throw herself into the work of saving the Catholic English child. Sister Mary was then only a very young nun, but it became evident to all that in her they had found a born teacher with all the mental and moral equipment for so important a task. Providence had shaped her destiny in a truly wonderful manner, and had raised her up to be the great champion of religion and education in England. Endowed by God with talents of a high order—a keen observer, sensitive to all the higher influences in the physical, the intellectual, the artistic, and the moral world around her; the happy possessor of a great breadth of mind, of an intuitive perception of character, of a saving sense of humour, and of a well-balanced judgment—she had in her girlhood cultivated these remarkable powers under the guidance of a wise and holy father. With remarkable enthusiasm and courage she threw herself into the task of training the teachers and through this of saving countless Catholic children.

The life of Sister Mary embraces the whole history and development of Catholic Education in England from the Catholic Emancipation to the present complete system of National Education, with its Board of Education, its Local Education Authorities, its lavish expenditure of money,

its army of teachers, and its millions of scholars. Her struggle for equality with the State-endowed schools, her struggle against prejudiced educationalists and statesmen, the various systems set up to deprive Catholic training colleges and schools of their just remuneration for the education of the poor, her own educational ideals, and work in the training of the teachers, practically single-handed—all these form the history of Catholic Education in England for fifty years, and Sister Mary was the one person who fought the great battle for religious and educational rights, and enabled the Catholic Church to exist and flourish in that land. She was the valiant woman, she knew how to fight the world with its own weapons, and conquer it.

Besides the interest and importance of this educational battle, there is also a feature that adds considerably to the charm of the book. Round the great central personality of Sister Mary the great Churchmen, writers and preachers of the day move, and go out to battle under her standard. Like another Joan of Arc, she led them on by her inspiration and courage, by the consciousness of a divine mission to save the poor child for the Church of Christ. There are other features of the book which show the inner workings of her soul, her spiritual work in the perfection of the saints, her wise and kind rule over her spiritual daughters, and which will attract many to learn from her useful lessons in these spheres.

Rarely does one find such a variety of interest in a single book, the life in the world of a cultured Catholic girl, her ideals and practices, the great battle for Catholic education against religious tyrants, the noble principles that guided her in the training of the teachers of the poor and in the religious formation of her own nuns. It is a book that will appeal to many different tastes, and that may be characterized as the inner history of the great educational struggle by Catholics in England in the last century. We must congratulate the writer on the accomplishment of not an easy task, in displaying the vast amount of material with great judgment, in keeping up the right tone through hard historical and technical episodes. The artistic merit and charm of the writing never slackens throughout. The book is well brought out and neatly illustrated.

M. R.

THE ENGLISH DOMINICANS. London : Catholic Truth Society.

To students of the social, political, literary and religious history of the Middle Ages a knowledge of the two great Orders, the Dominicans and Franciscans, is indispensable. In the twelve pamphlets published by the Catholic Truth Society of London, the reader will find an excellent synopsis of every aspect of the activities of the Dominicans in England. Father Bede Jarrett writes on the Foundation in Pamphlet I. 'The Friars of St. Dominic here in England,' he writes, 'can point during their era of foundation to a general welcome on the part of the people, and their crowded priories are the best witness to the ideals which they set before the generous spirit of that age. At a time when religion was

ceasing to inspire the growing democracy of the towns, in the dawn of commerce during that wonderful thirteenth century, it is no mean achievement to have captured and held the affections of the poor, to have illumined the university with faith and the workshop with hope, and both with the love of God.'

Father Bede Jarrett contributes two further pamphlets on *The Ascetical Teaching*, and *At the Reformation*. Father Walter Gumbley writes on the Dominicans 'In Public Life,' 'In Theology,' and 'As Preachers.' The distinguished Biblical scholar, Father Hugh Pope, writes on 'The Bible'; Father Robert Bracey on 'The Period of Eclipse,' and Father Raymund Devas on 'The Second Spring.' Sister Benvenuta, O.P., gives us an account of 'The Nuns,' and Father Fabian Dix of 'The Third Order.' Finally, Father Edwin Essex writes on the Dominicans 'In Literature.'

P.

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Moral Principles and Medical Practice. By Charles Coppens, S.J. New edition by Henry S. Spalding, S.J. New York : Benziger Bros.

THE GERMAN CATHOLIC CONGRESS

BY REV. P. JOY, S.J.

POPE LEO XIII spoke of Wilhelm Emmanuel Von Ketteler, Bishop of Mainz, as 'my great precursor' in the field of social reform. In the modern Catholic social movement, the Catholics of every nation in the world might well affix the same title to Germany. German Catholics were the first to see the importance of corporate action by Catholics, of closing up their ranks and uniting all classes for the fight against extreme socialism on the one hand and liberalism (in the Continental sense) on the other.

The closing years of the eighteenth century and the beginning of the nineteenth was a time of stress and anxiety for the Church in Germany. Infected, as they were, with the doctrines of 'Josephism' and State Absolutism, the German State rulers questioned the authority of the Church in educational matters, marriage laws, Church discipline. Each in turn sought to control and supervise the education of the clergy, and the appointments to Church offices. They tried to force priests to bless, unconditionally, mixed marriages, and even prevented Bishops from dealing directly with Rome on German Catholic affairs. Catholics, therefore, all over Germany, found themselves forced to fight in defence of their essential religious liberties.

These troubles welded together the forces of the Church in Germany. Catholics became gradually conscious of their common interests and the need for solidarity. The crisis, however, did not come, until Clemens Augustus, Archbishop of Cologne, was arrested by the soldiery of Prussia on the night of November 20, 1837. It is unnecessary to describe this event in detail. The Government

had called on him to act in the mixed marriage question contrary to the instructions issued from Rome. He had refused, and, being called on to resign his see, he had refused again.

The indignation aroused by this episode is difficult to realize. The Pope addressed an allocution to the Cardinals approving of the action of the Archbishop. Catholics all over the world became interested in the question and German Catholics made up their minds to fight. Hitherto Bishops were often too prone to compromise, too accommodating to the civil power, too fond of peace at any price. Cologne sounded the war-cry and all Germany followed. Bishops who had hitherto closed their eyes to abuses in the question of mixed marriages, such as Archbishop Von Dunin, of Gnesen-Posen, now fearlessly threw down the gauntlet and declared for the full demand. They suffered, and their sufferings kindled anew the ardour of German Catholics, and the time was ripe for a big national Catholic movement.¹

Like so many great movements, this also had a humble birth. In the city of Mainz, Professor Kaspar Rippel was in the habit of delivering lectures on historical subjects to the Catholics in the Catholic Hall. Rippel's friend, Adam Francis Lennig, dean of the Cathedral, got the idea that here, in these audiences, was the nucleus for a new Catholic association. Together, therefore, they proposed the formation of a society for the defence of Catholic interests. Needless to say they met with discouragement, but twenty-four members were got together and they held their first meeting. These twenty-four sought recruits and the second meeting saw three hundred members enrolled. The numbers grew and meetings were held almost weekly, addressed by Lennig on the questions of the day. They drew up statutes² and

¹ Seven days after the arrest of the Archbishop of Cologne, Wilhelm Von Ketteler, then a Government official, left his position in disgust, and wrote to his sister: 'One must have a very strong digestive organ, not to die with rage at the sight of these atrocities.' Thus the Church may thank Prussia for the 'Workman's Bishop.'

called themselves the *Piusverein* in honour of Pius IX. Their object was the defence of Catholic liberties. Here then in 1847 is the tiny seed destined to be a tree whose branches should spread to every corner of the Empire, and which was to be a protection from every storm for the Catholics of the coming century.

Institutions similar to that at Mainz began to spring up all over Germany, but especially in the Rhine provinces. In August, 1848, there were celebrations at Cologne for the completion of the Cathedral, and so rapid had been the spread of Lennig's movement that it was decided at these celebrations to hold a general meeting of the *Piusverein* in Mainz in the following October. This meeting was the first German Catholic Congress. The Congress, therefore, began as a general meeting of delegates of one Catholic society and not, as now, of all Catholic bodies.

On October 3, after High Mass, 1,500 delegates, representing 100,000 members, met in the Hall of the Electoral Palace to hear the opening speech by Adam Francis Lennig. This speech set the tone to the Congress.

We have met [he said] to see each other, to learn to know each other, to debate the best way of setting our house in order, and of spreading our influence abroad. We know that many will wonder not a little at our action, will smile complacently at our efforts. Let them wonder, let them have their little joke! Such men have a lot to learn who have not yet gripped the fact that the Church and Religion are important elements in the life of the individual and the nation; Our fight is not against the Throne, but against the tyranny of Erastianism. Our fight is with Absolutism in its application to Religion. We are no enemies of the people's freedom. We are here, in their midst, to take our stand upon the ground of Liberty.

At this meeting occurred that scene, when the aristocratic Count Von Andlaw, coming on to speak after a democrat of the most advanced type, shook hands with him on the platform and in the course of his speech referred to 'our democrat whom I meet on common ground—that of liberty for the Church.' The incident seems to foreshadow the unity of all Catholics which their Congress was to evolve, whereby rich and poor, noble and peasant, meet

together for the defence of their common interests as Catholics.

Ketteler and Döllinger, among twenty-three Catholic members of the Frankfort Parliament, were present at this first Congress. Döllinger delivered a powerful plea for liberty. Ketteler also spoke, and showed in his speech that passion for social justice which was to be the keynote of his future life as Bishop of Mainz. The democratic movement had no terrors for him. 'Religion may rejoice at Liberty, for under the flag of Liberty she will develop to her full strength.' At the banquet which followed he proposed a toast to 'the poor of Germany,' and at his instigation a collection was made on their behalf. On the evening of the fourth day the Congress came to an end.

The next Congress assembled in May, 1849, at Breslau, and the next in October at Ratisbon. The fourth Congress at Linz (Austria) in September, 1850, marks the beginning of annual congresses.

Even from the beginning there is one characteristic of these congresses which cannot escape us. They possess all the enthusiasm, the rhetoric, the *esprit de corps*, common to all gatherings of great movements, but besides this they are always practical. Every Congress results in some big practical steps being taken. Herein lay the secret of their development. They studied the needs of German Catholics and sought the remedies. Thus the first Congress resolved to introduce into Germany the St. Vincent de Paul Society. The second recommended all to support the '*Gesellenverein*' founded by Father Kolping in 1844. At the third Congress was founded the *Bonifaciusverein*, to protect Catholics in Protestant districts which, since its foundation, has spent more than two million pounds on churches, schools, orphanages, etc., in about two thousand districts. Later we shall have something to say of the many societies which German Catholics owe to the Congress. We merely mention them here to show that this was its characteristic from the very start.

The fifth Congress in 1851 was back in Mainz, and

Ketteler, now Bishop, made them welcome and was very prominent. He congratulated them on having kept clear of party politics and on not having encroached on episcopal jurisdiction. This tribute was later paid them by the united Episcopacy of Germany—a remarkable fact considering that the president is never an ecclesiastic, and that the Congress is largely composed of laymen.

It was not until the tenth Congress (Cologne, 1858) that other societies besides the *Piusverein* took part. In that year invitations were sent to all Catholic bodies, and to leading Catholics in every walk of life. This immediately enhanced the value of the Congress, increased the numbers of those attending it, and enabled them to get a bird's eye view of the whole Catholic activity of Germany. At Freiburg the following year, for example, some of the audiences numbered 6,000 and four committees were appointed to deal with the agenda relating to Education, the Press, Catholic Missions, Christian Art and Charity.

The year 1867 marks the last meeting held on Austrian soil. Henceforth its meetings were confined to the Empire as we know it to-day. Next year saw the establishment of a permanent Central Committee to deal with organization and to see that the resolutions adopted at the Congress were carried out. During the *Kulturkampf* this general committee was replaced by a single man, Prince Löwenstein. For twenty-five years he filled this position, giving to it all his amazing energy. He travelled all over Germany to see that the work planned by the Conference for each year was executed, and no sooner had he finished with one Congress than he set to work again preparing for the next. In 1898 he resigned this post and a committee was again established in his place.

The Treves Congress, in 1887, is another landmark. There for the first time a Hall was specially built for the general meetings. This precedent has frequently been followed since. At Munich, in 1895, the only building large enough was the municipal beer store, which was accordingly transformed into a hall for the Congress at a cost of £2,000.

The *Festhalle* built for the Jubilee Congress at Cologne accommodated 10,000 people. Yet *seven* other halls had to be found to accommodate the crowds after the workmen's processions!

These workmen's processions have become a feature of the Congress. At Mannheim, in 1902, over twenty thousand workers, representing one hundred and seventy workmen's associations, marched in the procession, while the workingmen's meetings were held simultaneously in four different halls, one of which held nine thousand people. At Cologne, Archbishop Fisher, standing on the steps of the episcopal palace, received the salute from a seemingly endless procession of workers, representing three hundred and forty workers' associations. It might be thought that these huge crowds are mostly local. No doubt the local people attend in great numbers, especially when the Congress is held in a big Catholic centre, but visitors attend, not only from all Germany, but from all parts of Europe, and even America. At Mannheim, for example, it was estimated that ninety thousand people came into the town on a single day.

The organization necessary for such an event is not easy to appreciate. Hotel accommodation, refreshments, hours of meeting for the countless societies who take part, and hold their annual general meetings during the Congress, order of procedure, arrangements for reporters, for priests' Masses, guides for visitors—and yet somehow it is done, and German Catholics display a power of organization which calls forth the envy and admiration of every other body in the Empire. This is in the hands of a Central Committee of nineteen, of whom fifteen are permanent, and represent the widest possible interests in German Catholic life. Four are temporary: the two last presidents, and the president and vice-president of the local committee for the next Congress. This local committee working under the direction of the permanent Central Committee has to deal with all the countless details of the Congress. It appoints sub-committees to deal with each department. Once the Congress is started, however, all these bodies step aside to

be replaced by a Committee of Management, elected by the members at their first meeting.

It would be impossible to describe one of these great gatherings in detail. They represent all the Catholic bodies of Germany. These bodies arrange to have their annual general meetings during the Congress, and perhaps a dozen such meetings would be held simultaneously in different parts of the town. Next there are the meetings of the Congress Committees to deal with the agenda. After these come the meetings of all the members to discuss and vote on the motions brought forward—it is here that the main business of the Congress is done. And, finally, we have the great mass meetings, addressed by the leading orators of the day. What enthusiasm these meetings arouse! Windthorst was the darling of these mass meetings for twenty years, as he invariably rose to make the closing speech with his: ‘My beloved fellow-workers.’

We referred early in this paper to the practical results of these Congresses. For five days, all that is best in Catholic Germany is gathered together to discuss their needs and the means to supply them. They have first-hand knowledge of movements in every part of the Empire, and as a result they are never taken by surprise. Every meeting sees something new. Either an organization is founded to supply some new need, or steps are taken to re-invigorate some old organization and set it up on better lines. It is an annual review of Catholic forces and a re-fitting for the year ahead. These Congresses have given to Catholics the *Bonifaciusverein* referred to already for helping Catholics among non-Catholic surroundings. They have given the *Borromaeusverein* (1849), and the *Augustinusverein* for the promotion of Catholic literature. In 1867 the Congress founded a Catholic Press Association with bureaus in the chief capitals of Europe. The *Arbeiterwohl* must also be mentioned—a society of masters, for the promotion of the interests of the working-classes, which Claude Janet described as one of the great forces of Catholics in Germany.

Someone has said that whenever three German Catholics

get together the first thing they do is to form a society. Indeed it is difficult to think of any possible need which German Catholics have not met. The crowning triumph of the Catholic Congress, however, was the foundation in 1890 of the *Volksverein*. At eighty years of age Windthorst rose from a sick bed to take a hand at this work and it remains a lasting monument to his work for Catholic Germany.

The *Volksverein* has been described as a kind of permanent Congress. It started as an association for the defence of Catholic Social principles against the attacks of the Social Democrats. Soon it developed into a society for the defence of Catholicism in all its phases. It consists of a Central Board, a director for each state or diocese, under him a manager for each town or group of villages, and under him again organizers, each having a group of families under his special care. The duty of organizers is to collect the annual subscription, which is very small, to distribute the literature of the society among Catholics, and to keep the Central Bureau informed on local conditions.

The Central Bureau is at Munchen-Gladbach. Here there is a staff of salaried officials, comprising clerks, accountants, and librarians. Besides these there is the literary staff—experts in all branches—who must have University degrees in Theology or Economics. There is besides, the printing press, with its special staff. Eight times each year they turn out '*Der Volksverein*,' the chief organ of the society. They send articles to more than four hundred Catholic papers on social and apologetic subjects. They publish pamphlets for popular consumption on every conceivable subject within the scope of their activities. Then there are monthly magazines, one dealing with social questions, and another for men's and women's clubs. The number of their publications in a single year exceeds fifteen millions!¹

Besides this the Central Bureau keeps in touch with all

¹ These figures, of course, are all pre-war. It would hardly be fair to take the war years as representative in these matters.

its managers and promoters throughout Germany. It sends replies to countless questions sent in from Catholics all over Germany and outside it. It has become a master of the art of working up an 'atmosphere' in any district when this is required. The moment it gets word that this is necessary, it sends off lecturers to the district, organizes a meeting, distributes literature and generally wakes up the local Catholics to a sense of their responsibilities.

Lastly there are the summer lecture courses at Munchen-Gladbach itself. This portion of the work began as a 'social week' held in different districts every year where lectures were delivered on social subjects by recognized authorities. Later it was decided to have a two-months' summer course at headquarters instead, and later still it was decided to have both of these. This was the arrangement before the war. These lectures are attended by social workers from all over Germany, and are the means by which Germany trains up local Catholic leaders.

The war, it need hardly be said, has had its effect on all this work. The Congress was not held from 1914 until a few months ago. The first Congress since the war has not had the huge numbers characteristic of pre-war days. The thousands of visitors were reduced to hundreds. Still the same enthusiasm and the same organizing genius was evident again. German Catholics have a hard road to travel, but thanks to the work of the Catholic Congress for the last sixty years, they are well prepared. Their splendid unity defeated Bismarck and his *Kulturkampf*. They will face with the same calm confidence the troubles which face them and the Fatherland in the years that are ahead.

To Irishmen reading of these things the question must often occur: 'Why have we nothing in Ireland like this?' The reasons seem to be both extrinsic and intrinsic. For the last hundred years national questions have, with a few short breaks, held the attention of the vast body of Irishmen. The Catholics of Germany were driven to organize by the opposition and oppression experienced by them

as Catholics. In Ireland the oppression has been more national than religious. Besides in Ireland it can hardly be said that the 'social sense' was at all developed until recent years—one might almost say until the present political movement began. The national and political movements hitherto largely consisted in the following of chosen leaders, after the example set by O'Connell. True, Young Ireland at one time promised to succeed in creating a 'social sense,' but Young Ireland went under before its work was well begun.

Besides, there was the absence of education. Catholics had no University training, hence the absence among Catholics of interest in anything outside their ordinary everyday life. No movements of thought, good or bad, troubled our people, who read little, were largely isolated from outside influence, and took their religion for granted, emphasizing the devotional rather than the moral or ethical principles of our faith.

It must appear evident that this period of our history is passed. In a short time Irishmen will have cast on their shoulders the responsibility of ruling their country. This will involve the solution of problems very intimately connected with Catholic moral teaching. Education, the housing problem, the labour question—these are but a few examples. It follows that it is of the utmost importance for Irish Catholics to be educated in Catholic teaching on these subjects—at least, that such teaching should be available for those who seek it. Hence the importance of a Catholic Congress. It will mould public opinion. It will help to propagate and advertise the Catholic point of view. Above all, it will prevent our leaders, whether labour leaders, political leaders, or educational leaders, from assenting to the courses of action which they subsequently find to be out of harmony with Catholic teaching. Prevention is better than cure and leaves fewer sore spots.

Some may, perhaps, think that this would mean the Church taking part in politics. This, of course, is not the case. Within the bounds of Catholic teaching there is

room for sufficient variety in policy to satisfy the most ardent apostle of the party system. In Germany to-day, as at the first Congress in 1848, the aristocrat greets on the Catholic platform, 'our democrat whom I meet on common ground—the liberty of the Church' [and one might add, 'the principles of right and justice for which she stands'].

For all these reasons thinking Catholics must have rejoiced to see that the last meeting of the Catholic Truth Congress made a move in this direction, and that further steps towards the assembling of a Congress in 1922, have since been taken. There is no one but will wish the movement a hearty Godspeed.

That great English social worker, the late Rev. Charles Plater, once wrote :—

Perhaps in no country in the world has Catholicism such a splendid opportunity as in Ireland of establishing a healthy social order, and of showing to the world an example of that fair and prosperous commonwealth for which Leo XIII would have us strive The Catholic world is watching with sympathy, trusting to see Ireland, true to that teaching of which the clergy are the custodians, display the beauty of a supernatural faith worthily reflected in an enlightened and harmonious social order.

Since these words were written, Ireland has undergone a change. To-day, as never before, all classes in Ireland have been united by the bond of common suffering. The faith was never stronger. Never was there a sense of individual responsibility for the welfare of the nation as there is to-day. All these forces can be utilized for the reconstruction of our national life on truly Christian lines. Direction and education are all that is needed, and these a Catholic Congress can give.

P. Joy, S.J.

SOME QUESTIONS ON MYSTICAL PRAYER

BY REV. BERTHOLD MELEADY, O.D.C.

THE writer recently contemplated publishing a short pamphlet on Mental Prayer, which was written several years ago, at the request of a nun. But the pamphlet was only intended to be of practical help and did not deal with the many controversial points on the subject of Contemplation. And it was felt that, if it were to be published, some reference should be made to the difficult questions treated of by mystical writers. The following pages, which are something in the nature of brief notes on the principal questions of mystical prayer, were therefore written to serve as an appendix. It was considered, however, unadvisable to publish them with the original pamphlet, as they appeal to a different class of readers. They are submitted now to the readers of the I. E. RECORD, with the hope that they may prove to be a helpful contribution on a subject of considerable importance.

NATURE OF MYSTICAL PRAYER

Needless to say all Catholic writers who have treated of the subject agree that mystical contemplation possesses something of a supernatural character. All likewise admit that the knowledge had in mystical prayer is higher in some sense than the ordinary supernatural knowledge of God enjoyed by the multitude of the faithful. Recent writers, however, differ considerably in defining the exact nature of the knowledge of God experienced by the mystic. I think on this question, Père Poulain, amongst prominent

recent authors, will be placed generally at one extreme and Abbé Saudreau at the other. Poulain teaches that in mystic contemplation there is 'a knowledge of a kind that our own efforts and our own exertions could never succeed in producing.'¹ In another place he says in this knowledge 'it is God Himself . . . who manifests Himself.'² And again he states that the mystic has an experimental intellectual knowledge of God's Presence, which he feels.³ Saudreau, on the other hand, holds that the knowledge described by Poulain is impossible of attainment by us, and not necessary for mystical contemplation. He teaches that mystical knowledge of God is only deductive: we really experience peace, love, etc., and conclude therefrom that God is present.⁴ Professor Howley seems to agree entirely with this view of Saudreau. For although he speaks of mystic contemplation as a knowledge of God *sine intermedio*,⁵ nevertheless he sides with Saudreau against Poulain in favour of inferential knowledge.⁶ This writer also attributes some cognitive power to the will. In many places in his book he gives us to understand this. Lamballe takes a different line. He (Lamballe) admits that in mystical prayer the knowledge is of God Himself. He rejects the spiritual senses of Poulain. He holds that the faith which is the medium of mystical contemplation is not different in kind from the virtue of faith in the ordinary sense; and he entirely disagrees with Poulain when he says that the difference between the knowledge of God in mystical and ordinary mental prayer is one of kind.⁷

Now, what are we to think of these opinions? As regards Poulain, I think it must be admitted that he does not depart from the terminology of the great mystics:

¹ *The Graces of Interior Prayer*, p. 3. From sixth edition.

² *Ibid.* p. 52.

³ *Ibid.* chap. v.

⁴ *Apud* Poulain, *op. cit.*, p. 65, note.

⁵ *Psychology and Mystical Experience*, p. 185.

⁶ *Ibid.* pp. 250, 251.

⁷ *Mystical Contemplation*, pp. 26, 27.

but I fear certain articles of his teaching give some ground for the suspicion that he imparts to their words a novel interpretation. It is difficult to see how the teaching of Saudreau and Howley is in keeping with that of the approved mystics. Let us take St. John of the Cross, for example. The whole object of his method of prayer is, *sine intermedio et medio*, to communicate directly and immediately with God Himself. He even institutes a parallel between mystical contemplation and the Beatific Vision.¹ Then what Howley writes about the cognitive powers of the will is difficult to reconcile with scholastic psychology. As to Lamballe, in one sense he differs from Poulain more fundamentally than Saudreau or Howley. It is true he admits that the knowledge of the mystic is the knowledge of God Himself; but, when he comes to analyse this knowledge, he seems to reveal to us a knowledge of God possessed of no mystical feature at all. Lamballe criticises effectively the teaching of Poulain in more than one place. But his position with regard to the 'kind' of mystical knowledge appears to be quite untenable. The following is one argument which this writer uses in trying to prove his teaching on this point. He says that, according to St. Thomas, the acts of the gifts of the Holy Spirit differ from the acts of the virtues by their perfection not by their kind; that therefore there is no specific difference between 'the faith produced by the gift of understanding in mystical contemplation and the faith produced by the infused virtue of the same name'; and that therefore the knowledge of God in ordinary mental prayer differs not in kind from the mystical knowledge of God.

Now first of all, what does St. Thomas say? The whole of the passage on which Lamballe relies runs thus: 'The gifts exceed the ordinary perfection of the virtues, not with regard to the kind of works, in the way in which the counsels take precedence of the precepts, but with regard to the mode of operating, in as much as man is

¹ *Ascent of Mount Carmel*, Book ii. chap. xxiv.

moved by a higher principle.¹ Now the assertion of Lamballe is not the equivalent of the Angelic Doctor's words. Indeed these contain the refutation of Lamballe's views. For is not the knowledge derived from one principle different in kind from the knowledge derived from another and lower principle? Neither is this writer justified in attributing to St. Thomas that 'there is no specific difference between the faith produced by the gift of understanding in mystical contemplation and the faith produced by the infused virtue of the same name.' It is not easy to understand this statement. Does not wisdom and understanding rather follow and presuppose the faith in question? And what is the meaning of 'faith produced by the infused virtue of the same name'? It sounds rather strange to speak of faith producing faith.

Lamballe uses another argument. He seeks to prove that there is no new kind of knowledge in mystical contemplation, because, he says, there are no new species. He writes: 'It is admitted that in the inferior degrees of contemplation at least . . . there are no new kinds or species. God is satisfied with arousing the original species, or with making some new combination of them.'² This is extraordinary doctrine. St. John of the Cross excludes all species; for, according to him, contemplation dispenses with all forms and images in order to arrive at direct union with God. In another place Lamballe says that St. Thomas teaches that in contemplation 'God cannot be seen, because it cannot take place apart from species.'³ But St. Thomas does not teach so. In the place to which Lamballe refers us the Angelic Doctor writes as follows: 'Dicendum est, quod in hac vita potest esse aliquis dupliciter: uno modo secundum actum, inquantum scilicet actualiter utitur sensibus corporis, et sic nullo modo contemplatio presentis vite potest pertingere ad videndum Dei essentiam; alio modo potest esse aliquis in hac vita potentialiter et non secundum

¹ *Summa*, 1^a. 2^{ae}, q. 68, a. 2, ad 1. .

² *Op. cit.*, p. 27.

³ *Op. cit.*, p. 5.

actum, inquantum scilicet anima ejus est corpori mortali conjuncta ut forma; ita tamen ut non utatur corporeis sensibus, aut etiam imaginatione, sicut accidit in raptu; et sic potest contemplatio hujus vite pertingere ad visionem divinæ essentiae.’¹ St. Thomas, therefore, does not hold the opinion of Lamballe, but entirely agrees with St. John of the Cross. Our conclusion, then, should be that in mystical contemplation the soul enjoys a mysterious knowledge of God Himself; and that this knowledge is different in kind from the ordinary knowledge of God possessed by the general body of the faithful. If St. John of the Cross calls the knowledge of God in mystical contemplation mysterious and secret, I think it should not seem to Lamballe extravagant on the part of Poulain to term it ‘ineffable.’ And in order to have it generally accepted it would only seem necessary to make the statement that the knowledge of God enjoyed by the great mystics, *qua* mystics, is of a higher kind than the ordinary knowledge of God of the ordinary faithful soul. Lamballe might as well object when I say that the knowledge of Rome obtained by a traveller as he beholds the city on a misty day from some distant hill is a different kind of knowledge from mine, which I have only from a description of the Italian capital given me by a visitor.

IS GOD’S PRESENCE FELT IN CONTEMPLATION ?

It will be helpful to probe further the nature of the knowledge of God in mystical contemplation. We have knowledge of God, viz., that He is the Creator, from reason. We know God, as triune, from faith, in the ordinary sense of the word. In each of these cases the intellect possesses some truth about God, but does not come into contact with His divine Being. The question proposed here is this : In mystical contemplation is the Being of God Himself perceived ? Saudreau answers in the negative. Howley apprehends grave theological objections, and fears

¹ 2^a 2^{ae}, q. 180, art. 5, corp.

for the phenomena in certain cases, if the reply is in the affirmative. Nevertheless I think we need not be afraid, either on the head of theology or philosophy, when St. Thomas tells us, '*potest contemplatio huius vite pertinere ad visionem divine essentie.*'¹ It will be useful to refer to a comparison proposed by Lamballe, which he considers gives us a clear idea of mystical contemplation. 'Suppose [he writes] we say to anyone: "So-and-so is at the door," and he has no doubt on the subject. He expects to see the visitor enter; and if required, he will speak to him as if there were no door at all. In the same way, in super-human and passive faith, the soul knows . . . that it is before God, and in God.'² Remember faith here does not differ in kind from ordinary faith, according to Lamballe. If this gives us a true idea of mystical contemplation, we do not seem to have a direct perception of the Divine Being therein. There is not much of the 'mysterious knowledge' of God which St. John of the Cross experienced in Lamballe's description. And will not many a faithful non-mystic soul speak 'as if there were no door at all,' and have certain knowledge of the fact 'that it is before God and in God'?

The great mystics must reply to our question. They do answer with marvellous unanimity in the affirmative. Poulain gives fourteen pages of quotations from their writings to sustain his thesis that the very Presence of God is felt in mystical contemplation. I see no reason to object when this writer says that the mystic feels God's Presence. Of course when we speak in this matter of 'feeling' or 'seeing' God, the words are not used in their ordinary application. 'Mystical contemplation is the sight of God [writes Sharpe]. It cannot be called anything else, though obviously sight or vision is not quite an appropriate word to describe a process essentially different from any of these to which the term is commonly applied. We speak of "seeing" indeed, not only when we mean the exercise of a

¹ Loc. cit.

² Op. cit., p. 17.

bodily organ of sense, but also, by a metaphor, when we mean the intellectual perception of an idea, or a truth presented to us from without. But mystical sight is neither of these. It is not bodily sight, because God is invisible ; and it is not intellectual perception, because in mystical contemplation it is not an idea that is seen, but a living reality . . . it is God Himself that is the object perceived, not any idea of Him, or any thoughts about Him. . . . Nevertheless, it has this point of similarity to bodily sight, that the object is directly and immediately perceived. . . . All language in which such visions may be described suffers from the difficulty and liability to misapprehension which besets it whenever it deals with transcendental realities.' ¹

IS THE COMMUNICATION WITH GOD IN MYSTICAL CONTEMPLATION IMMEDIATE AND DIRECT ?

The question to be determined here is this. Between the soul and the Divine Object of its mystical knowledge is there a medium ? Lamballe, who claims as we have already remarked that St. Thomas sustains his view, teaches that contemplation takes place with 'species.'² Consequently, according to him, the knowledge of mystical contemplation is not immediate and direct. This teaching is in absolute conflict with the doctrine of St. John of the Cross, who excludes all forms, figures and images. Knowing that nothing can represent God, and his aim being real and immediate union, he bids us abstain even from the ordinary operations of the intellect and in pure faith, that is directing the eye of the soul immediately to the Divine Being, communicate *sine intermedio* with God Himself. This idea underlies the whole method of the great mystic Doctor. But, moreover, his language about the Divine Union can mean nothing else but direct, immediate communication of the soul with God. In one place he speaks thus : ' What the soul tastes now in this touch of God

¹ *Mysticism: Its True Nature and Value*, pp. 88, 89.

² *Op. cit.*, pp. 5, 27.

is, in truth, though not perfectly, a certain foretaste of everlasting life . . . ; we believe . . . that this touch is most substantial and that the substance of God touches the substance of the soul.' ¹ The answer to our question then is, that in mystical contemplation the communication of the soul with God is immediate and direct. Sharpe explains the matter thus: 'In meditation the thoughts or ideas abstracted from the subject under consideration are contemplated; but in mystical or supernatural contemplation, it is God Himself that is the object perceived, not any idea of Him or any thoughts about Him.' ² And again: 'In scholastic language, the *species intelligibilis* or abstract idea . . . is practically the "form" of the mind . . . ; this is the normal method of the intellect's operation. But for those who see God, He becomes Himself the "form" to the soul's "matter," so that He is known directly.' ³ And in a note this author gives from Blosius the following: 'This mystical denuded union takes place when a soul is carried above itself by the grace of God and . . . is united to God without any medium, and is transformed and changed into Him.' ⁴

It has been objected that mystical knowledge, as here described, is a mode of knowledge 'extra corpus,' as in the case of St. Paul. This is not true in every sense, but in a certain sense it is so. The Apostle said of his experience: 'sive in corpore nescio, sive extra corpus nescio, Deus scit.' St. Thomas teaches that contemplation in this life can attain to the vision of the Divine Essence, provided the soul ceases for the time to use or be actuated by anything corporal. He quotes St. Augustine to prove his thesis. 'Respondeo [he says] dicendum quod, sicut Augustinus dicit XII, Super Genesim ad litt. . . . "nemo videns Deum vivit vita ista qua mortaliter vivitur in istis sensibus corporis; sed nisi ab hac vita quisque quodammodo moriatur, sive omnino exiens de corpore, sive alienatus a

¹ *The Living Flame of Love*, Stanza ii.

² *Op. cit.*, pp. 88, 89.

³ *Ibid.* p. 94.

⁴ *Spiritual Mirror*, xi. 1.

carnalibus sensibus, in illam non subvehitur visionem.” In mystical contemplation, therefore, the soul is, as it were, dead to the body, or ‘extra corpus.’ St. Thomas concludes his argument in these words : ‘ Unde supremus gradus contemplationis presentis vite est, qualem habuit Paulus in raptu, secundum quem fuit medio modo se habens inter statum presentis vite et future.’ ¹

It has been objected also that this doctrine seems to conflict with the axiom : ‘ Nihil est in intellectu quod prius non fuerit in sensu.’ I do not think many will see any weight in this objection. It seems strange that anyone should think that the philosophical principle quoted should be involved here. For we are not discussing whether an infant, before the use of the senses, could have mystical knowledge ; and it is always presupposed that the knowledge that ‘ in Him we live and move ’ has been received, in the first instance, by faith in the ordinary way ‘ ex auditu ’ or by some sensible medium.

NATURE OF FAITH IN MYSTICAL CONTEMPLATION

We now come to the crucial point in this whole subject. Is the faith which is the medium in contemplation of a different and higher character to faith in the ordinary sense of the word, viz., meaning the assent of the intellect to revealed truths or the body of revealed truths presented to us, which constitute the belief of the Christian ? Poulain answers that it is different and higher ; and his authority is St. John of the Cross. Lamballe replies in the negative, and he holds that his opinion is in agreement with the teaching of the same Saint on this point. What, then, is the teaching of St. John in the matter ? It may be said at once that the method of St. John of the Cross presupposes a different and higher kind of faith in mystical contemplation. Faith, in the ordinary sense of the word, is directed to ideas in the mind, to the beliefs held by the Christian : but this great mystical Doctor requires for contemplation

¹ 2^a 2^{ae}, q. 180, art. 5, corp.

a faith which is not concerned about ideas or truths in the mind, but which directs the eye of the soul to God Himself, present within us, or more properly speaking, within whom we ourselves are. But, moreover, it is not correct to say, as Lamballe does, that St. John of the Cross does not speak explicitly of this higher faith. He does mark off this faith of contemplation from faith in the ordinary sense: and he speaks of it existing in an intellect 'pure and empty of all sensible objects, disengaged from all clear intellectual perceptions.'¹ It is pure faith, 'so clear as to trace most distinctly certain divine glimpses of the majesty of God';² a faith which is as 'that which gives it (the soul) the most vivid vision of the Beloved.'³

I know a learned priest who takes exception to this use of the word 'faith.' 'I believe [he says] that St. John of the Cross uses faith in some such special way. *Pace tanti Sancti in hoc non laudo.* "The canons of language make it eminently unlawful that everyone who chooses to write should be privileged to change terminology as he pleases."' The first remark I would make in reply is that he makes a bold stand who ventures to question the authority of St. John of the Cross in a fundamental matter of mystical theology. If it were so that the great mystical Doctor first made use of the word faith in this special sense, who should deny him the right to do so; for his works, above all others, give us a scientific explanation of the teaching of the great early mystics? But did St. John give a new sense to this word? He confirms his teaching from the Prophet Osee: 'I will betroth thee to me in faith.'⁴ Now it is not difficult to show that faith in this text may be legitimately interpreted in the special sense of St. John of the Cross.

If ordinary faith is sufficient for mystical prayer, how is it there are so few mystics? Indeed, it seems strange that anyone should object to the statement that the faith of the mystics, *qua* mystics, that is, the faith which is

¹ *Ascent of Mount Carmel*, ch. ix.

² *A Spiritual Canticle*, Stanza xi.

³ *Ibid.*, Stanza xii.

⁴ Chap. ii. 20.

the medium of this mystical union with God, is different and higher than the ordinary faith of the ordinary faithful. The difference between this pure faith and ordinary faith is, that the first is directed immediately to the very Being of God, but the second immediately to something in our own minds. Cornely in his commentary on 'Videmus nunc per speculum,'¹ has the following, which will explain very clearly the difference: 'Vocabulum graece ἑσποπτρον a nonnullis modernis (acath. Schoettg. Rück, etc.) *specular* significare creditur, i.e., fenestra lapide speculari vel tabula cornea clausa, per quam, quum valde perlucida non sit, res non nisi obscure percipiuntur. Simili modo Est, probabilius censuit, "Apostolum illud hac phrasi significasse, quod Latini dicunt *adspicere per transennam*, i.e., non prope, neque distincte, sed procul et summatim ac confuso modo rem aliquam spectare. . . . Nam quod proprie *speculum* dicimus, claram, distinctam et expressam exhibet rei similitudinem.'" Now a 'glass' taken in these two senses explains perfectly the difference between the faith of the ordinary faithful and the faith of the mystics. The faith of the ordinary faithful is like a looking-glass, a mirror, which gives, not direct immediate knowledge of God's Being, but only as it were a descriptive image of Him. The faith of the mystics is like, not a mirror or looking-glass, but a muffled glass, through which you see God Himself, obscurely and indistinctly, but immediately.

It may be objected that this description is incorrect, because it would seem to destroy essential elements of faith. I reply first by saying that this objection is not valid; it would prove too much. It would apply also to the description given of the faith of the ordinary faithful, which nevertheless is generally accepted as a correct description. But in the description given above the essential elements of faith are not destroyed. Faith is used in two senses. It means, in the first sense, either the assent of the intellect to some revealed truth proposed by another, or, as in the

¹ 1 Cor. 13, 12.

case of the mystic, the gaze of the soul towards the mist which envelops God. In the second sense, faith means either the obscure knowledge or vision which results from the assent of the ordinary faithful soul to the truth proposed, or the obscure mysterious knowledge of God, which results from the gaze of the mystic. Faith in the second sense is under consideration here. And, in the description given above, the knowledge in both cases retains its obscure note, and in both cases its certainty rests ultimately, not on the trustworthiness of our own faculties but on the authority of the Word of God.

Before leaving this question it is very important to note in what sense faith is the medium of mystical knowledge. The faith of the mystic is not the medium of his knowledge in the same way that faith is the medium of knowledge of the ordinary faithful soul. In the latter case faith is like the efficient cause of the knowledge : but the faith of the mystic is not the efficient cause of his mysterious knowledge ; it is a *conditio sine qua non*, but not a full efficient cause. In mystical contemplation it seems rather that God manifests Himself in the cloud than that the faith-gaze of the mystic pierces the enveloping mist and reaches Him. I think it is safe to add that it seems to enter the Divine Economy that mystical mysterious knowledge of God should result infallibly from the intent and loving gaze of the mystic soul.

IS MYSTICAL CONTEMPLATION IN OUR OWN POWER ?

Dom Louismet, O.S.B., in the Preface to a recent work,¹ writes that experimental mystical knowledge of God 'is possible for every Christian to acquire.' The same author defines Catholic Traditional Mysticism as 'simply and solely the special soul-experience of a human being, as yet a wayfarer on earth, actually tasting and seeing that God is sweet.'² And in another place he says that 'the smallest prayer, the smallest act of religion, if performed in the

¹ *The Mystical Knowledge of God.*

² *The Mystical Life*, p. xv.

right spirit, is a mystical act.'¹ Few will agree with this description of mysticism, or that it is a matter of such easy attainment by the everyday Christian. Poulain goes to the other extreme. He seems to make the mystic absolutely passive in contemplation and to allow no part in mystical prayer to his own efforts and exertions. I think he does not indicate very definitely the function of faith in mystical prayer. And I do not know whether he would hold that faith, the medium of contemplation, is also beyond our powers. Poulain is not clear on more than one point. 'This prayer of simplicity [says Lamballe] is then not mystical, according to Father Poulain; it is acquired contemplation under another name. Well, I shall show that he gives it all the characteristics given by the masters, and by himself too, to mystical contemplation.'² I think Poulain does give some, at least, of the characteristics of mystical contemplation to the Prayer of Simplicity; and I agree with Lamballe that he confuses mystical with non-mystical prayer. I feel certain Poulain exaggerates the extent of our incapacity in mystical contemplation, when he denies any part to our efforts in strictly mystical prayer. This I consider a serious defect in his great work, as it is likely to keep back many from the Divine Union.

Now I think the truth lies between these two views. We must distinguish between faith, the medium of contemplation, and the mysterious knowledge experienced in contemplation. The faith-gaze is in our power. But under the last heading I have already said that faith is not the efficient cause of this mysterious knowledge. In a sense then we can say that mystical contemplation is in our power. Faith, the medium of contemplation, is in our power. But the mystical knowledge of God results from this faith, not by any natural or intrinsic necessity, but because God manifests Himself to the intent, loving faith-gaze of the mystic. Consequently we may say, then, in this sense, that mystical contemplation is also in our power.

¹ *The Mystical Life* p. xvi.

² *Op. cit.*, pp. 198, 199.

THE TERM 'CONTEMPLATION'

The word 'contemplation' seems to have come into use amongst spiritual writers in a large sense, meaning a simple non-discursive, prayerful act or state of mind, without any regard being had as to whether the act or state possesses anything of a mystic or non-mystic character. But in the strict use of the word, it is admitted that St. John of the Cross and the great mystics understood by 'contemplation' infused or mystical prayer. These great mystic doctors knew nothing of the division into 'infused contemplation' and 'acquired contemplation.' This was introduced later: and perhaps owes its origin to an excessive fear of the Quietists. 'I do not think that the expression "acquired contemplation" was employed [says Poulain] before the seventeenth century, except by Denis the Carthusian. . . . Suarez, the Ven. Louis du Pont, St. Francis of Sales, and Alvarez de Paz are not acquainted with the term.'¹ Indeed one cannot see how there can be any such division of contemplation as understood by the great mystics; for with them it always means infused mystical prayer.

Much confusion seems to exist in the minds of the advocates of 'acquired contemplation.' I have already commented on Poulain's view in this matter. Lamballe quotes Scaramelli as saying that 'acquired contemplation' is a 'special illumination at last granted by God,' and a gift 'due neither to any diligence nor endeavour.' And then he, Lamballe, goes on to say: 'If this is the case, we reply, it is quite impossible to set up any specific difference between it and infused contemplation.'² I am inclined to believe that this confusion may be explained thus. I think it happens in the case of many souls that during the time of their customary mental prayer they enjoy, now and then, mystical experiences, without being aware of it—with the result that the characteristics of mystical contemplation come to be attributed to ordinary mental

¹ Op. cit., chap. iv.² Op. cit., Appendix, p. 191.

prayer. But on the main question, one would seem justified in concluding that there is no such thing as 'acquired contemplation,' that is, at least, according to the teaching of the great mystics.

THE CALL TO CONTEMPLATION

The fact that later writers have erroneously held contemplation to be one of the gifts *gratis data*, such as prophecy, is undoubtedly largely responsible for the controversy on the question as to those who are called to contemplation. Now when it is understood that contemplation aims at our own personal sanctification, the question as to the call to contemplation is easy of solution. Contemplation leads to the perfection of holiness. And it is much the same to ask whom does God call to the summit of holiness as to ask whom does He call to contemplation. St. Thomas says the holy and the perfect enjoy contemplation, and St. John of the Cross teaches that contemplation is the way of the perfect. There is really no difficulty about this question. God wishes us to become holy as He is holy. And as contemplation is the way to perfect holiness, it may be said that all are called remotely to contemplation. However, one who has lived in sin, who has never tried to acquire virtue nor attain unto union with God, is incapable of contemplation whilst these dispositions endure: and God never gives an immediate call to contemplation in the case of such a one as is here described. The enjoyment of contemplation is surrounded by several necessary conditions. During the ages of faith contemplatives are many, but in an infidel world they are few. In practice, contemplation is impossible for multitudes by reason of their temperament, character, and circumstances. However it is not necessary in order to holiness. But it is a thing earnestly to be desired and prayed for, because it leads to the summit, it imparts a truly divine touch, is in a sense a confirmation in grace, and the most wonderful gift God bestows on us here below.

BERTHOLD MELEADY, O.D.C.

IS THERE A GOD ?

A POPULAR PRESENTMENT OF ST. THOMAS'S PROOFS OF
THE EXISTENCE OF GOD

BY VERY REV. ST. GEORGE KIERAN HYLAND, D.D., PH.D.

MANY years ago a priest found himself one fine winter's night in Switzerland. He was standing on the balcony of the Sanatorium of Leysin and contemplating the beautiful panorama of nature. It was one of those bright starlit nights which reveals numberless details in landscapes without lifting the veil of mystery inseparable from the silent hours.

Two valleys spread themselves to the view. To the right, the long and varied valley of the Rhone, with its great banks of rugged mountains. The upper end of this valley is crowned by the silvery Dent du Midi, the lower end is washed by the clear waters of Lake Lemán. To the left the priest sees the deep chasms of the Diableré ; and winding round the heights which face him, past the little village of Seppé, he remembers the steep ascent which took him from the ancient town of Aigle in the Valley of the Rhone. The ground is covered with snow and shines in the starlight on the peaks and here and there on the brow of the Alpine hills.

Suddenly a voice calls him from his reveries. It is his friend in the next room, who often comes by night to gaze upon this scene. He is an atheist ; at least he wishes to be considered one. He has told the priest that his knowledge of astronomy is responsible for this state of mind. ' Is it not magnificent ? ' he is saying.

' What a wonderful thing is nature ! Look at those dark ravines which cut the earth on every side ; those mountains and valleys have been in existence as long as man can

remember. Yet geology tells us that thousands of years ago they were ploughed up by the internal convulsion of the earth. See that snow which sparkles on every peak. It was first in clouds of vapour, which, floating through the cold currents of air, were congealed and descended to the earth in flakes of snow. It will melt into water when the sun gets warm and will irrigate the country now swathed in its whiteness. It will then ascend again in vapour to the clouds, to fall once more in rain or snow or dew. So it was as long as man can remember. Look at those stars, how brightly they shine in the firmament. We know not their number. They are millions of miles away from us. The light of some of them has taken centuries of years to reach us, and there are most probably many more whose light has not yet been seen. There are hundreds of worlds like ours, revolving round suns as big as ours, each having its own stars and satellites. Each solar system acts upon the other and keeps the balance and perfect unity of the whole. So our world, although so small amongst this infinite universe, is necessary to all the rest; and the millions of other suns and stars and planets all combine in keeping our earth within its orbit, lest it should be shot off from the centre of attraction and dissolve into gas or burn to a cinder, or be swallowed up by the sun, or cease to revolve, and all men and beasts of the earth be thrown into space. Count the years by the millions, and you will never reach the measure of what we see before us to-night.'

When he had finished, the priest said to him, 'You think, then, that the universe is eternal?' 'Certainly,' he answered. 'Long study of the science of astronomy has convinced me that as this marvellous motion can never cease, so also is it impossible to ascribe a time when it could have begun. Hence, also, I conclude that no power was necessary to set the system working and no power can ever make it cease.'

'Now it is a remarkable thing,' returned the priest, 'that those very wonders in nature which seem to you proof sufficient that nature can exist without a God, are to my mind

conclusive arguments that nature is not self-sufficient, and that there must be a God from Whom all things have come and through Whom all things exist. The order, the motion, the perpetual change, life and death, nay even the variety of perfections in nature, speak of One all Wise, all powerful Ruler, Who has made all these things, Who preserves them in being and Who guides them in their allotted spheres. See how everything around us is in constant change. A few months ago these hills and valleys were smiling with all the bright colours of summer. The green fields, dotted with daisies and wild flowers of every kind, were filled with the exuberance of life. The autumn tints announced the sunset of nature, which, in paling splendours, was assuming the dull cold shroud of winter. A few weeks back the cold hard ground, with its dead leaves and faded flowers, the only relics of the summer months, was whitening rapidly under the first fall of snow. A like change takes place all through the universe. The playful kitten, skipping in pursuit of every winged insect, will grow to the demure tabby and live in sedateness for a brief period, and then die. Those cows, which six weeks ago were grazing in that field, in a few years will have ceased to live. An infant is born ; it grows into a prattling child and then a man, with strength and energy. But not even men can live for ever in this world. They die as the rest, and their bodies are absorbed by mother earth. The sun, the stars, the planets above us, are not exempt from this remorseless change. Who will admit this more readily than an astronomer ? Now, does not all this prove that all things round us are incapable of maintaining themselves in existence ? With the aid of all the skill the world can produce men cannot stay the ravages of death. The lifeless rocks themselves must yield their keen edges and rough surface to the wearing file of ages. The fiery sun must cool and even the clock of the heavens will slow down. If, therefore, nothing in nature is able to stay itself on its downward march to non-existence, it follows that there is nothing in nature that is sufficient for its own existence. Hence it is out of,

and above, all nature that we must seek for the solution to the great question : How comes all this to be ? There is One that made them. He alone exists of Himself and requires the help of no one in order that He might be. " They shall perish, but Thou shalt continue ; and they shall all grow old as a garment ; and as a vesture shalt Thou change them, and they shall be changed ; but Thou art the self-same, and Thy years shall not fail." '

To this the atheist replied : ' It may be true that all these things are subject to perpetual change. But mark you that it is not upon one star, or one drop of rain, or one cow, or one man that I pin my faith, but on the whole great system. Individuals may change, may die. But the world goes on. Nay, the very corruption of one is the generation of another. So it is all through nature. There is one continual cycle of changes. Now, just as in a perfect circle you cannot point to the beginning, so in this cycle of nature you cannot point to a beginning or an end.'

The priest hereupon made answer : ' What strikes us most in this cycle of nature is that nothing in the whole round of beings is sufficient for its own existence ; and, therefore, there must be One outside the cycle to fit the parts together and set the cycle going. But, talking of cycles calls to mind the great proof of the existence of God from motion.

' Consider the limitless variety of moving things in the universe. From the creeping thing that wearily treads the earth to the swiftest planet which runs its gigantic course, we may see in all moving things the One great Mover who gives them the first start and keeps their pace throughout.

' We see nothing moving in nature but we instinctively ask ourselves how it moves, what makes it move ? If we see the tops of the trees swaying, or the dust rising, or the clouds passing rapidly, we conclude that these things are stirred into motion by the wind or some other cause outside themselves. Motion means change or getting something new, something which we had not before. We move because

we wish to have a different place, fresh surroundings, new positions. Motion is, therefore, the acquiring of these fresh surroundings or positions or places. The express, speeding along the metals, rushes through many stations and is in constant motion as long as it has a further destination. But when it glides into the terminus and stops, it is at rest, because the journey's end is reached. Now the engine cannot move forward unless the wheels go round, and the wheels cannot go round unless the piston is in motion, and the piston cannot move unless the steam forces it, and the steam cannot work unless the fire heats the water, and the fire will not burn unless the stoker keeps feeding it, and the stoker cannot feed it if he sits still.'

'Thus far, I grant,' was the rejoinder, 'it is easy to see that all inert, inanimate things require an impulse from without in order that they might move. But, now, what about this stoker? What about all living beings? They all undoubtedly move themselves. For that is the most essential property of all living creatures, i.e., that they should be able to move themselves. Are we not to conclude, therefore, that this series of motors must end with the stoker? He sets all the other motors in motion by stoking the fire, and himself he puts in motion by the force of his will.'

'The difficulty,' said the priest, 'is only apparent. It serves, however, to throw out in relief the whole point of the argument. The point is this: no one can give what he does not possess. If he has not six pence, he cannot give six pence. If he has only three pence, he can only give three pence. Now if this stoker must move his whole body to shovel the coal into the furnace, it follows that before he stirs himself he is not possessed of that position and action which is necessary to stoke the fire. If, moreover, he has not that position and action, he alone cannot give it. In other words, the act of moving implies that he acquires something which he had not hitherto, and, therefore, which he must get from some one else who can give it.

‘The difference between the coal and the stoker, considered as motors, is this : the coal cannot in any way move itself, but must be moved by some other cause ; whereas the stoker, being alive, can move himself. But it does not follow from this that the stoker is self-sufficient for his own motion. Otherwise why should he have to rest, or why should he not be able to go on stoking for all eternity ?

‘Thus we see that everything that moves, whether living or not living, must be moved by something else. But we cannot go on for ever in an indefinite series of moving motors, as all these motors together would be incapable of motion unless we come to One Who moves all things and is Himself unmoved and immovable. That One we call God.

‘There is yet another aspect of nature which leads us to the knowledge of a Supreme Being ; and it is the numberless series of causes and effects which we see round about us. Thus those dark groves of firs which cling to the mountain slopes have grown so dense and numerous from the shoots of a common parent or from the seeds of other firs. The eagle who sped so majestically towards those rocky heights was once an eaglet, nourished by those who gave it life. All living things that crawl and creep on earth—the deer that stand on giddy heights, every footed thing, to man himself, have received their bodies, nay, life itself, from others like themselves. You may say, with Darwin, that the human species has developed from the ape, and the ape from other forms of living things, and these again from vegetables or inert matter. It is of no consequence to our present point. We want a satisfactory answer to the question : How came all these to be ? If those who brought you into the world were themselves brought into it by other causes, how came these others to exist ? Thus we must go back from effect to cause, and from the cause to the cause of this cause, until we reach One Who was the cause of all, and Who was Himself uncaused. If we do not come to this One Cause uncaused, we never get our answer to the question : How came all these to be ? Because all these causes, however great

their number, are equally incapable of bringing themselves into being, and, therefore, unable of themselves to give birth to another. Therefore there must be One Who alone exists of Himself and from Whom all things have come.'

'I would go back,' said the atheist, 'to the great eternal mass of atoms, which, revolving in space, have in time come together, and having a limitless power of united action and development, have eventually, through unending ages, come to form this beautiful universe. What need is there of a God to explain this?'

'No need,' returned the priest. 'The idea of an eternal mass of atoms revolving in space, and by chance forming an orderly universe, seems to me to be an evidently contradictory idea. Apart from the fact that these atoms do not seem to have any power of separate existence, and, therefore, if they cannot exist of themselves, how came they to be? The question is, Who set these atoms revolving?'

'Again, I would direct your attention to the splendour of the universe. This splendour is especially seen in the well-nigh infinite variety of energies, of colours, of sounds, and of shapes. And in this variety we see some things more perfect, some things more beautiful than others. In every species of mineral, or plant or animal, even in the human race itself, we know of specimens which are more perfect than their fellows. The diamonds vary in lustre, the fruits vary in flavour, the noble hunter differs greatly from the plough horse, the saint labouring for the good of others is better than the loafer.

'Further, we see nature, as it were, rising on the successive rungs of a ladder, from the lowest form of existence, wherein action is scarcely recognizable, to the free and lofty beings who not only are masters of their own movements, but also govern and control their inferiors. The pebble on the beach has less of the perfections of being than the seaweed which the waves cast up from the deep. The seaweed is a lower form of being than the forest oak. The forest oak must acknowledge its superior in the order of

existence in the woodpecker, which finds its home in its trunk. The woodpecker meets its master in the little infant recently born. Then, again, the grades of life are innumerable, from the coral and the sponge to the governing mind of man.

‘Now, I argue from all these grades of existence, of life, of perfections, that there must be One, above Whom there are no grades, from Whom all good things come, and Whose existence and life and perfections are without limits.

‘For every perfection which has no cause is of necessity unlimited. If the sponge has come to live without the assistance of some other cause than itself it must be the first cause of its own life. Consequently there is no reason why it should have so limited a life as not even to be able to move from place to place. If it was sufficient for its own life and existence, there is no reason why it should not have all that is meant by life and being.’

‘Yes, but it only received the being and life of a sponge.’

‘Quite true, but this being, this life, was either the same as the nature of the sponge or it was different. If the life was not the same as the nature of the sponge, the sponge could not give itself life. If it was the same then, just as a sponge must have everything which is implied in the term sponge, otherwise it cannot be called a sponge, so this sponge must have everything that is implied in the terms existence or life. To put it in another way: You say that in the sponge, its life, its existence, its nature are all one and the same thing; i.e., the existence and life are the same as the nature of the sponge. Now a thing is a sponge or it is not a sponge. One thing is not more a sponge than another. It may be a better sponge or a larger sponge. But size or shape or degrees of porousness do not affect the nature of the sponge. If, therefore, it is a sponge, it must have everything pertaining to the nature of the sponge. So, also, if existence and life are identical with its nature, it must have everything which pertains to the nature of existence and life. Hence it should be able to walk about, to hear, to see, to smell, to taste, to sing, to speak, to write.

Now, it has not the fullness of life, far from it. Therefore, it must have received life from some other cause. In the same way we reason with regard to all other things. If they have not the fullness, the limitless perfection of existence and life, they must have received them from One Who is limitless. That One we call God.

‘ But, now, you said a short time ago that this orderly universe might have come to be by chance. Therefore I would direct your attention to the proof of that, the existence of God which is based on the marvellous order of the universe. Rightly, indeed, do we admire the myriads of heavenly spheres as they are poised in the firmament and hurled with giant force along their allotted course. No one can contemplate the heavens and not be filled with wonder at the marvellous unity of the whole system. The millions of stars that race through space have all their appointed movements and places. The heavens form the face of a huge clock, telling with the most accurate precision the second, the minute, the hour, the day, the month, the season, the year, the decade, the century. They are the compass of the traveller, the unerring guide to all who know their language. Our globe is also a great volume, inexhaustible in interest. Its continents, its seas, its rivers, its lakes, its mountains, its valleys, its climates, its seasons, all act with one apparent design—to fertilize, to increase and multiply, and fill the earth. Life’s song is loud and long upon the globe. The earth, the air, the waters teem with life. All this is admirable. Yet still more admirable is the smallest insect, with all its tiny limbs so fitted that nothing is out of place, nothing useless.

‘ Witness the eyes of insects. Naturalists tell us that a number of eyes are massed together at each side of the head; and so numerous are they, that in the compound eyes of the ant are 50 lenses, in the house-fly 8,000, in the butterfly 17,000, and in the hawk-moth 20,000. Yet so perfectly co-ordinated are these lenses that they all concur in forming one single image of each object which is reflected through the many facets.

‘Is it necessary to draw the evident conclusion from all this? When we read the beautiful lines of Shakespeare or Longfellow, are we not convinced that a master of the art has written them? Or if we see a splendid picture, wherein the brush has traced in graceful lines and decked in rich and blending colours scenes of the Divine Infancy, do we not conclude that an artist of no mean merit has done this? When we see a clock, with all its mechanical contrivances carefully adjusted to mark the time and strike the hour, is it not evident to us all this has been made and fitted by a directing mind? So when we see the clock of the heavens we know that a great Mind has made the various parts, has fitted them together, has wound up the huge mechanism, and keeps it in constant order. And if we are struck with the cleverness of the artist who carved an image in stone of a life-like lion, is not the real live lion far more wonderful than the image, and He who made the lion the greater sculptor by far?’

‘Nature is made up of countless principles, which act and re-act upon one another. Innumerable things with varying and opposing tendencies, all apparently warring against each other, have somehow been brought together. The balance of nature is kept, notwithstanding this opposition of many parts. It is all the work of the Master Mind, Who has planned all things and Who keeps them within bounds. We cannot conceive it possible that a box full of alphabetical letters, shaken up and thrown at random, could by chance form a beautiful poem; and it is no less impossible that millions of atoms revolving in space could come together to form the orderly universe which we see around us.

‘“The heavens show forth the glory of God, and the firmament declareth the work of His hands. Day to day uttereth speech, and night to night sheweth knowledge. There are no speeches, nor languages, where their voices are not heard”’ (Ps. xviii.)

To all this the atheist gave a most patient and constant

attention, and when the priest had done, he said to him : ' You have given what appear to you good proofs of the existence of a First Cause, a Prime Mover, a Creator and Omnipotent Governor. But, now, if you had really a through knowledge of the sciences, you would believe, with Laplace, that there is no need for such a theory to explain the existence of things.'

' Pardon me,' returned the priest, ' but I must beg to correct an error which has evidently lodged itself in your mind with regard to this great astronomer. You are, no doubt, thinking of that little incident in the life of Laplace when he presented to General Bonaparte the first edition of his *Exposition of the System of the World*. The General said on this occasion, " Newton spoke of God in his book. I have already run through yours and I have not found that Name once." To this Laplace made answer, " Citizen First Consul, I had no need of that hypothesis." You think then that Laplace treated God as an hypothesis. I am convinced that if he had done this Napoleon would not have let the matter drop without administering a sharp reproof. But to my mind, this is the evident explanation of Laplace's words. Newton, thinking that the disturbances of centuries, of which he had expounded a theory, would in the end finish by destroying the solar system, said that God was obliged to step in from time to time to remedy the evil and to set this system once more in order. This was a pure supposition, which was suggested to Newton by an incomplete view of the conditions of stability of our little world. Science was not at that time sufficiently developed to make these conditions evident. But Laplace, having discovered them by means of profound analyses, was able to tell the first Consul that Newton was wrong in thinking that the Almighty need interfere with the works of His hands. Laplace had no need for such a theory. Shortly before his death, Laplace, on hearing that this anecdote was about to be published in his biography, begged his friend Arago to ask the editor to suppress it. He considered that it was either necessary to explain

it, or to suppress it. The latter course was the simplest. Unfortunately, however, it was neither suppressed nor explained.'

Hereupon, as the hour was late, the priest and the atheist said 'Good night,' and retired to rest.

A fervent prayer lingered long on the lips of the priest as he lay awake. 'Oh, that He Whose beauty shines so brightly in the mirror of nature might open the eyes of the blind, so that they who sit in darkness may see and love the source of all things beautiful !'

But now the anecdote of Laplace brings us to a point which, indeed, ought to have great weight with all who value the opinions of scientists. We find this assertion in a work on *Modern Physics*, by E. Naville, published at Paris in 1890 : 'In the age of the founders of astronomical science, all the work of thought is penetrated and directed by the belief in the unity of God, of the supremely wise God. This is the great conquest which the Middle Ages, heir to the Christian preaching, has bequeathed to the modern world. *All the founders of science*, without exception, have found in their belief a God Who is One, Mighty, and Wise, the confirmation and development of the natural tendencies of reason.' This is a bold statement, but it is none the less true.

'Happy those to whom it is given to rise to the heavens.' These are the words of Kepler. 'They learn to esteem little those things which seemed to them excellent, to place above all things the works of God, and to find in the contemplation of them a true relaxation and real joy.' Kepler's works are full of such sayings. We might have begun by quoting Copernicus. But as he was a Canon of the Holy Catholic Church, we naturally expect him to be religious. Our own Newton wrote in his book, *Mathematical Principles of Natural Philosophy*, 'The Master of the Heavens governs all things, not as the soul of the world, but as the Sovereign of the universe. . . . All the diversity of created things, according to times and places (which constitute the order and the life of the universe), could only have been

produced by the thought and will of a Being Who is the necessary and subsisting Being.'

Descartes has said in *Le Monde*, 'What foundation more firm and more solid can be found, in order to establish a truth, than to take the firmness itself and the immutability of a God?' Leibniz says that the appeal to final causes is one of the most efficacious and evident proofs of the existence of God for those who can sound these things.¹ If we wish for further evidence that the testimony of scientists is on the side of God, we need only open a little work by Gaston Sortais, entitled *La Providence et le Miracle devant La Science Moderne*, published in 1905. It is from this work that the above quotations have been gleaned. Here we see an array of noble names, such as Geoffrey-Saint Hilaire, Lamark, d'Ampère, Moleschott, Volta, Fresnel, Faraday, Robert Mayer, etc., all of whom give open testimony to their profound faith in One Supreme Being. Kant himself asserts the necessity of explaining the unity of nature by ascribing it to one Supreme Intelligence, Who directs all things to their most wise ends.

But if we wish to have the result of a complete enquiry, we need only turn to the work of a German Protestant, Dr. Denner, published in 1903 in Berlin. Herein the doctor cites 300 scientists, and of these he finds that 242 are convinced believers, who categorically deny Atheism and Materialism and openly proclaim the harmony of faith and science. The minority of 58 includes unbelievers and free-thinkers, and also some whose opinions are unknown.

Van Tricht relates, in the *Review of Scientific Questions*, that one of Pasteur's students asked him one day 'how he could believe, after having thought and studied so much?' Pasteur answered, 'It is precisely because I have reflected and studied much that I have kept the faith of a Breton. If I had studied and reflected more, I would have acquired the faith of a Breton woman.'

It is interesting here to note how the Church insists

¹ *Principles of Nature and Grace.*

upon the power of the human intellect to see that God is made manifest in the works of His hands. Pius IX, in a letter to the Archbishop of Monacen and Frisencen, on the 11th December, 1862, writes: 'True and healthy philosophy has its own most noble place. Although human reason was clouded by the fault of the first man, it has in no way been extinguished. It is, therefore, the business of philosophy to search diligently for the truth, rightly and earnestly to cultivate it, to throw light upon it, to grasp the object of its knowledge, and to perceive a great many truths, to understand these well and to spread the knowledge of them. It is also the business of philosophy to demonstrate, vindicate and defend many truths, such as the existence, the nature and the attributes of God, which faith also proposes to be believed, and philosophy does this by arguments gleaned from her own principles. By this method she furnishes a way to hold more correctly these dogmas by faith, and thus also those more abstruse dogmas which can only, in the first instance, be learnt by faith, are, in a manner, also understood by reason.'

Later, in 'The Dogmatic Constitution of the Vatican Council,' chap. ii. *De Revelatione*, we read: 'Holy Mother Church believes and teaches that God, the beginning and end of all things, can be known with certainty by the natural light of human reason from created things.'

Thus the Church, far from discouraging intellectual enquiry, demands and requires it. She uses it as a fitting means of showing us whence we come and whither we must go.

To sum up, therefore. This beautiful world, set in the midst of the firmament, with its exuberance of life and motion, lifts our minds to the thought of its Maker. From the thought of corruptible things we are led to the necessity of an Incorruptible Eternal Being; from moving things to the Immoveable Mover of all; from the series of efficient causes to the One Uncaused Cause of all; from the varying degrees of perfections to the One All Perfect and Self-Sufficing Perfection; from the harmony and perfect order

of Creation to the Great Master Mind that orders and rules all things. Finally we have seen that most scientists of the first order are agreed in the conclusion which we have arrived at, and that, therefore, intellectually, we are in good company when we say that there is One above the earth and the stars from Whom all things have come, and in Whom all things live, move, and have their being.

‘O Lord, our Lord, how admirable is Thy name in the whole earth ! For Thy magnificence is elevated above the heavens. I will behold Thy heavens, the works of Thy fingers : the moon and the stars which Thou hast founded. O Lord, our Lord, how admirable is Thy name in all the earth.’

ST. G. K. HYLAND.

FATHER VERMEERSCH ON THE MALICE OF LYING

BY REV. J. BRODIE-BROSNAN

IN the *Gregorianum*¹ Father Vermeersch has contributed an exhaustive and erudite paper on Lying and its Malice.

The subject is avowedly a difficult one : yet as it is both practical and of daily importance, a discussion of Father Vermeersch's theory cannot be without profit and interest ; and this all the more because of the authority the learned Professor enjoys, arising not only from his position,² but more so from his writings.

Father Vermeersch accepts the definition that a lie is a 'locutio contra mentem.' Under the term 'locutio' is included any outward sign whereby the mind finds any conceptual expression : 'Eligere debemus brevem istam definitionem qua mendacium describitur "locutio contra mentem"' (p. 19).

The argument is prefaced by Sacred Scripture quotations that condemn 'a double tongue' and 'a double mind.' 'Os bilingue destestor' (Prov. viii. 13) ; 'Omnis peccator probatur in duplici lingua' (Ecclus. v. 11) ; 'Vae duplici corde et labiis scelestis' (Ecclus. ii. 14). These quotations being read and weighed will suggest Father Vermeersch's position. They indeed admit this kind of argument : 'A lie in itself, or that duplicity whereby one thing is in the mouth and another in the mind or heart, is not an indifferent matter but a moral evil. But if this malice is gathered from the very terms, then it is intrinsic and no end can purge it' (p. 32).

¹ The Quarterly Theological publication of the Gregorian University : vide January Number, 1920.

² Professor of Moral Theology in the Pontifical Gregorian University.

The author now proceeds to his argument for the intrinsic malice of lying. It is based on the nature of 'loquela.' 'Intrinseca mendacii,' 'malitia demonstratur argumento ex natura loquela deprompto et quod cum ratione Sti. Augustini, S. Thomae, Scoti ita congruit ut eorum quoque auctoritate muniatur' (p. 33).

Men must use material signs in order to communicate their concepts to others. Of such communication material signs ('loquela, locutio') are the one and only means. Therefore, if the 'ordo' of communication among men is morally inviolable, any use of 'loquela' contrary to this immediate end cannot be morally right ('honeste'). Indeed the liar employs 'loquela' contrary to this end. Deceitful in his speech ('quantum in se est decipiendo'), he denies that very communication for which 'loquela' was instituted. Hence he acts sinfully (pp. 33, 34). This argument is confirmed as follows: 'Sicut copula . . . actio est immediate ordinata ad homines multiplicandos ita loquela . . . immediate ordinata est ad significandam mentem. Ergo sicut intrinsece malus est omnis modus copulae quo generatio positive impeditur, ita intrinsece malus est omnis modus loquela quo significatio ista impeditur' (p. 35).

A further quotation from Ill. D. Waffelaert, in confirmation of the argument given, shows that the Author bases the intrinsic malice of lying on the abuse of 'loquela' and on the fact that lying contradicts the purpose for which nature instituted speech ('locutio'): 'Nous répliquons que la parole est, de par la nature, l'expression de la pensée, et que celui qui en use pour exprimer ce qui est contre sa pensée, abus de la parole et pêche contre l'ordre de la nature; que si tel est l'ordre de la nature, il est evident que le bien de la Société exige cet ordre, et que cet ordre est institué pour le bien de la société.' ¹

To establish this inviolability of the order of nature, Father Vermeersch adduces the following arguments. One's

¹ Dissertation 'Sur la Malice du Mensonge,' p. 26, and January *Gregorianum*, p. 35.

own proper need or indigence, our neighbour's utility and that of human society require this order of communication. Men must mutually assist each other in wants intellectual, moral and supernatural. This assistance is possible only by the manifestation of requirements on the one hand, and by the knowledge both of goodwill and manner of assistance on the other. Common undertakings without which society could not exist depend on this mutual communication. Finally, charitable communion whereby all men are reduced to a unity 'ut plures sint unus spiritus et unum cor' is impossible without such communicative order.

Now, if 'loquela' conveyed not the truth, this order of communication were frustrated and rendered impossible. There would be no disclosure of the things that ought to be conveyed. Thus the intercommunication demanded would lapse. Therefore man in his 'loquela' must conform to the exigencies of this order and not subordinate this order to himself (pp. 33, 34). 'Quorsum haec omnia? ut illud perspicuum habeamus: Ordinem communicationis mutualis esse humano generi inviolabilem: ad bonum ejus ita pertinere ut homo ordinem illum sibi tanquam medium subordinare nequeat sed tanquam partem vereri debeat ordinis essentialis quo servando tenetur' (p. 34).

It may be remarked that the argument for this order of human communication is utilitarian. The author elsewhere rejects the utilitarian hypothesis. It is not a sufficient reason for the intrinsic malice of lying. To us it seems impotent also to establish an inviolable order of human communication. 'You would not think that Paley,' writes Cardinal Newman, 'had a habit of telling lies in society because in the case of a cruel alternative he thought it the lesser evil to tell a lie.'¹ So neither can it be thought that the order of human conceptual communication would utterly lapse, if in certain extreme and urgent cases a 'loquela' conveyed a lie instead of the

¹ *Apologia*, p. 171.

truth. This even the author admits in his arguments against the utilitarian theory: 'Actus enim qui natura sua corrumpat unicum socialis communicationis instrumentum, qui commercium humanum impediat, immo in eversionem humanæ societatis tendat gravem inordinationem continere videtur: Mendacio tamen ut sic, gravis reatus non ascribitur. Praeterea, deductum ex consecrariis argumentum *extrinsecum*¹ est et *inefficax* ad omnia mendacia improbanda: sunt enim quae socialiter utilia esse possunt *quare intensive* nimis, *extensive* minus quam oportet probat' (p. 30).

Now, if there are lies that may be socially useful, it ought to follow that the order of human communication, as far as lies are concerned, is not always inviolable and therefore such order cannot establish the intrinsic malice of lying, nor always forbid their use. Indeed, from this view-point St. Thomas does not seem to think this order always inviolable. 'Because man is a social animal, one man naturally owes another that without which human society could not go on. But men could not live with one another, if they did not believe one another as declaring the truth to one another, and therefore the virtue of truthfulness *in some way* hinges upon the notion of a thing due.'²

There are cases when it would be immoral and destructive of social and domestic society to make known certain secrets: and there are extreme cases where the refusal of communication would be at least harmless. Here the order of human communication would remain unimpaired whether the refusal of communication—to disclose secrets—were effected by a positive lie or by any other means. Indeed Father Vermeersch makes his utilitarian principles yield a wider conclusion than they can really establish. Thus with the lapse of his general principle falls his whole argument.

Further, is not his idea of 'loquela' too restricted? Is not 'loquela' that particular kind of sign whereby ideas,

¹ Italics our own.

² *Aquinas Ethicus*, vol. ii. p. 214. Italics our own.

concepts, etc., are expressed and mutually interchanged among men? Its end and aim is merely the manifestation and interchange of thought (ideas, concepts, opinions, etc.). As far as the 'loquela' is concerned, provided it has expressed and conveyed the notion or notions attached to it, either from its very nature or from human convention, private, social, or scientific, is not its end and aim attained? whether or not its meaning be or be not the present speaker's conviction or the conviction of another? Indeed the 'loquela,' if it is to bear its name and not be a mere 'vox' must express its own meaning or meanings. It cannot express any other or others. This being so, as far as the 'loquela' is concerned its function is complete. That its meaning does not, in the case of a lie, correspond with the present mind of the speaker, comes not within the purview of the 'locutio' as such: this must be sought 'aliunde.' Just as when a man poisons himself, instead of using poison judiciously as a medicine in proper mixture or quantity, it must not be said that poison acts contrary to its nature and end. Clearly it does not do so. Its morally evil effect must be sought 'aliunde.' Thus the parallel in Father Vermeersch's argument with 'copula' above stated does not obtain.

Even on this head Father Vermeersch's reasoning collapses. It is not at all clear that St. Thomas favours the author's argument; nor is it certain that either St. Augustine or Scotus can be shewn to uphold it.

In a paper in the I. E. RECORD for October, 1914 ('The Malice of Lying'), the interpretation of St. Thomas by Lehmkuhl,¹ Sabetti,² and now followed by Father Vermeersch, was rejected. It was contended that St. Thomas did not base his argument for the intrinsic malice of lying on the injury done to 'loquela' and to their institution and end, but rather on the unnatural act of the intellect and will. Further consideration confirms this view. Surely it is because 'loquela' fulfil their natural function and end that they

¹ *Moral Theol.*, i. pp. 452 and 772.

² *Moral Theol.*, pp. 299, 230.

are capable of utilization for lying, just as because it performs its natural function and end poison can be used for murder. According to its natural function and purpose the mind is bound to accept, manifest, and convey the truth wherever it performs any one of these acts : such is its life, so to speak. In a lie, it deliberately uses a sign that it knows cannot manifest nor truthfully convey its present ideas. Surely this is to stultify the mind and to poison and act positively contrary to its life as far herein as the mind can ? Such an act must be intrinsically wrong, working as it does contrary to the truthful inner function of the soul, which is the created counterpart of the divine essence according to which it is fashioned. Thus the ' *materia* ' is ' *indebita* ' because it cannot express the idea the mind ought to express, and because the use of this ' *materia* ' causes the mind to function against its own very nature and life, and against the sanctity of God that fashioned the mind to its likeness.

This, to us, is the true interpretation of St. Thomas : ' A lie is evil of its kind, for it is an *act* falling on undue matter : words being naturally signs of thoughts, it is unnatural and undue for anyone to signify in word what he has not in his mind.'¹ 'To signify in word' shows that the signs here function normally.

St. Augustine seems to teach this very same doctrine. 'Thence also is the liar double-hearted, that is, double in thought. On the one hand, his own conviction or idea, which he knows or believes true, he expresses not; on the other, another idea of his, knowing or believing it false, he expresses in place of the first ("pro ista profert)."² The big difficulty for St. Augustine is, how truthfully to express one's mind in circumstances where these very circumstances give words a meaning opposite to their ordinary signification. Shall the speaker here use the words in their ordinary sense (when they will not convey his mind to others) or must

¹ *Summa*, II.-II., q. 110 ad 3. Italics our own.

² *De mendacio*, C: 3 (M. 40-488).

words, which in their usual sense contradict his present conviction, now be used to convey that very conviction? ¹ The Saint takes it the speaker wants to convey what is correct and declares that if the speaker uses a set of words contradictory of his mind to give a wrong impression, such procedure is a lie. This in the context seems the more natural meaning of 'enuntiationem falsam cum voluntate ad fallendum, manifestum est esse mendacium.' ²

The Saint makes a case. Two men seated at a place where the road bifurcates are asked by someone who, they know beforehand, will take, as safe, the way other than they indicate. Now one way is infested with robbers and quite unsafe. If the true road be indicated in the ordinary signification of their language, the wrong road will be taken. Hereupon the Saint asks, 'Which of these men lie, he who elects falsehood lest he give a wrong direction ("ne fallat"), or he who elects the truth to give the wrong direction ("ut fallat")? Perchance both lie: this, by speaking a falsehood ("falsum dicere"); that, by the wish to give a wrong direction ("voluit fallere")? Were it not better to conclude that neither lies: since the one does not wish to give a wrong impression nor direction ("voluntatem habet non fallendi") and the other wishes to speak the truth?' ³

Now, when we couple this with St. Augustine's conclusion that a man who, honestly believing that he speaks the truth, yet utters an objective falsehood, must not be considered to have told a lie, since 'a lie must be judged according to the conviction of his mind.' ⁴ (*Ex animi sui sententia*) it seems logically to follow that the intrinsic malice of lying arises from the act, the disordered, unreasonable or unnatural act of the mind and not from anything thereto extrinsic. This seems to be St. Augustine's teaching. It is in fundamental agreement with that of

¹ In sarcasm we often have an example of this, 'He is a fine fellow' means just the opposite.

² De mendacio, C. 3 (M. 40-488).

³ Ibid. M. 40-490.

⁴ Ibid. M. 40-488.

St. Thomas as above explained, and alien to the opinion expressed by Father Vermeersch.

It may be noted that 'fallere' with St. Augustine seems radically to mean 'to express something that is not one's present conviction,' 'to give a wrong idea or impression.' This would naturally lead to deceit and 'posse and actu' are in the same category and may be labelled with the same generic name. Thus later we find the Master of the Sentences writing (L. 3, d. 38), 'Mentitur quisquis loquitur contra hoc quod animo sentit, id est, voluntate fallendi.' St. Bonaventure also (in Dubium 3¹) wrote, 'vocabulum fallendi in notificatione mendacii non tantum importat decipere *sed etiam falsum dicere*' and in Dubium 4, that the intention 'fallendi' is interpreted as the intention of speaking falsehood ('dicendi falsum'). The act which is responsible for concocting this 'fallere' is an act of the mind. Therefore primarily from this act must be sought the morality of the action and not from any extrinsic principle.

Now let us see if Scotus supports Father Vermeersch. 'Mendax . . . subtrahit illud quod in loquendo debet communicare quia ad hoc loquitur ut Conceptum suum exprimat, et illud *non exprimit sed oppositum.*'² Here it may be noted that Scotus speaks of a person in a specific case, to wit, 'when such person speaks to convey his mind.' It must not be generalized into every case or occasion wherein speech is used. Again, the speaker expresses the opposite of what he ought to express. This could not be effected if the language used did not bear its ordinary meaning and fulfil its function, namely, to convey the ideas attached to it. Now in this speaker's case, Scotus finds this act of the mind involved in the deformity of contradiction or, we take it, of contradicting itself, and therefore in an unnatural action.

Here, also, the teaching is practically the same as that set forth already, as the correct teaching and interpretation of St. Thomas. It is not easy, therefore, to see how

¹ L. 3 Sent. D. 38. Italics our own.

² 2 q. 110, Ort. 3.

the authority of Scotus can be invoked in favour of Father Vermeersch's teaching.

From what is said it seems to us that Father Vermeersch has not quite correctly understood his authorities, and it is our firm conviction that his theory of the Malice of Lying is not conclusive. It is hoped, in a future paper, to point out how this theory debilitates, if not actually destroys, his otherwise very thorough and erudite treatment of a kindred subject, Mental Restriction.

J. BRODIE BROSNAN.

CANTILLON DE BALLYHEIGUE

(THE FRANCO-IRISH ECONOMIST)

BY DOM P. NOLAN, O.S.B., M.A.

IN the year 1755 there appeared an anonymous French work, the *Essai sur la Nature du Commerce en Général*, which professes to be translated from the English and to have been published, 'À Londres, chez Fletcher Gyles ; dans Holborn,' but it is more than doubtful if the book was really published in London. Certain it is that Fletcher Gyles, who was Warburton's publisher and one of the leading booksellers of his day, died in 1741, some fourteen years before the *Essai* was ostensibly published by him, and the whole get-up of the work is un-English in type, and points to a Continental origin. In the copy before me, a Harvard reprint of the 1755 edition, the original title-page is reproduced with a pen gloss 'en réalité composé par de Cantillon,' and the words 'traduit de l'Anglais.' This is nearer the mark ; the book was certainly written by an Irish Jacobite exile and its authorship is assigned to a certain Richard Cantillon, though some seem to have erroneously assigned it to his brother, Philip.

The interest of the work consists in the fact that it has been pronounced by competent authorities to be the first treatise on Political Economy. It saw the light twenty-one years before Smith's famous work on *The Wealth of Nations*, in which Cantillon is one of the few authors referred to by name ; and the late distinguished economist, W. Stanley Jevons, who was the first to appraise the work for English readers, pronounces it to be 'more emphatically than any other single work the Cradle of Political Economy' ; and again he says : 'It is, . . . more than any other book I know, *the first treatise on economics* (italics his) ;

again, he calls it 'this remarkable essay, the true "Cradle of Political Economy."' ¹ Henry Higgs, who has done perhaps as much as Jevons to introduce Cantillon to English readers, says that 'he exercised . . . so powerful an influence on the best intellect of the time, in his own department of knowledge, that he may fairly be called, prior to Adam Smith, the economists' economist.' ² French writers have joined in the chorus of praise. Condillac, who in his great work on *Le Commerce et le Gouvernement* rarely admits indebtedness to others, makes an exception in the case of Cantillon. In a footnote to chapter xvi. he says he has derived from the *Essai* the substance of his chapter on the circulation of money, besides several statements in his other chapters, and remarks that 'it is on this matter one of the best works that I know.' A more recent French writer, Léonce de Lavergne, ³ says that 'all the theories of the economists are contained in advance in the work of Cantillon.'

We propose in the following pages to record as much as can be known with tolerable certainty of the life of this interesting Franco-Irishman. The materials for his biography consist chiefly of vague, scattered, and sometimes contradictory notices, chiefly in French authors and compilations of the eighteenth century. Jevons has done something to elucidate his life, and Higgs even more. The latter oddly calls our author a compatriot of Adam Smith, i.e., an Englishman; Jevons, still more unaccountably, concludes his article as follows: 'The first systematic treatise on Economics was probably written by a banker of Spanish [*sic*] name, born from an Irish family of the County Kerry, bred we know not where, carrying on business in Paris, but clearly murdered in Albemarle Street,' and yet he alludes to Cantillon as being a 'fellow-countryman' of John Law, i.e., Scotch!

¹ 'Richard Cantillon and the Nationality of Political Economy,' *Contemporary Review*, January, 1881.

² 'Richard Cantillon,' *Economic Journal*, June, 1891.

³ *Les Economistes français du XVIII^e siècle*, 1870, p. 167.

Richard Cantillon, the economist, and author of the famous *Essai*, was descended from an Anglo-Norman family, long settled in the County of Kerry. Sir Henry de Cantillon, Knight, Lord of Cantelon in Normandy, accompanied (if we are to believe Sir Bernard Burke's *Heraldic Illustrations*) the Conqueror to England, was wounded at Hastings, and received from the Conqueror an estate in Devonshire, but these assertions must be accepted with the usual grain of salt.¹ The name was subsequently corrupted into Cantalupe. St. Thomas, Bishop of Hereford (1275-1282), was a Cantalupe, and the see of Hereford bears the arms of that family. A descendant of Sir Henry Cantillon established himself in the County Kerry about the year 1169, i.e., at the period of the Anglo-Norman invasion of Ireland. The lands of Ballyheigue, or Heyston,² as it is often styled in ancient State Papers, were granted to the Cantalons by the Plantagenets.³ In 1306 a Richard de Cauntel was surety for David Fitzgerald, Sheriff of Kerry. In 1310 the friars of Ardfert Abbey (near Ballyheigue) procured the arrest of the Bishop and Chapter of Ardfert for taking from them the body of John de Cantilupe.⁴ In the same year, at a gaol delivery in Limerick, a certain FitzRoger, being accused of the felonious slaying of Roger de Cantelon, defended himself on the ground that deceased was really only an Irishman named O'Driscoll, not a Cantelon, and so he was acquitted of felony, and would perhaps have been commended for his act, had it not transpired that O'Driscoll was an 'Irishman of our Lord the King' (what would to-day be called a 'loyalist'). FitzRoger was accordingly only fined five marks: the life of an Irishman being apparently held as cheap then as it is to-day.

The Cantillons, being Catholics and royalists, forfeited

¹ Ross O'Connell in Note on 'Cantillon de Ballyheigue,' in Mrs. Morgan O'Connell's *Last Colonel of the Irish Brigade* (vol. i. p. 61), says *William de Cantelon* came over with the Conqueror.

² Query: Any connexion with the name 'Hampston,' the Cantilupe seat in Devon.

³ Hickson, *Old Kerry Records*, 2nd Series.

⁴ Ware, *Dublin ed.*, 1764, vol. i. p. 521.

their possessions in the troubles of the Civil War. Thomas Cantylone, who died in 1613, seised of 'the three Ballyheigues' and 'other property in Kerry,' left a son and heir, who forfeited Ballyheigue in 1641, and died about 1654. Thomas Cantillon was deprived of Ballyronan and transplanted to Connaught. According to his certificate, dated 1653, his following and possession were : 86 persons, 22 acres of summer corn, nine cows, 21 garrons, and 81 sheep.¹ However, 'in spite of forfeiture and duly authenticated banishment, the Cantillons managed to linger on in Kerry till 1688, when they followed exiled majesty to France, and there proved themselves Irish of the Irish by speedily gaining in the strange land greater honour and greater wealth than they had ever acquired during the many centuries they dwelt in Erin's *Ultima Thule*, the Kingdom of Kerry.'²

In Burke's *Heraldic Illustrations* a pedigree of the Cantillon family is given, from which we learn that Roger de Cantillon, who heads the list, and is styled Lord of Ballyheigue, was born in 1533. His son and heir, David, who was born in 1579, had three sons :—

1. Philip Cantillon, of Belview, *b.* 1611, whose son, 'James of Belview, *b.* in 1650, was a captain in the Guards of James II, whom he accompanied to France ; received eleven wounds at Malplaquet, 1709, and was made a Knight of St. Louis by Louis XIV.' It is of him that his grandson, Baron Cantillon de Ballyheigue, wrote as follows in 1843 to John O'Connell :—

A celebrated painter has reproduced a picture which is at present my property, and which treats an historical subject concerning my family and yours . . . i.e., of my great-grandfather, who was likewise uncle to Mary O'Connell, the wife of Maurice, your grand-uncle. The subject is drawn from the archives of the Minister of War in Paris. It represents Captain James Cantillon at the battle of Malplaquet, in 1709, charging, at the head of the Irish Grenadiers of Dorrington, the English troops . . . of the Duke of Marlborough.

¹ Hickson, 2nd Series, p. 34, *seq.*

² O'Connell, *The Last Colonel*, etc., p. 62.

The official documents explain it thus :—

When the left of the French army, taken in flank by the right wing of the enemy's army under the orders of the Duke of Marlborough, began to recoil, the Maréchal de Villiers brought up as quickly as possible the Irish Brigade, which was in the centre. It attacked the English troops furiously and repulsed them. Cantillon, at the head of Dorrington's Grenadiers, got first at the enemy, shouting : ' Forward, brave Irishmen ! Long live King James III and the King of France.' His sword was shattered, and he fell covered with wounds, having killed before his death an officer and several soldiers ; only fifteen men of the company survived, the rest lay dead or wounded by their dead captain's side.

James's son, Thomas de Cantillon, was an author and soldier, was wounded at Fontenoy (1745) and distinguished himself at the battle of Laffeld (1747) in attacking a disputed village, and ' carrying at the head of his company the right of the entrenchment, defended by the English regiment of Pulteney.'¹ He was made a Knight of St. Louis by Louis XV, and was, in 1754, a captain in the Irish regiment of his kinsman, Count Bulkeley.²

Thomas left a son, Antoine de Cantillon, of Paris, who died in 1831, at the ripe age of ninety-six, and was succeeded by his son Antoine Sylvain de Cantillon, Chevalier, who assumed by letters patent of King Louis Philippe (November 18, 1839) the title Baron de Ballyheigue, which has been borne by his descendants to our own times. Thus did this ancient Anglo-Norman-Irish family resume, at least, a nominal connexion with the sequestered corner of Kerry, which was their patrimony from time immemorial.

Antoine was succeeded by his son, Alfred de Cantillon, Baron de Ballyheigue, whose brother François had as sponsors the Duke of Norfolk and Frances Lady Stafford, in consideration of the family alliance between the Cantillons and the Howards.

¹ O'Callaghan's *Irish Brigades*, etc., passim.

² His brother, Philip Cantillon, of Bishecourt, Surrey, had a daughter Eliza, who married the Chevalier Denis O'Sullivan, Advocate-General of the Supreme Council of Brabant, in 1767. Their grandson, Baron O'Sullivan, was Belgian Ambassador in Vienna.

2. Valentine Cantillon, the second son of David, was an officer in the army of Charles I, was wounded at Naseby (1645), was married in Flanders, and died there in 1649.

3. We now must speak of David Cantillon's third son, Richard, who concerns us specially as being the direct lineal ancestor of the famous economist, and is also interesting as being a collateral ancestor of Daniel O'Connell. Richard received from Charles I, as a reward of his loyalty, a confirmation and grant of several lands in the barony of Clannmorris (*sic* Burke; more correctly Clanmaurice, the barony in which Ballyheigue is situated) by charter of the year 1636. According to the genealogical tree in Burke's *Heraldic Illustrations* (plate 51) he had, by his wife, a Kerry lady:—

1. Philip Cantillon, who was a banker in Paris in 1730, and whose daughter married Count de Bulkeley, Lieut.-General in the French service, and brother-in-law of the Marshal Duke de Berwick.

2. Richard Cantillon, a banker in Paris in 1710, who married Maria Anna Bulkeley of Beaumaris, of Lord Bulkeley's family. This Richard is our famous economist, but, as Higgs remarks, he could hardly have been born before 1680, 'and a generation must have slipped out of this account.' It may be that this Richard was a grandson, not son, of the above Richard. Richard's (the banker and economist's) daughter, Henrietta Cantillon, married, first, in 1743, William Howard, third Earl of Stafford, and secondly, in 1759, the first Earl of Farnham, the issue of the latter marriage being one daughter, Henrietta, who married, in 1780, the Right Hon. Denis Daly (for many years M.P. for Galway in the Irish Parliament), a great orator and, according to Grattan, 'one of the best and brightest characters that Ireland ever produced.' He figures, to his credit, in Barrington's famous red list of those who opposed the Union and was father of the first Baron Dunsandle. His widow, *née* Cantillon, granddaughter of the economist, survived till as late as the year 1852,

when she died at an advanced age, no less than seventy-two years after her marriage with Daly. We presume she must have been brought up a Protestant. Her mother, as we have seen, had first married Lord Stafford, a Catholic, and secondly Lord Farnham, a Protestant, and it is possible that she, too, had been brought up a Protestant, as her father, the economist, is said to have apostatized from the faith.

3. Robert, the third son (or grandson?) of Richard Cantillon of Kerry, and brother of Richard, the economist, seems to have remained in Ireland, where he had the farm or property of Ballyphillip, Co. Limerick, and married a daughter of John O'Bryan, of Kerry. His daughter, Mary Cantillon of Ballyphillip, married, in 1758 or 1759, Maurice O'Connell of Darrynane, uncle of the Liberator. The marriage treaty, dated December, 1758, informs us that the bride's portion was £1,000, bringing in £100 a year. The newly-married couple are to live at Darrynane, where the bridegroom's parents are to find 'for said Maurice, Mary, and one servant, good and sufficient meat, drink, washing, lodgings and firing in said Daniel O'Connell's [father of the Liberator] dwelling-house, freely and without the said Daniel being entitled to any demand as any kind of payment for the same.'¹ 'The three Miss Cantillons were said to have married three of the finest men in Munster. Maurice O'Connell, commonly known as Hunting Cap, was about six foot three and very handsome. . . . The two other . . . brothers-in-law were Mr. Phill Blake of Clare, and Mr. 'McWalter' Burke of Cornabulliagh, Co. Tipperary.'

Thus James, the representative of the older line of the Cantillons of Ballyheigue went into exile after the Treaty of Limerick, and the Cantillons of Ballyheigue, his descendants, are still exiles in France.² Of the representatives of

¹ O'Connell, *The Last Colonel*, etc., i. p. 42.

² Napoleon left a large sum by will to a Franco-Irish officer named Cantillon, who had served in the Grand' Armée, and was put on trial after 1815 for conspiring against the life of the Duke of Wellington.

Richard, of the younger branch, two also settled in France, of whom one, Richard, was the celebrated economist and pioneer or founder of the so-called science of Political Economy. He is represented to-day by Lord Dunsandle, who is descended from him in the female line. Robert, the economist's brother, remained in Ireland, and married his daughter to the Liberator's uncle. On Robert's death the male line of the Cantillons of Ballyheigue became extinct.

Ballyheigue has passed away from its ancient lords but their memory clung to the place long after they had left it. In 1756, Smith, the historian of Kerry, was shown some rocks, visible at low tide, which are said by the peasants to be the remains of the ancient island burying-place of the Cantillons.

This island [says Crofton Croker, in his *Fairy Legends*] was situated at no great distance from the shore, and at a remote period was overflowed in one of the encroachments which the Atlantic has made on that part of the coast of Kerry. The fishermen declare they have often seen the ruined walls of an old chapel beneath them in the water as they sailed over the clear green sea of a sunny afternoon. However this may be, it is well known that the Cantillons were like most other Irish families, strongly attached to their ancient burial-place, and this attachment led to the custom, when any of the family died, of carrying the corpse to the seaside, where the coffin was left on the shore, within reach of the tide. In the morning it had disappeared, being, as was traditionally believed, conveyed away by the ancestors of the deceased to their family tomb.

The story of Ballyheigue is like that of most, if not all, Irish properties. It first passed from the possession of an ancient Irish clan to a family of 'Old Foreigners,' Anglo-Norman freebooters, who were one with the Irish in matters of religion but utterly hostile to them on national grounds. These, in their turn, chiefly on account of their fidelity to the ancient Catholic faith of both English and Irish, had to give place to a gang of 'New Foreigners,' upstart Protestant adventurers from England, many of whom have voluntarily remained aliens till the present day; while others have become 'kindly Irish of the Irish,' and have

become popular with the Old Irish ; and this may be said of the successors of the Cantillons, the Crosbies of Ballyheigue, who, in the worst days of landlord tyranny, avoided the excesses of so many of their class, and retained the esteem and respect of their tenants and neighbours.

The Crosbies of Ballyheigue and Ardfert are descended from one John Crosbie, who was intruded into the ancient see of Ardfert by Queen Elizabeth, who, in her letter to Lord Deputy Mountjoy (October, 1600) nominating Crosbie a ' Bishop,' describes him as ' a graduate in schools, of English race, skilled in the English tongue, and well-disposed in religion,' which latter means, of course, that he was ready slavishly to carry out all her Majesty's whims and caprices in matters religious and political. His younger brother, one Patrick Crosbie, seems to have been the first Crosbie to get a grant of lands in Ireland from the English Crown. Some say he was an Englishman, others ' a scion of the Mac Crossans sept, whose chiefs were hereditary bards to the O'Mores of Leix.' He got large estates in Queen's County and the Signory of Tarbert in Kerry, on the condition of transplanting thither the clans of Mores, Dorans, Lawlors, Dowlings, and Kellys. John's son, Colonel David Crosbie, of Ardfert, fortified and defended himself and a number of Protestant and royalist refugees for over a year in the rocky island of Ballingarry, among the refugees being a Cantillon. The Colonel was restored to his estate by Cromwell and made Governor of Kerry. It is interesting to note that his son, Thomas Crosbie, was a High Churchman, and was suspected of being a Catholic. He was knighted by Ormonde for his loyalty, commanded a regiment in King James's army, was M.P. for Kerry in the ' Patriot Parliament ' of 1688, and refused, to his credit, to take the oath of allegiance to the usurping Prince of Orange.¹ By a marriage settlement of the year 1680, Ballyheigue passed to the eldest son of his third marriage, Thomas Crosbie, M.P. for Kerry, 1709, who died in 1730

¹ Burke, *Landed Gentry* ; Hickson, Old Kerry Records, 2nd Series.

as a result of exposure and fatigue endured in rescuing the Danish East Indiaman, the *Golden Lyon*, which, with twelve chests of silver bullion and coin totalling £15,966 9s. 6d., was driven ashore in Ballyheigue Bay in 1730. Ballyheigue House was then a 'long, low, thatched mansion of the old-fashioned Irish type.' In the south-west corner of the courtyard there was a strong stone tower, with vaults and a cave beneath it, the restored fragment of the feudal keep of the de Cantillons. The captain and officers of the Danish ship were offered hospitality by Thomas Crosbie, in Ballyheigue House, the crew being lodged in houses in or about Ardfert and Tralee; but the Danish treasure was robbed from its stronghold in 1731, and Froude, in his *Short Studies on Great Subjects* and in his *English in Ireland*, has given an account of the great robbery but little flattering to the Kerry gentry of the day. The curious, however, will find a more authentic account in Miss Hickson's pages.

We have said that the Cantillons were robbed of Ballyheigue in 1641, but Miss Hickson gives another version: 'The Cantillons,' she says, 'intermarried with the Crosbies, and held Ballyheigue until 1649, when some of them went abroad and some were transplanted, their estates passing by grants, mortgage, or purchase to their Protestant connexions. A few lingered on near their old home, much reduced in fortune and position';¹ and they are still pretty numerous in their ancient territory, the barony of Clanmaurice; in the neighbourhood of Ballyheigue, on the north side of Kerry Head, Causeway, etc., as the present writer ascertained during a visit to Kerry in 1919. And he may be permitted to conclude this article by mentioning that Ballyheigue has been familiar and dear to him ever since his childhood, as he used in his youthful days make the long journey by train every year from Dublin to Tralee, and then the long drive by road to the end of Kerry Head,

¹ Hickson, Old Kerry Records. In her list of forfeited lands from the Book of Destitutions in the Public Record Office, we find: 'Richard and Ellen Cantillon forfeited Ballyheigue, grantee, Robert Drury.'

to the home of his grandparents, Crosbies of Glenderry, Ballyheigue. Some two years ago he re-visited the old scenes, after an absence of forty years, but what a change ! Ballyheigue was as wild and as beautiful and as picturesque as ever, but the Irish language, which was quite prevalent in his youthful days—many of the older people speaking nothing else—had practically died out completely.

DOM PATRICK NOLAN, O.S.B.

SEVILLE :

ITS CHARACTERISTICS AND CATHOLIC ASSOCIATIONS

By J. B. CULLEN

SEVILLE, the capital of Andalusia, is generally considered to afford a better picture of the peculiar customs and mode of life of this interesting province than any other town within its confines. It is quite true that in late years it has lost much of its national character, but still the habits and manners prevailing in this ancient Spanish city are much more free from foreign influences than those of Cadiz or Malaga which, being seaports, and possessing considerable trade, have naturally much intercourse with other countries.

Comparing it even with other cities of the Peninsula where, at best, progress has travelled at a low rate of speed—Seville is strikingly slow, and impresses one as a place whose inhabitants have scarce yet awakened from the slumbers of past ages, and have been little disturbed by the changes and influences that are ever quickening the pulse of life and human activity over the world of to-day. This aspect of dreaminess—which is a reality rather than a dream—may be accounted for, perhaps, from the isolation of Seville, situated as it is, like our Irish Limerick, some sixty miles from the sea. And again from the fact that it is a residential city, occupied chiefly by wealthy land-owners or '*propietarios*,' as well as by several ancient noble families, and is much patronized by Indian and American merchants who, having made their fortunes, retire and settle there to enjoy quiet and repose for the remnant of their days. These, together with the land-owners and the aristocracy, form the upper rank of Sevillian society—the nobility being no longer a separate class.

This old-world city occupies the east bank of the Guadalquiver, towards the northern part of the vast plain which the river traverses in its whole course till it enters the ocean. Towards the coast this melancholy stretch of country is for the most part a marshy swamp—though occasionally the monotony is relieved by patches of district that afford pasture for herds of primitive-looking cattle and flocks of sheep. Here again one is reminded of the lower banks of the Irish Shannon. The Spanish waterway is, however, tortuous in the extreme—tormentingly so indeed, for one sails miles and miles without advancing, apparently, a mile nearer to the town. Approaching Seville the land increases in fertility, and soon the prospect is gladdened by the sight of smiling corn-fields and orange groves through which bright, sunny-looking villages begin to peep, while the passing boats with their graceful lateen sails and picturesquely attired fishermen gradually prepare the beholder for the picture which the first view of Seville reveals. The sudden change of scene, so welcome after the hours of uninteresting experience along the Guadalquiver, once more recalls the trip from Tarbert to Limerick. Yet, Seville with all its southern beauty is far less lovely than the Irish companion picture, under the influence of a summer sunset.

Before reaching Seville the traveller comes almost in touch with the riverside promenades which run far beyond the old Moorish fortifications of the city. Those are called the '*Delicias*' and are one of the boasts of the Spanish town. The name is appropriate, for it is hard to realize anything more 'delightful' than those suburban boulevards of which the citizens are so justly proud. The *Delicias* run along the banks of the Guadalquiver for a great distance, forming a promenade somewhat about fifteen or twenty feet above the level of the river. The intervening incline of the embankment is thickly planted with trees among which the Japanese medlar and beautiful palms are conspicuous. The outer plantations on either side are interspersed with pomegranates, roses and graceful willows,

the whole forming a striking combination of foliage and bloom. Here the rank and fashion of Seville assemble in the evenings, when it is difficult to imagine a more brilliant scene of enjoyment.

At the land side of the Delicias is the Palace of San Telmo, which belonged to the Duke of Montpensier, son of Louis Phillipe. It was formerly a nautical college founded by Fernando, son of Christopher Columbus—built in the year 1682. In latter years the palace was appropriated by its noble owners to the purposes of a college for ecclesiastical students. The adjoining grounds, which are beautiful, and bright with rare plants and flowers, however, are no longer open to the public.

Seville continued to be the capital of Spain until Charles V removed the Court to Valladolid. The discovery of the New World raised it to a position of great importance, and it may be said to have reached a degree of splendour unequalled even in the days when it was the seat of royalty. For long after that period it was the mart of the golden colonies, and became the residence of merchant princes, not only of Spain but of several other nationalities. As a centre of European commerce the prosperity of the city lasted till the Invasion of Napoleon which, followed by the loss of Spain's transatlantic colonies, hastened her fall—and the pride and glory of Seville departed with the declining fortunes of the mother-country.

It is still, however, one of the most interesting places in Europe. In form Seville might be described as an oval—the old walls of Moorish construction with which it was formerly surrounded remaining perfect in many parts. The suburb called *el Triana*, on the right bank of the river, is not walled, but is always considered as forming part of the city. From the hills beyond this quarter—at about a mile distant—the most comprehensive view of Seville is obtained. Since the city itself is so level the only point of vantage from which an impression of the general disposition of the place can be gained is the '*Giralda*' or great Moorish tower attached to the Cathedral, which was erected in 1196

by Abu-yusuf-Yakub, the great builder of his time, who also built the exterior walls and the quays on the left bank of the Guadalquivir. This world-famous tower was originally only 250 feet high, the beautiful filigree belfry (100 feet) being added by Fernando Ruiz in 1568. The Giralda is an emphatic landmark of Seville, and the panorama it commands is superb. In the distance the view is bounded by chains of hills, covered with orange groves—the white walls of hamlets, convent spires and villas, scattered here and there, giving a charming variety to the landscape. The softness of the scene—the olive groves and plantations—stretching far as the eye can reach, afford an ideal conception of ‘the sunny land of Spain.’

The principal sights of Seville are:—The Cathedral, the Giralda, the churches, the University, the Alcazar, the Picture Gallery, Murillo’s house, and the *Fabrica de Tabacos*. In these notes but a few can be touched upon. One of the charms that attach to the public buildings of the city lies in their practically unchanged condition and preservation, which brings one in touch, so to speak, with many distinct periods of history—the Gothic and Crusading times, the centuries of the Moorish occupation of Spain, and the glorious days of adventure that ushered in the discovery of the New World.

The Cathedral is one of the largest and finest in Spain, and presents the most solemn interior of any building in the world. Built in 1401, it preserves the form of the original mosque of which it was largely a reconstruction. The latter was erected in 1172, by the representative of the Saracen Caliph. The ground-plan of the building looks almost square, the interior space covering some 400 feet lengthways and about 270 feet in the cross-width. Owing to the broad double naves, lined with lofty columns, and the number of lateral chapels, the first impression of the vast interior is that of a forest of pillars. Notwithstanding the repeated spoliations the sacred edifice was subjected to, it is still a veritable museum of art. Artist after artist seem to have vied with one another in devoting the best

tributes of their genius to the fitting ornamentation of this magnificent temple. It would be difficult to convey an idea of the splendour of the choir and the delicately-carved panels and alabaster tracery work that line its side walls. Equally beautiful is the '*trascoro*' or choir-screen, with its wealth of coloured marbles. Above this at either side rise the great organs of which the elaborate cases and the tiers of decorated pipes impart a special feature to the building. These instruments are unequalled in Spain, and nothing can surpass their deep-swelling tones as the glorious cadences roll through the vast edifice. In the treatment of the whole interior of the Cathedral, architecturally speaking, semi-Moorish or Oriental influence prevails, a character that at first seems strange and incongruous (after the churches of Northern Europe) but grows on one after a brief acquaintance with the buildings of Spain.

The side chapels of the Cathedral number, we should say, over thirty, and of which the most beautiful is the Chapel Royal. Here is preserved the celebrated image of Our Lady, presented by St. Louis IX of France to St. Ferdinand, one of the best of Spanish rulers and bravest of soldiers. It was this monarch who, having consolidated the kingdoms of Leon and Castile, bore his standard triumphantly into Andalusia, and put an end to the Moorish occupation of Western Spain. The Surrender of Seville took place on the 23rd of November, 1248, having been held by the Mahomedans for 536 years. Ferdinand died in this city, 1252, and was canonized by Pope Clement IX in 1668. In a costly shrine of finely-wrought silver the body of the saint rests within the royal sanctuary, the casket being placed on the sarcophagus in which the remains were originally deposited. On May 14, August 15, and November 23, the body of St. Ferdinand (still perfect), is exposed for public veneration. On these occasions the troops are marched past the tomb, and the colours lowered to the Conqueror of Seville. This is one of the most impressive ceremonies of its kind to be witnessed in the world. On a small altar close by is the statuette of 'Our Lady of

Battles ' which King Ferdinand used to carry before him fastened to his saddle, in his campaigns. Here also hangs his sword.

Alongside the Chapel of St. James, the Patron of Spain, at the left of the entrance to the Cathedral is the Chapel of San Antonio, where hangs the original of the well-known picture of St. Antony of Padua, by Murillo. Copies of this painting are familiar to Catholics all over the world, as the representation of the wonder-working saint in an attitude of prayer, visited by the Infant Saviour, attended by cherubs. It is considered to be one of the most devotional of the great artist's productions.

The style of Murillo and his school has been made familiar to most of us by reproductions of his favourite works. In Ireland his religious subjects are universally popular. We meet them in the homes of all classes, whether in paintings, engravings, coloured prints or photographs. However, his picture of the 'Conception' is the most familiar to our Catholic people. The artist painted several of this subject, but the two most famous are—one in the Louvre,¹ Paris, and another which is preserved in the Cathedral of Seville. With these brief notes of this historic church—all that our allotted space permits—we shall just refer to a few other places of interest in the city.

Passing to the right from the Cathedral we soon reach the '*Alcazar*,' which title means 'the House of Cæsar'—whose name is synonymous with majesty and power. This was the Royal Palace. The building occupies the site of the residence of the Roman Prætor, and was rebuilt in the tenth and eleventh centuries by Prince Abdu-r-raham, who was styled 'the defender of the religion of God.' Much of its Moorish splendour and Oriental adornments still

¹ During the occupation of Spain by Napoleon, in the general plunder of churches, convents, etc., Marshal Soult appropriated several works of art to himself—this original of Murillo's '*Conception*' among the rest. It is from this representation of the subject that most of the copies, so popular in Ireland, are taken. At the sale of Soult's collection in 1852, the painting, now in the Louvre, was purchased by the French Government for the enormous sum of £24,612.

remains quite unaltered. The grand portal was erected by Don Pedro the Cruel (half a Moor himself), the great restorer of the palace, as we learn from a quaint Gothic inscription that records the fact. The oldest portion of the Alcazar faces the gardens. Here may be seen a truly Arabian suite of rooms from which the delicate arabesque and pillar-divided windows look out on the once lovely cinquecento gardens of Charles V.

Needless to say this palace teems with historical recollections. The Hall of the Ambassadors with its glorious roof is magnificent, notwithstanding its Oriental character being marred by the introduction of Spanish balconies and the insertion of royal portraits in the frieze of the apartment. It was here that Don Pedro caused his brother, the Governor of Santiago, to be murdered. Of the same infamous and treacherous king, it is told, that on the occasion of his offering protection to Abu Said, who had usurped the throne of Granada, and subsequently fled to Seville from the rightful heir, he put his guest to death in this palace, for the purpose of securing his jewels, under circumstances of revolting cruelty. It is interesting to recall that one of the gems that thus came into the possession of Don Pedro was afterwards presented to the 'Black Prince' after the battle of Navarette, and now adorns the royal crown of George V. Finally it was in the Alcazar that the marriage of Charles V with Isabel of Portugal took place (1526).

Proceeding from the front of the Cathedral viâ the Calle de Escobas, which extends into the Calle de Cuna, the University of Seville stands at the right of the last-named street. Apart from its celebrity as being once a famous seat of learning among the schools of Europe, it is still highly interesting for the monuments of remarkable men it contains, and the works of art, both in sculpture and painting, that adorn its chapel. Among the rest may be here seen the statues of St. Francis Borgia and of St. Ignatius of Loyola—the latter being considered the best likeness of the founder of the Jesuits in existence. The retablo of the altar, designed by Alonso Mattas (1600),

contains the three Nativity scenes painted by Roelas, which, in point of colour, are decidedly the best pictures in Seville.

The building was originally erected as a Jesuit residence from the designs of Herrera (who, like Michael Angelo, was both an architect and a painter), in 1579. In 1619 it became the seat of the University founded by Philip III. Its first Rector was an Irishman, Father Richard Conway, a distinguished member of the Society of Jesus, who had previously been associated with Fathers James Archer and Thomas White in the foundation of the University of Salamanca (1593). Father Conway also for a time filled the office of vice-rector of the College of Santiago. This gifted scholar was a native of Ross, County Wexford, where the tomb of his family yet exists, in the churchyard of old St. Mary's.

After the expulsion of the Jesuits from Spain by Charles III, in 1667, the building was appropriated to purposes of education under new constitutions, and the greater portions of the libraries of the suppressed houses installed there. This collection is at present one of the literary treasures of Seville.

As many will remember, in the seventeenth century, there was considerable connexion between the Catholic colleges of Spain (Seville among the rest) and Ireland. In our own day the connexion has been again renewed—in the way of Catholic education—by the establishment of a flourishing convent and school founded by the Irish nuns of the Loreto Order (a branch of Rathfarnham), in 1890. It is rather interesting to note, in passing, that the old building forming part of the convent, in the suburb beyond the Triana, called *Castilleja de la Cuesta*, was once the residence of Hernando Cortes, the conqueror of Mexico. In the apartment of the old castle now used as a chapel by the nuns this daring adventurer and soldier of fortune breathed his last on the 2nd of December, 1547.

At a little distance to the left of the Alcazar, close to the city walls, in the Jewish quarter, is Murillo's house. It

contains a collection of his pictures which may be seen by obtaining permission from the present owner. Here again one meets the originals of many old familiar friends, in the way of paintings, such as 'St. John with the lamb,' several 'Holy Families' and 'Madonnas' and other subjects less known, but all of which reveal the characteristic feeling peculiar to Murillo's brush.

As this essay is meant only to touch upon a few of the attractions of the lovely old Spanish city, we must refrain from reference to many of the memorials of Seville's former splendour. The churches alone, with the works of art they contain, and the associations attached to each, would supply material for pages and pages of description. The number of convents and religious houses that formerly existed in the city seems almost incredible. Many of these have been pulled down, others are falling into decay, while some have been converted into factories and military barracks.

The streets of Seville have very curious names—many taking their appellations from some historical event or traditional legend connected with their respective localities. Thus we find the streets of 'The Dead Moor,' 'The Witch's Oven,' 'The Lost Child,' 'The Iron Purse,' etc. Three thoroughfares bear titles of the Blessed Virgin, five take their name from the Rosary, while the name '*Santa Cruz*' occurs some eight times. The Holy Name—'*San Salvador*'—is given to three streets. Then one meets more profane designations, such as Pig Street, Donkey Street, Do-not-Grind Street, Flea Street, Candle Street, and several other even less dignified in their significance. The incident that gave rise to the title of *Candle Street* will serve as an instance of how those curious street-names originated.

When Don Pedro the Cruel reigned in Seville, he was in the habit of walking by night through the dark winding ways of the city dressed in the ordinary costume worn by civilians at the time. The practice of serenading at iron-grated windows (a custom that still exists) often gave rise to rencontres between jealous suitors, in which the Prince often played a conspicuous part. On one of these occasions,

it is told, the noise of two armed men fighting in the street attracted the attention of an old woman, who, on looking out from her balcony, saw one of the combatants fall, and recognized in the person of the murderer no other than the notorious Don Pedro el Cruel! In her consternation and fright, she started back, letting fall on the pathway underneath the *candilejo* or light she had in her hand. The body of the murdered man being found on the following morning, and close to where it lay was the candle, which, it was assumed, belonged to the adjacent house. The unfortunate woman, who was the sole occupant, was forthwith arrested and charged with being cognizant of the affray as well as of the foul deed committed so near her door. On being questioned she told whatever she knew of the quarrel, but absolutely declined to reveal the name of the assassin. The judges ordered the unfortunate witness to be tortured, in the hopes of extracting the secret, but to no purpose. She was again brought before the authorities who, enraged at her obstinacy, were about committing her to more severe tortures, when Don Pedro, who was present in disguise, making himself known, ordered the prisoner to be released. He then openly acknowledged himself the murderer, adding that, as king, he was accountable for his actions to God alone! To the poor woman on whom his crime had brought such unmerited suffering he gave a handsome gift. But, strange to relate, it is said, that in expiation of his deed, he directed a bust of himself to be placed in a niche near the spot where the murder had been committed. So much for the Divine Right of Kings in the Middle Ages!

The *Fabrica de Tabacos* is, as before noted, one of the sights of Seville. In this enormous factory upwards of 5,000 women and girls are usually employed. The average output per day represents something like 10,000 English pounds weight.

Among the excursions which may be made from Seville, Italica, an abandoned city, some six or seven miles distant, is worth seeing. It was founded by the Romans before the

Christian Era, and is second in interest only to Herculaneum and Pompeii. Here excavations made from time to time revealed wonderful curiosities and antiquities. For centuries of neglect the place was used as a quarry, whence numbers of the beautiful classic pillars were taken and appropriated to the most degenerate purposes in the humbler dwellings and artisans' abodes throughout Seville.

Our pen is running on, and threatens to over-ride the barrier that limits our task. So we must say farewell to the banks of the Guadalquiver and sun-lit Seville with its tales of chivalry, romance and mementoes of history—and its memories too often clouded by grim and tearless tragedies of dark revenge.

J. B. CULLEN.

CORRESPONDENCE

'THE SOUPER PROBLEM IN IRELAND'

LETTER FROM THE MASTER OF THE COOMBE HOSPITAL

55 MERRION SQUARE, DUBLIN,
August 21, 1921.

THE EDITOR, THE IRISH ECCLESIASTICAL RECORD.

DEAR REV. SIR,—I have been amazed to find in the August (1921) number of the I. E. RECORD, in an article on 'The Souper Problem in Ireland,' by the Rev. M. H. MacInerny, O.P., the following statement:—

'Though the Coombe Hospital is under a Catholic Master and a Catholic Matron, and though several members of its Board are Catholics, yet I have been assured, on apparently well-informed authority, that the proselytizers manage to creep in and get hold of children a week old, whom they place with Protestant foster-mothers in Clanbrassil Street and elsewhere; and the traffic from this and other sources is said to be so flourishing that a neighbouring parson and his helpers are able to maintain a Children's Home at Kilternan, or somewhere in that region.'

I am the Master of the Coombe Hospital, and may therefore consider that I am attacked by name. I think it nothing short of scandalous that such a statement about a Catholic Doctor should be allowed to appear, unsupported by evidence, in a leading Catholic journal which has the official sanction of the Bishops and is read by most of the Irish clergy.

The statement is, of course, false. It has further a peculiar malice in pretending to adduce evidence whose source its author abstains from mentioning. The charge is levelled not only against me, but also against the Matron and the Committee, and a Protestant clergyman whom I know to be incapable of even thinking such things as the author suggests.

I demand an apology, in the pages of the I. E. RECORD, for that statement, as public as the article itself. I think that is the least I can ask. There is an old adage, 'Throw dirt enough and some will stick': an apology cannot altogether make reparation for the malice of the author of that statement, nor remove all the dirt he has thrown, but at any rate, it is a first essential thereto, and as such I demand it.—Faithfully yours,

R. A. MACLAVERY,
Master, Coombe Hospital.

REPLY TO DR. MACLAVERY

REV. DEAR SIR,—Chaucer, in his *Parson's Tale*, says that anger 'benimmeth from man his wit and his reason, and all his debonaire life spiritual, that should keep his soul.' I am reminded of this saying by the blustering wrath of Dr. MacLavery's performance. The good Doctor

has taken it into his head that I have some 'malice' against him, whereas I have none. The only things I knew about him were that he was a Catholic, eminent in his profession, Master of the Coombe Hospital, and victim of a deplorable accident some few months ago. I have never seen him in my life, and could have no conceivable reason for any enmity towards him.

When Dr. MacLavery cools down, and reads my article calmly, he will realize, in the first place, that I took care to suggest that my informant might perhaps be mistaken. Secondly, I was careful to convey my own idea that any proselytism that may take place at the Coombe, takes place without the knowledge or consent of the Master or Matron.

My information was derived from a number of Catholic workers, one of whom has lived all her life in Clanbrassil Street, where she has personally known certain Protestant foster-mothers who received children born in the Coombe Hospital; and for a variety of reasons, she is satisfied that those children were Catholics. It so happens that this particular worker has probably far better means of knowing the wiles and activities of the proselytizers than Dr. MacLavery enjoys. It so happens, also, that a priest who knows the Coombe Hospital and its neighbourhood pretty thoroughly, having laboured for ten years in that quarter, informs me that there is plenty of room for a Catholic Rescue Committee in connexion with the Coombe Hospital.

But the worthy Doctor will have it, apparently, that no proselytizers ever manage to creep into the institution which he adorns. Can he seriously expect us to believe so incredible a tale? In the name of common sense, what is there to prevent a proselytizing woman from slipping into the Hospital on visiting days, chatting with half-a-dozen girls 'in trouble,' and offering to take their babies the moment they leave the Hospital? Dr. MacLavery and his Matron must be lynx-eyed as well as Argus-eyed if they infallibly detect and invariably frustrate all such attempts on the part of proselytizing agents. Again, what does the Doctor know about the fate of the children, once they leave his Hospital? For anything he knows to the contrary, some of them may be brought up as Plymouth Brethren or Hardshell Baptists. That Dr. MacLavery and sundry members of his staff do their best to prevent wanton interference with Catholic patients, I have never thought of denying. But if he tells a group of experienced Catholic workers that no proselytizers ever worm their way into the Coombe, his statement will be met with frank derision.

I am quite in the dark as to the identity of the Protestant clergyman to whom Dr. MacLavery pays so prodigious a compliment. On the other hand, the parson to whom I referred is a noted proselytizer, who takes no pains to conceal the fact. The offensive tone of the Doctor's communication may be partly explained, though not condoned, by the fact that he is more skilful with the forceps than with the pen. His perverse misunderstanding of my article would seem to show that, though the Doctor may be a genius at diagnosis, he is a dead failure at exegesis.—Faithfully yours,

M. H. MACINERNEY, O.P.

DOCUMENTS

ENCYCLICAL LETTER OF OUR HOLY FATHER BENEDICT XV ON THE CELEBRATION OF THE SEVENTH CENTENARY OF ST. DOMINIC

(June 29, 1921)

EPISTOLA ENCYCLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE
LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA
SEDE HABENTES: DE DCC NATALI SANCTI DOMINICI CELEBRANDO.

BENEDICTUS PP. XV

VENERABILES FRATRES, SALUTEM ET APOSTOLICAM BENEDICTIONEM

Fausto appetente die, cum, abhinc septingentis annis, illud sancti-
tatis lumen, Dominicus, ex his miseriis excessit ad sedes beatorum,
Nobis, qui iamdiu sumus in clientibus ipsius perstudiosis, maxime ex
quo Ecclesiae Bononiensis, quae eius religiosissime custodit cineres,
inivimus gubernationem, Nobis, inquimus, valde libentibus contingit
posse ex hac Cathedra Apostolica christianum populum hortari ad
memoriam viri sanctissimi celebrandam: quo ipsi non solum pietati
Nostrae satisfacimus, verum etiam magno quodam grati animi officio
erga et Patrem legiferum et incolam eius familiam perfungi videmur.

Etenim ut is plane homo Dei verissimeque Dominicus, sic totus
Ecclesiae sanctae fuit, quae invictissimum fidei propugnatorem ipsum
habet: qui autem ab eo conditus est Ordo Praedicatorum, praeclarum
semper Romanae Ecclesiae praesidium exstitit. Quamobrem non modo
in diebus suis corroboravit templum,¹ sed defensionis eius perpetuitati
Dominicus consuluit: ut, quae Honorius III, ratum habens Ordinem,
edixit: '... attendentes fratres ordinis tui futuros pugiles fidei et
vera mundi lumina,' ea ut vates cecinisse videatur.

Profecto, ut omnes norunt, ad propagandum Dei regnum nullo alio
instrumento usus est Iesus Christus, nisi praedicatione Evangelii, id est
intra suorum voce praeconum, qui caelestem doctrinam usquequaque
diffunderent: *Docete, inquit, omnes gentes*.²—*Praedicate Evangelium omni
creaturae*.³ Itaque ex Apostolorum, maximeque S. Pauli, praedicatione,
quam Patrum deinceps Doctorumque institutio et disciplina est sub-
secuta, factum est, ut hominum mentes veritatis lumine illustrarentur
animique virtutum omnium amorem conciperent. Hanc ipsam omnino

¹ Eccli. l. 1.

² Matt. xxviii. 19.

³ Marc. xvi. 15.

rationem adhibens ad animarum salutem Dominicus, id sibi suisque proposuit, *tradere aliis contemplata*; ob eamque rem, una cum officio et paupertatem et vitae innocentiam et religiosam disciplinam colendi, sanctum et sollemne iussit esse suo Ordini, sedulo incumbere in studia doctrinae et in praedicationem veritatis.

Iam vero in dominicana praedicatione haec tria, tamquam insignia, eluxerunt magna quaedam doctrinae soliditas, plenum fidelitatis erga Sedem Apostolicam obsequium, pietas in Virginem Matrem eximia.

Quamvis enim mature se Dominicus natum sentiret ad praedicandum, tamen non id muneris suscepit, nisi cum in Palentino Athenaeo philosophiae ac theologiae multam dedisset operam, dique in sanctorum Patrum studio versatus, iis ducibus atque magistris, Scripturae sacrae divitias, praecipueque Pauli, in suum tamquam succum et sanguinem convertisset.

Quantum is rerum divinarum scientia valeret, non multo post perspicui licuit, in eius disputationibus adversus haereticos; quos quidem, ad oppugnanda Fidei dogmata omnibus artibus et fallaciis armatos, tamen mirabile erat quam strenue convinceret ac refutaret. Idque Tolosae maxime apparuit, in urbe scilicet quae tum princeps et caput haeresum habebatur, quo doctissimus quisque adversariorum convenerat. Memoriae proditum est, ipsum cum primis sodalibus, opere atque sermone potentibus, insolentiae haereticorum invictum restitisse: quin eorum non solum cohibuisse vim, sed animos etiam eloquentia et caritate sic mitigasse, ut ingentem numerum in sinum Ecclesiae matris revocaret. Cui, pro Fide dimicanti, Deus ipse praesentissimus aderat; ut cum, accepta, quam haeretici dederant, condicione ut suum quisque librum igni traderet, combustis ceteris, unus ipsius liber intactus a flamma inviolatusque permansit. Ita, Dominici virtute, Europa Albigenisium haeresis periculo liberata est.

Hac autem solidae doctrinae laude ipsos suos filios ornatos esse iussit. Etenim, vixdum approbato ab Apostolica Sede suo Ordine, ac nobili Praedicatorum appellatione eidem confirmata, is religiosas suas domos quam proximas celeberrimis studiorum Universitatibus condere instituit, quo et facilius eius alumni se omni disciplinarum genere excolerent, et plures ex bonarum artium studiosis novae huic familiae sese adiungerent. Itaque dominicanum institutum iam inde ab initio tamquam insignitam doctrinae notam praesetulit: eiusque hoc velut proprium opus munusque semper fuit variis errorum malis mederi et christianae fidei lumen diffundere, quandoquidem nihil tam obstat sempiternae saluti quam veritatis ignoratio opinionumque perversitas. Non mirum est igitur, si omnium oculos animosque ad se convertit huius nova vis apostolatus, quae quum Evangelio doctrinisque Patrum niteretur, tum cognitionum omnis generis copia commendabatur.

Atque ipsa quidem Dei sapientia per dominicanos sodales loqui visa est, cum in eis magni illi christianae sapientiae praecones et defensores eminebant, Hyacinthus Polonus, Petrus Martyr, Vincentius Ferrerius, item homines ingeniis praestantes disciplinisque optimis eruditissimi, ut Albertus Magnus, ut Raymundus de Peñafort, ut Thomas Aquinas, quo

maxime Dominici alumno vere Deus *Ecclesiam suam illuminare dignatus est*. Quare hic Ordo cum permagni semper sit habitus ob magisterium veritatis, tum vero egregiam laudem adeptus est, cum Thomae doctrinam Ecclesia suam propriam edixit esse, eundemque Doctorem, singularibus Pontificum praeconiis honestatum, magistrum scholis catholicis dedit et patronum.

Cum hoc autem tanto studio retinendae tuendaeque Fidei summum in Dominico cohaerebat obsequium erga Apostolicam Sedem. Sic enim accepimus provolutum ad pedes Innocentii III, cum se defensionem Romani Pontificatus devovisse, eidemque decessori Nostro, postera nocte, in somnis visum esse inclinatum Basilicae Lateranensis, molem suis humeris animosum sustinere.—Illud etiam, historia teste, scimus, cum primos disciplinae suae alumnos ad christianam perfectionem informaret, cogitasse Dominicum de colligenda ex piis religiosisque laicis quadam sacra militia, quae simul Ecclesiae iura defenderet, simul haeresibus fortiter repugnaret. Hinc ille profectus est dominicanorum Ordo Tertius, qui quidem, perfectioris vitae institutum in saecularibus vulgando, per magna paraturus erat Ecclesiae matri et ornamenta et praesidia.

Tradita autem a legifero Patre, venit ad filios tantae cum hac Cathedra coniunctionis hereditas. Quotiescumque igitur ob infatuatas erroribus mentes hominum factum est, ut vel populorum motibus vel principum iniuriis laboraret Ecclesia, habuit haec Apostolica Sedes in dominicanis sodalibus, qui, patrociniū et veritatis et iustitiae suscipientes, peropportuno sibi adiumento essent ad suae conservandum splendorem auctoritatis. Nam quis ignorat quam se praeclare gesserit in hoc genere dominicana illa virgo, Catharina Senensis, quae, urgente caritate Iesu Christi, difficultates incredibiles eluctata, Summo Pontifici persuasit—quod nemo alius potuerat—ut ad suam Romanam Sedem, LXX annorum intervallo, reverteretur; quaeque deinde, dum Occidentalis Ecclesia diro schismate lacerabatur, magnum christifidelium numerum in fide et obsequio legitimi Pontificis retinuit?

Atque, ut cetera omittamus, non est praetereundum ex dominicanis sodalibus Pontifices Romanos magni nominis exstitisse quattuor; quorum postremus, sanctus Pius V, immortaliter de re christiana civilique meritis est; qui cum, magna instantia atque hortatu, catholicorum principum arma sibi societate adiunxisset, apud Echinadas insulas, Turcanarum opes in perpetuum profligavit, auspice atque adiutrice Virgine Deipara, quam propterea *Auxilium Christianorum* deinceps salutari iussit.

In quo luculenter id etiam ostenditur, quod diximus exstare tertium in praedicatione dominicanorum: pietas erga magnam Dei Matrem studiosissima. Naupactensem enim victoriam divinitus cognovisse Pontifex perhibetur eo temporis articulo fieri, dum per orbem catholicum piorum sodalitates Mariam sanctissimi Rosarii implorabant formulā, quam ipse Praedicatorum Parens invenerat, per suosque alumnos deinceps longe lateque propagandam curaverat. Etenim Virginem beatissimam cum matris loco diligeret, eius maxime patrociniū confisus, Dominicus ad Fidei causam agendam aggressus est. Itaque, adversus

Albigenses haereticos, qui cum alia Fidei capita, tum divinam maternitatem virginitatemque Mariae omnibus contumeliis insequerentur, ille, horum dognatum sanctitatem pro viribus tuendo, auxilium ipsius Virginis Matris invocabat, ea saepissime verba usurpans: 'Dignare me laudare te, Virgo sacrata; da mihi virtutem contra hostes tuos.' Quam grate autem complexa sit caelorum Regina pientissimum servum, ex eo facile colligitur, quod huius ministerio usa est, ut sanctissimum Rosarium Ecclesiam, Filii sui Sponsam, edoceret: illam precationem scilicet quae cum simul voce et mente fiat—mysteriis religionis potissimis contemplandis, dum oratio dominica quindecies totidemque decades salutationum Mariae iterantur—accommodatissima est ad pietatem omnemque virtutem vulgo alendam et excitandam. Iure igitur suis alumnis praecepit Dominicus ut, Dei verbum populis tradentes in hac orandi forma audientium animis inculcanda saepe studioseque versarentur, cuius excellentissimam haberet utilitatem. Probe enim noverat Mariam ex una parte quidem tantum auctoritate apud Filium divinum posse, ut is, quidquid gratiarum hominibus confert, illa semper administra et arbitra conferat, ex altera autem tam benignae clementisque esse naturae ut, cum ultro solita sit miseris succurrere, omnino nequeat opem postulanti- bus recusare. Itaque eam, qualem consuevit Ecclesia salutare *matrem gratiae matremque misericordiae*, talem semper, Rosario praesertim adhibito, experta est; qua re Romani Pontifices nullam umquam occasionem usque adhuc omiserunt, quin Mariale Rosarium summis laudibus efferrent, atque Apostolicae Indulgentiae muneribus locupletarent.

Iam vero dominicani instituti—ut ipsi intelligitis, venerabiles fratres,—non minor est hoc tempore quam ipsius Auctoris aetate opportunitas.—Quam multi hodie sunt, qui pane vitae, id est caelesti doctrina, destituti, tamquam inedia consumuntur; quam multi, quos, veri specie deceptos, magna errorum varietas avertit a Fide: quorum omnium necessitatibus ut congruenter sacerdotes, verbum Dei ministrando, subveniant, quantopere ipsos tum alienae salutis cupidos, tum vero solida rerum divinarum scientia instructos esse oportet. Quot etiam ingrati et immemores Ecclesiae filii, a Iesu Christi Vicario vel rerum ignorance vel mala voluntate aversi sunt, quos ad communis Parentis sinum opus est adduci. Ad ista vero aliaque omne genus mala huius saeculi sananda quantum materno Mariae patrocinio indigemus!

Habent igitur dominicani sodales paene immensum sibi campum, in quo utilissime pro communi salute contendant. Quare omnibus, quotquot huius disciplinae sunt, magnopere auctores sumus, ut in his sollemnibus saecularibus suos animos quodammodo renoveant ad sanctissimi Conditoris exemplum, seque tali patre praestare instituant cotidie digniores. Ceteris nimirum in hoc antecedent, ut est consentaneum, filii eius ex primo Ordine, iique posthac vel alacriorem dabunt operam eiusmodi praedicationi divini verbi, unde in hominibus, cum obsequio erga beati Petri successorem ac pietate in Virginem Matrem, cognitio crescat tuitioque veritatis. Sed a Tertiariis quoque sodalibus dominicanis plurimum utilitatis exspectat Ecclesia, si quidem ad Patriarchae sui spiritum sese diligentius accommodare studuerint, rudes videlicet imperitosque

de plebe christianae doctrinae praeceptis instruendo. In quo ut multi illi assidue sint, cupimus et optamus: res enim agitur maximi ad animarum bonum momenti. Denique universis Dominici Patris alumnis hoc volumus peculiari esse curae, ut usquequaque Mariali Rosario populus christianus assuescat; quod quidem eum Nos, decessorum Nostrorum, in primisque fel. rec. Leonis XIII, vestigia persecuti, per occasionem hortati sumus, vehementerque, in his temporum acerbitatibus, hortamur: idque si feliciter evenierit, huius saecularis memoriae celebritatem satis fructuosam fuisse putabimus.

Auspiciem interim divinorum munerum ac benevolentiae Nostrae testem, Apostolicam benedictionem vobis, venerabiles fratres, vestroque clero ac populo amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XXIX iunii, in festo Apostolorum Principum, anno MCMXXI, Pontificatus Nostri septimo.

BENEDICTUS PP. XV.

ASSOCIATION OF THE EUCHARISTIC LEAGUE AT MILAN ERECTED INTO AN ARCHCONFRATERNITY

(April 27, 1921)

PIA ASSOCIATIO SUB TITULO 'EUCARISTICI FOEDERIS' MEDIOLANI
ERECTA, IN ARCHCONFRATERNITATEM SEU PRIMARIAM ASSOCIATIONEM
PROMOVETUR

BENEDICTUS PP. XV

Ad perpetuam rei memoriam.—Procurator generalis Ordinis Carmelitarum Excalceatorum refert ad Nos iam inde ab anno MDCCCLXXXVI in ecclesia sub titulo 'Corporis Domini' Ordinis ipsius Mediolanensi coenobio adnexa, Piam Associationem sub titulo 'Eucharistici Foederis' fuisse rite institutam, ad finem praecipuum ut fideles prope sacrum Tabernaculum in sacram militiam coirent et Christi Iesu regnum in familiis et in universa civili societate promoverent, simulque per Sacramentum amoris a Deo impetrarent sanctae Matris Ecclesiae exaltationem, dissidentium et schismaticorum ad veram fidem conversionem, ut unum fiat sub unico Pastore ovile. Addidit idem Procurator frugiferam hanc Societatem, ab Archiepiscopo Mediolanensi et a pluribus Antistitibus probatam, favente Deo, brevi se effudisse et per Italiam et extra per universum fere orbem catholicum, et modo ingenti sodalium numero florere. Edocemur quidem hanc Associationem a Decessore Nostro Leone PP. XIII rec. me. pluribus fuisse indulgentiis et privilegiis auctam. Nunc autem cum memoratus Procurator supplici prece Nos flagitet, ut ipsam ad Primariae Associationis gradum, de Apostolica benignitate, evehere dignemur; Nos, id in Foederis ipsius, tot ac tantis nominibus optime de religione merentis, incrementum et bonum maxime cessurum rati, votis his annuendum ultro libenterque existimavimus. Quae cum

ita sint, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus praepositis Congregationi pro Tridentini Concilii decretis interpretandis, Apostolica Nostra auctoritate, praesentium vi perpetuumque in modum, Associationem sub titulo Foederis Eucharistici, canonice erectam Mediolani in ecclesia Ssni Corporis Christi penes coenobium Carmelitarum Excalceatorum, in Archiconfraternitatem cum solitis privilegiis, sive in Primariam Associationem erigimus atque promovemus. Associationis autem enunciatae sic in Archisodalitatem sive Primariam per Nos erectae Moderatori generali et officialibus praesentibus et futuris, Apostolica Nostra auctoritate itemque perpetuo, veniam concedimus, ut ipsi, servatis forma constitutionis Clementis PP. VIII, Praedecessoris Nostri rec. me., aliisque Apostolicis ordinationibus desuper editis, omnes et singulas eiusdem tituli atque instituti Associationes, tam in Italia, quam extra per universum terrarum orbem erectas in praesens, sive erigendas in posterum, sibi aggregare possint, et cum illis indulgentias ac spirituales gratias communicare licite valeant ipsi Associationi sic in Primariam promotae a S. Sede concessas, quae tamen cum aliis communicari possint.

Praeterea Foederis eiusdem statutum, ad finem exaratum definiendi et aptandi praesentium temporum adiunctis a sociis implenda pietatis opera, a bo. me. Cardinali Ferrari et ab aliis Italiae Ordinariis revisum et probatum, pro omnibus dioecesibus in quibus dictum Foedus exsistat, suprema Nostra auctoritate ratum habemus et sancimus.

Porro haec concedimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere, dictaeque Associationi modo ad Primariae gradum evectae, nunc et in posterum perpetuo suffragari, sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Non obstantibus constitutionibus et ordinationibus Apostolicis, ceterisque omnibus, speciali licet atque individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque. Volumus autem ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die xxvii aprilis mcmxxi, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status.*

INDULGENCES GRANTED TO THE SODALITY OF OUR LADY OF A HAPPY DEATH

(May 31, 1921)

SODALIBUS NOSTRAE DOMINAE A BONA MORTE QUANDAM RECITANTIBUS
PRECULAM ET SACRUM LITANDUM CURANTIBUS AD GRATIAM PII OBITUS
SIBI ALIISVE IMPETRANDAM, INDULGENTIAE PLENARIAE ET PARTIALES
CONCEDUNTUR.

BENEDICTUS PP. XV

Ad perpetuam rei memoriam.—Sodalitatem Nostrae Dominae a Bona Morte nuncupatam, iam, anno MCMXVIII, Litteris Apostolicis die XXII mensis martii Piscatoris anulo obsignatis, vehementer commendavimus; et vero, quod ea sibi consilium proponit effectumque dare contendit, tanti momenti est, ut illud, et Apostolicae auctoritatis pondere firmare ac roborare denuo, et ampliore gratiarum concessione de caelesti Ecclesiae thesauro provehere non dubitemus. Quotquot enim in sodalium numerum adsciscuntur, eorum est veluti peculiare ac proprium, non modo cum sibi, tum ceteris, pretiosam in conspectu Domini mortem impetrare, sed etiam de ipsa morte, quae unicuique impendeat, assidue commentari, eamque cum precum bonorumque operum praesidio opperiri, secundum illud *Imitationis Christi*: ‘Sic te in omni facto et cogitatu tenere deberes, quasi statim esses moriturus’; qua prefecto re num aliquam aliam graviorem magisque necessariam persequi liceat? Hoc sane salutis aeternae adipiscendae negotium, tanquam si christiano homini unum incumbat, Paulus Apostolus agendum inculcat, nec quisquam feliciter gerat ac perficiat, nisi et in vita sancte degenda perseveraverit et sancte de vita decesserit. Id utinam alte in christifidelium animis insideat, quod solet, proximo cum animae periculo, miserandum in modum obliterari, hac praesertim aetate, cum videntur homines, pecudum more, in terram confixos habere oculos, eosque, contemplatione caelestium posthabita ac despecta, unice ex fluxis pascere inanibusque rebus. Quamobrem Sodalitati Nostrae Dominae a Bona Morte haec haud mediocris, praeter alias, tribuenda laus est, quod, instituto ipsa suo, extremum illud temporis momentum, quo aeterna animae sors periclitatur, in memoriam hominum redigat, iisque continenter suadeat, magnum opus esse atque arduum in Dei gratia ad obitum usque perseverare, eaque de re, quemadmodum Tridentinum docet, *tametsi in Dei auxilio firmissimam spem collocare et reponere omnes debent, neminem sibi certi aliquid absoluta certitudine polliceri* posse; propterea Paulum Apostolum edixisse, cum timore et tremore salutem esse nobis operandam. Quamvis autem *magnum* perseverantiae et sanctae in osculo Christi mortis *donum* iusto iure mereri nequeamus, cum gratuito detur, *suppliciter* tamen, teste Augustino, illud *emereri potest*, modo ut a Patre in nomine Christi talibus exposcatur obsecrationibus, quales Christus ipse certe auditum iri promisit. Quas quidem preces si, cum vitae christianae exercitatione coniunctas, sine ulla temporis intermissione feramus, consecuturum sine dubio, Dei misericordiâ, est, ut *in fide*

stabiles et in opere efficaces inveniri, ac demum post vitae huius varietates ad salutis portum pervenire mereamur; cum facienti quod in se est, Deus non denegat gratiam. Interea sic dolemus, ut nihil supra, ex ingenti filiorum numero, quos, ob collatum Nobis divinitus Apostolicum munus, ad beatitatem sempiternam dirigendos adiuvandosque suscepimus, nimis paucos esse, qui de salute sua vivant solliciti et sic se, quemadmodum diximus, ad pie moriendum parent. Verum ad gratiam eiusmodi assequendam cum preces eo plus valeant, quo excellentiores sunt, liquet, quas Christus ipse, Mediator ac Sacerdos, in augusto Missae sacrificio, Patri obsecrationes adhibet, eas esse prorsus perfectas et gratas, ideoque omnium efficacissimas. Fideles igitur, qui pretiosum sibi spondere decessum tutumque reddere velint, quidni Sacrum ad hanc mentem fieri iubeant, cum in altari Christus sit *semper vivens ad interpellandum pro nobis*, ibique *thronum gratiae* constituerit, ad quem *adeamus cum fiducia ut Misericordiam consequamur et gratiam inveniamus in auxilio opportuno?* Praeterquam enim quod, ut Tridentini verbis utamur, *sacrificii oblatione placatus Dominus, gratiam et donum poenitentiae concedens, crimina et peccata etiam ingentia dimittit*, poenasque culpa expiandae debitas condonat, solutionis pretium ex immenso satisfactionum Christi cumulo depromens, per ipsam praeterea Sacri litationem subsidia ea omnia impetrare licet necessaria atque opportuna, quibus non modo maculas devitemus conceptasque eluamus, sed etiam in Dei gratia amicitiaeque sic perstemus ut mortem iustorum obeamus. In quo considerandum praecipue est, fructus, qui ex Sacro percipiuntur, hominibus longe uberius vivis prodesse quam vita functis, cum iis, bene animatis ac dispositis, magis directo, certius atque abundantius, quam his, applicentur: unde efficitur, ut, cum perseverantiae dono, queamus nobis facultatem adhuc vivis comparare cum placandae Dei iustitiae, tum poenae, quae nos in Purgatorio igni maneret, vel tollendae omnino vel valde saltem imminuendae. Quodsi satis multi, obliviosi atque ingrati homines, id committere consueverunt, ut ad animas eorum piandas, quos habere carissimos videbantur, augustum offerri Sacrificium neglegant, sunt quidem maiore numero, qui, gravi cum spiritualium utilitatum iactura, illud ignorent, profuturum sibi multo magis Missae sacrificium quod, se vivis, ipsimet, quam quod in ipsorum levamen defunctorum heredes, propinqui vel amici perlitari iusserint. Quam tot christifidelium ignorantiam cum dilectus filius Aristides Guibert, Presbyterorum a Sancta Maria vulgo *de Tinchebray* summus moderator, Nobiscum conquereretur die octavo superioris mensis, quo die eum coram admisimus, simulque Nobis aperiret, velle se, si quidem id probaturi essemus, sanctam quasi quandam *Cruciatam* inter sódales Nostrae Dominae a Bona Morte excitare, ut hi Sacra quam plurima curarent peragenda ad gratiam pii decessus sibi aliisque omnibus, si liceret, impetrandam, non modo propositum Nobis perplacere diximus, sed etiam tam praeclarum eiusmodi studiosae caritatis opus Nosmet ipsos caelestium dispensatione thesaurorum esse locupletaturos. Quibus Nostris impulsis incitamentis, haud ita multo post, idem dilectus filius supplicem ad Nos dedit libellum, dilecti filii Nostri Petri S. R. E. Presb. Card. Gasparri, Sodalitatis N. D.

a Bona Morte Protectoris, amplissimo suffragio commendatum, quo certa quaedam precandi formula continebatur, flagitavitque ut, qui eam recitarent sodales et ad eandem mentem Sacrum litari iuberent, iis plenarias ac partiales indulgentias largiremur. Quibus piis votis perlibenter obsecundantes, de omnipotentis Dei misericordia et beatorum Petri et Pauli Apostolorum Eius auctoritate confisi, audito dilecto filio Nostro Cardinali Poenitentiario Maiore, omnibus ac singulis fidelibus Sodalitati Nostrae Dominae a Bona Morte tam adscriptis quam in posterum adscribendis, qui preculam *Pater Sancte*, ad exemplar Litteris hisce Nostris subiectum et in tabulario Cancellariae Brevium Apostolicorum asservandum, quovis idiomate, dummodo versio sit fidelis, recitaverint, indulgentiam quingentorum dierum *toties quoties* lucrandam concedimus; septem vero annorum totidemque quadragenarum, quotiescumque, Sacrum audiendo, eandem preculam effuderint; plenariam semel in hebdomada lucrandam, si, eadem oblationis formula cotidie recitata, sacramentis refecti Missae sacrificio semel diebus ferialibus adstiterint; item plenariam, usitatis condicionibus, quocumque die Sacrum, secundum intentiones in ea ipsa oblationis formula relatas, perlitandum curaverint. Praeterea, ut omnibus et singulis fidelibus in eandem Sodalitatem tam adscitis quam in posterum adsciscendis indulgentiam plenariam usitatis condicionibus, quovis anno, die xxxi mensis maii, festo beatae Mariae Virginis Mediatrix omnium gratiarum, et sabbato post festum Ss̃mi Cordis Iesu, quo sabbato festum peragitur Purissimi Cordis B. M. V., lucrari liceat, misericorditer damus. Denique iisdem omnibus sodalibus fas esto plenariis ac partialibus indulgentiis, quas largiti sumus, vita functorum labes poenasque expiare. Interea in spem bonam laetamque erigimur fore, ut in Sodalitatem istam, per terrarum orbem late propagatam, christifideles cotidie plures cooptari se velint, non solum ut gratiis ab Apostolica Sede conlatis fruantur, verum etiam ut *bonae mortis apostolatium* ad Sodalitatis leges exerceant, id omni virium contentione efficiendo, ut qui in discrimine ultimo versantur, sacri Viatici et extremae Unctionis susceptionem ne eo usque remorentur cum sensum amissuriam sunt, sed, contra, quemadmodum Ecclesia docet ac praecipit, iis roborentur Sacramentis vixdum, ingravescente morbo, prudens fiat de periculo mortis iudicium: qui ceterum apostolatus, sodalibus ipsis proximisque tam fructuosus, non sine peculiari divinae Providentiae consilio, videtur hisce temporibus eo celerius copiosiusque florescere ac vigere, quo magis oportet homines mansuras animi utilitates quaerere atque impensius saluberrimam mortis cogitationem secum agitare. Quo in genere sodales rem facturi sunt omni laude et caelesti remuneratione dignam, si, ad propositum quod supra dicendo adumbravimus, incruentum altaris Sacrificium creberrime curent peragendum, ut Redemptionis opus in socordibus vel impiis hominibus efficienter perpetuoque compleatur, aeternamque omnes, quoad fieri potest, salutem assequantur, cum pro omnibus divinum Iesus Christus sanguinem, animae suae prodigus, effuderit.

Porro decernimus praesentes Litteras firmas, validas et efficaces semper exstare ac permanere, suosque plenarios et integros effectus

sortiri atque obtinere, et illis ad quos spectant vel spectare poterunt in omnibus plenissime suffragari, sicque in praemissis definiri ac iudicari debere, atque irritum et inane fore si quidquam secus super his a quoquam, quavis auctoritate, scienter aut ignoranter attentari contigerit. Praesentibus in perpetuum valituris, contrariis non obstantibus quibuscumque.

Datum Romae apud Sanctum Petrum sub anulo Piscatoris die XXXI mensis maii, B.M.V. Mediatrix omnium gratiarum festo, anno MCMXXI, Pontificatus Nostri septimo.

Pro Dño CARD. PETRO GASPARRI.
N. SEBASTIANI, a *Brevibus Apostolicis*.

Precula et oblationis formula ad gratiam bonae mortis impetrandam.

Pater sancte, omnes et singulas Missas in universa Ecclesia hodie celebratas aut celebrandas tibi offero, ut per Iesu Filii tui sanguinem, beatae Mariae Virginis sub Cruce Perdolentis intercessione, iustis magnum perseverantiae donum, peccatoribus perfectae conversionis gratiam, et omnibus christifidelibus, praesertim mihi, propinquis et piaae Sodalitati adscriptis, extremo vitae tempore, sacri Viatici refec-tionem, sancti olei Unionem et pretiosam in conspectu tuo mortem elargiri digneris. Per eundem Christum Dominum nostrum. Amen.

INSTRUCTION TO ORDINARIES REGARDING PROOF OF FREEDOM FOR, AND PUBLICATION OF, MARRIAGE

(July 4, 1921)

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM

INSTRUCTIO AD REVMOS. ORDINARIOS LOCORUM SUPER PROBATIONE STATUS
LIBERI AC DENUNTIATIONE INITI MATRIMONII

Iterum conquesti sunt haud pauci Ordinarii locorum quod parochi, praesertim in exteris dissitisque regionibus ad quas frequentes demigrant ex Europa opifices, horum aliquando matrimoniis assistant, quin praescripta iuris tum de statu libertatis tum de initi matrimonii denuntiatione rite servantur; ex quo fit ut non raro novum contra fas attentetur matrimonium ab iis qui adhuc priore vinculo adstringuntur.

Ad huiusmodi malum praecavendum, quo sacra familiae christianae iura pessumdantur, parentes vinculis damnationis illaqueantur, et filii perversionis periculo facile obiciuntur, haec Sacra Congregatio de Disciplina Sacramentorum die 6 mensis martii anni 1911 Instructionem Ordinariis dedit, quae in Commentario Officiali *Acta Apostolicae Sedis*, vol. III, pag. 102, sub die 15 eiusdem mensis evulgata est.

Verum ne quis in negotio tam gravi, huic Instructioni aliquid a Codice iuris canonici derogatum esse putet, Eñi Patres huius Sacrae Congregationis in generali conventu die 26 mensis iunii currentis anni habito, eam, ipsius Codicis praescriptionibus suffultam, Ordinariis iterum sequentis tenoris dandam censuerunt.

1. Ordinarii in parochorum memoriam revocare satagant haud licere ipsis adstare matrimonio, ne praetextu quidem et intentione avertendi fideles a turpi concubinato, aut praecavendi scandalum coniugii, quod vocant, civilis, nisi constituto sibi legitime de libero statu contrahentium, servatis de iure servandis (can. 1020 et 1097, § 1, n. 1. Cod. iur. can.), iidemque moneantur ne omittant, ad normam can. 1021, baptismi testimonium a contrahentibus exigere, si hic in alia paroecia fuerit illis collatus.

2. Vi can. 1103 § 2 parochus qui matrimonio interfuit, ad parochum baptismi transmittere festinet initi contractus denuntiationem, quae, ut praescripta eiusdem canonis rite servantur, contineat oportet coniugum eorumque parentum nomina et agnomina, aetatem contrahentium, locum diemque nuptiarum, testium pariter nomina et agnomina, denique ipsum parochi nomen et agnomen una cum parochiali sigillo.

Accurate autem edoceatur de paroecia, de dioecesi, ac de baptismi coniugum loco; ceteraque alia servantur, quae ad scripta per publicos portitores tuto transmittenda pertinent.

3. Quo securius sive testimonium de statu libero a paracho nupturientium habeatur, sive denuntiatio de secuto matrimonio ad parochum baptismi perveniat, parochi haec documenta petant vel transmittant per cancellariam Ordinarii loci.

4. Id autem perpendant parochi oportet. aliqua huiusmodi opificum emigrantium matrimonia, quasi vagorum matrimonia habenda esse quibus, iuxta can. 1032, *parochus assistere non debet nisi debitam licentiam assistendi ab Ordinario loci obtinuerit*. Quod si de vagis non agatur, tamen difficulter quoad alios emigrantes *abest dubium de existentia impedimenti*, ideoque, iuxta can. 1031 § 1. n. 3, *parochus eorum matrimonio assistere nequit inconsulto Ordinario*; habito etiam prae oculis praescripto can. 1023 § 2. Hisce de causis haec Sacra Congregatio iubet et mandat ut parochi matrimoniis fidelium de quibus agitur in hac Instructione non assistant, excepto casu necessitatis seu potissimum periculo mortis, inconsulto Ordinario loci.

5. Si forte accidat ut, adhibitis etiam cautelis de quibus in n. 1, baptismi parochus in recipienda denuntiatione matrimonii comperiat alterutrum contrahentium aliis nuptiis iam esse alligatam, rem quantocius significabit, per cancellariam Ordinarii, paracho contra fas attentati matrimonii.

6. Ordinarii sedulo advigilent ut haec praescripta religiose servantur, horumque violatores, si quos repererint, curent ad officium revocare, adhibitis etiam, si opus sit, canonicis sanctionibus.

SSm̃us Dominus Noster Benedictus PP. XV in audientia habita ab infrascripto Secretario huius Sacrae Congregationis die 26 iunii 1921 hanc Instructionem approbavit et confirmavit, eamque ab omnibus quibus spectat servari mandavit.

Datum Romae, ex aedibus S. C. de Sacramentis, die 4 iulii 1921.

M. CARD. LEGA, *Praefectus*.

L. ✠ S.

✠ A. CAPOTOSTI, Ep. Thermen., *Secretarius*.

**CAUSE OF THE BEATIFICATION AND CANONIZATION OF THE
SERVANT OF GOD, MARY OF JESUS DELUIL-MARTINY,
FOUNDRRESS OF THE CONGREGATION OF THE DAUGHTERS
OF THE SACRED HEART**

(May 25, 1921)

SACRA CONGREGATIO RITUUM

MECHLINIEN. SEU MASSILIEN.

BEATIFICATIONIS ET CANONIZATIONIS SERVÆ DEI MARIAE A IESU DELUIL-
MARTINY, FUNDATRICES CONGREGATIONIS FILIARUM CORDIS IESU

Inter subsidia quibus providentissimus Deus Ecclesiam catholicam exaltat et roborat, illi Servi eius recensentur, viri ac mulieres, fortes et misericordes, quorum egregiae virtutes, in Dei gloriam et salutem animarum exercitae, fama et laude perenni celebrantur. Saeculo proxime elapso inter huiusmodi mulieres emicuit Maria a Iesu Deluil-Martiny, fundatrix Societatis Filiarum Cordis Iesu. Huius Instituti domus in loco *Berchem*, prope Antuerpiam, intra fines Mechliniensis archidioeceseos, ab ipsa pia muliere fuit exstructa, una cum adnexa ecclesia, quae, ipsi Sanctissimo Cordi Iesu dicata, Basilicae minoris titulo ac dignitate condecoratur. Massiliae, e coniugibus nobili genere et christiana pietate claris, Paulo advocato Deluil-Martiny et Anna Maria Francisca de Solliers, prima ex quinque filiis, die 28 maii 1841 ortum duxit infantula, cui in sacro baptismi lavacro imposita fuerunt nomina Maria, Carola, Philumena. Octennis in primo Massiliensi coenobio Ordinis Visitationis Beatae Mariae Virginis instituenda collocatur, ibique parentum ac monialium votis et curis perfecte respondit atque optimum ingenii ac studii specimen dedit. Triennio post, die nempe 22 decembris anni 1852, ad mensam Eucharisticam admitti meruit, bene disposita ad hoc sacrum Convivium et valde propensa ad religionis et pietatis exercitia. Quum eius soror Amelia in Lugdunense monasterium Sororum a Sacro Corde Iesu deduceretur a parentibus, et ipsa petiit atque obtinuit aliquo tempore ibidem commorari ad suam institutionem prosequendam, quam post duos annos absolvit cum scientiae et virtutis profectu atque Sororum et aequalium aedificatione. Massiliam reversura, prius oppidum *Ars*, petiit vehementer cupiens sanctum parochum Ioannem Baptistam Vianney invisere, eiusque consilium de suo statu ad superna vocatione quaerere, audire et exsequi. Voti compos effecta sanctisque viri monitis recreata, in paternam domum regreditur, ubi, rei familiari addicta, dum parentibus adiutricem operam praebet, fratrem et sorores, ipsa maior et magistra, custodit et instruit ad bonos mores congruasque disciplinas, eisque praelucet exemplo. Hisce occupationibus intenta, ob suas corporis animique dotes et progeniem atque cenum, ad honestas nobilesque nuptias contrahendas videbatur destinata. Sed quum intimo sensu ad religiosam vitam amplectendam attraheretur, ab aliorum consilio, hortatu et auctoritate secedens, orationi instabat, ut clara lux et tuta via ad voluntatem Dei exsequendam appareret. Insimul sancto studio et

zelo instituere ac propagare satagit Opus quod ab excubiis ad honorem Christi Iesu *Garde d'honneur* nuncupatur. De huiusmodi florente associatione, Dei Famula per epistolam refert quod primo triennio Opus ita auctum et extensum fuit, ut plus quam septuaginta Episcopi eidem adscripti exstiterint et plures indulgentiae ad fovendam diffusionem elargitae. Praeterea erectiones canonicae in vigintiquinque dioecesibus et sodales nonaginta et octo millia enumerabantur, atque fructus salutares et consolatorii in permultis paroeciis et communitatibus religiosis percipiebantur. Unde ipsa relationem concludit: 'Haec omnia testantur Deum benedicere has Excubias honoris, ipsumque Cor Iesu earumdem progressus dirigere.' Persentiens autem se ad statum religiosum vocari suaviterque trahi, alteri ex patribus Societatis Iesu, Ioanni Calage, rem aperuit, eiusque directioni et obedientiae se totam subiecit. Tunc temporis, nec ulli religiosae familiae nome dedit, atque anceps adhuc exstitit de speciali sua vocatione et electione; promptum tamen et alacrem servavit animum ad caeleste lumen impetrandum et recipiendum. Anno autem 1867 in finem vergente, die festo Immaculae Mariae Virginis Conceptioni sacro, superna quadam luce ac vi illustrata et mota, praehabito sui moderatoris consensu, perpetuae castitatis voto se obstrinxit. Deinceps, divina voluntate magis in dies clarescente et ipso moderatore suadente, Dei Famula novum Opus instituendum sibi proposuit; ideoque Antuerpiam petiit, ut a Mechliniensi Archiepiscopo obedientiam reciperet. Opus erat fundatio Instituti sororum virginum quae ad culpas a fidelibus, et ab iis praecipue qui sal terrae esse debent, Deo illatas reparandas, continua immolatione victimas caelesti Sponso se offerrent. Institutum feliciter exortum sub titulo: 'Congregatio Filiarum Cordis Iesu' ab eodem Archiepiscopo Mechliniensi auctoritate ordinaria fuit approbatum, die 9 decembris anni 1872. Prima eiusdem domus in pago *Berchem-les-Anvers* erecta fuit, altera in civitate Aquensi, tertia prope Massiliam in vico *La Servianne*, in quam Sorores Aquenses, ob religiosam persecutionem, anno 1882 se confugerunt. Deinde aliae domus, post obitum fundatricis, constitutae sunt, potissimum Romana quae sedes ac domicilium princeps Instituti legitime recognoscitur. Definitiva regularum approbatio, superatis haud levibus obstaculis, ab Apostolica Sede felici successu obtenta et sancita est, die 2 februarii anni 1902. Ab Eñño Archiepiscopo Mechliniensi novae Societati regendae praeposita fuit Dei Famula, reluctans simul et obediens, quae prudentiam et caritatem suam ostendit in negotiis temporalibus et spiritualibus Instituti expediendis, dum sodales ac filias suas ad regularum observantiam et ad vitae perfectionem tam verbo et exemplo quam timore et amore solerter excitabat. Contigit autem, ut Ludovicus quidam Chave in Massiliensi domo ab anno 1883 in finem vergente ad agri culturam assumptus, ob eius socordiam et pertinaciam pluries dimitti deberet. Quum vero veniam peteret et emendationem promitteret, ex benigna indulgentia et tolerantia in auxilio cultoris viridarii retinebatur. Verum anno 1884 die 27 februarii ipse repentinus irrupit in agrum ubi Sorores post meridiem deambulabant et, duplici ictu globi ab ignea balista explosi, Mariam a Iesu antistitam crudeliter percussit et ob copiosam sanguinis effusionem ad imminens mortis periculum reduxit;

dum furorem suum successive in assistentem generalem convertit eamque semimortuam relinquit. Confessarius Pater Calage statim accitus et occurrens, Dei Famulae morienti sacramenta ministravit, eique adstitit usque ad obitum, excipiens postrema victimae verba divinae voluntati perfectae submissionis et plenae homicidae criminis remissionis. Quae immolatio a fundatrice Deo oblata fuit etiam ad utilitatem et incrementum sui Operis et Instituti Filiarum Cordis Iesu. In ecclesia parochiali funere solemniter absoluto, cum ingenti concursu et devotione fidelium, corpus Servae Dei tumulatum fuit apud coemeterium S. Petri, in sepulcreto familiae Deluil-Martiny et die 11 novembris 1899 in novo sepulcreto Filiarum Cordis Iesu. Quum vero Communitates religiosas in Gallia suppressae fuissent, pretiosae exuviae Servae Dei in Belgium translatae et die 29 augusti anni 1907 rite recognitae et integrae repertae in oppido *Berchem*, sub umbra Basilicae Sanctissimi Cordi Iesu, in pace quiescunt. Interim fama sanctitatis, speciatim pietatis in Deum, caritatis in proximum, poenitentiae et satisfactionis reparatricis, Mariae a Iesu Deluil-Martiny, in vita et post obitum magis in dies clarescens et perseverans ad haec usque tempora, viam aperuit Processui Informativo Mechliniensi, aliisque Rogatorialibus Inquisitionibus, Massiliensi, Taurinensi, Lugdunensi, super eadem fama conficiendis. Quibus expletis et Romam ad Sacram Rituum Congregationem transmissis, quum, servato iuris ordine, omnia in promptu sint, ut ad ulteriora procedi possit instante, Rm̃o P. Iulio Saubat, e presbyteris Sacri Cordis Iesu de Betharram, huius Causae postulatore, attentisque litteris, pro signatura Commissionis introductionis eiusdem Causae, postulatoriis Regalium Celsitudinem, Eñorum S. R. E. Cardinalium, Archiepiscoporum et Episcoporum, necnon Superiorum Ordinum, Congregationum ac Societatum utriusque sexus, praeunte Instituto Filiarum Cordis Iesu, aliorumque illustrium virorum ac mulierum, Eñus et Rm̃us Dñus Cardinalis Vincentius Vannutelli, Episcopus Ostiensis et Praenestinus, Sacri Collegii Decanus et huiusce Causae Ponens seu Relator, in ordinariis Sacrorum Rituum Congregationis comitiis, subsignata die ad Vaticanas aedes coadunatis, sequens dubium discutiendum proposuit: *Ad signanda sit Commissio introductionis Causae, in casu et ad effectum, de quo agitur?* Et Eñi ac Rm̃i Patres Sacris tuendis Ritibus praepositi, post relationem eiusdem Eñi Ponentis, audito voce et scripto R. P. D. Angelo Mariani, fidei Promotore generali, omnibus diligenter discussis ac perpensis, rescribere rati sunt: *Signandam esse Commissionem introductionis Causae, si Sanctissimo placuerit.* Die 24 maii anno 1921.

Facta postmodum de his Sanctissimo Domino nostro Benedicto Papae XV per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua rescriptum eiusdem Sacrae Congregationis ratum habens, propria manu signare dignata est Commissionem introductionis Causae Servae Dei Mariae a Iesu Deluil-Martiny, fundatricis Congregationis Filiarum Cordis Iesu. Die 25, eisdem mense et anno.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

CAUSE OF THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANT OF GOD, DÀN OR GIÀN (COCHIN-CHINA)

(May 25, 1921)

SACRA CONGREGATIO RITUUM
COCINCINEN.

BEATIFICATIONIS SEU DECLARATIONIS MARTYRII SERVÆ DEI DÀN SEU
GIÀN IN ODIUM FIDEI, UTI FERTUR, INTEREMPTÆ

Medio saeculo elapso, in oppido Binh-Cang, provinciae meridionalis Khanh-hoa regni Annamitici, e regione Nha-Trang Cocincinae Orientalis, ex honestis et christianis coniugibus valde pauperibus, orta est Dei Famula Dàn seu Giàn, cuius obedientia, respectus et amor in parentes non minus quam indoles suavis et fortis a testibus oculatis maxime laudantur. In impia et crudeli persecutione qua Tu-duc rex ab anno 1858 ad annum 1862 illam provinciam devastavit, admirabilis apparuit ista puella, tunc tredecim annos agens, quae, in carcerem coniecta, ceteris conceptivis ipsiusque parentibus fidem catholicam deserentibus, mansit invicta et in sancta religione constans. Per duos annos et ultra tentata ut ab instituto descisceret, sed in religioso proposito firmissima, plura et longa sustinere debuit tormenta, carcerem, vincula, famem, opprobria et flagella, quae, semel aut bis in hebdomada novata et iterata, eius corpus effecerunt unam totamque plagam sanguinolentam vermicibusque scatentem. Ethnicis atque amicis et parentibus, desertoribus apostasiam suadentibus, ipsa, forti et christiano more, respondebat se fidem Christo datam numquam esse deserturam. Quidam laicus christianus et christianorum loci de Cho-moi caput, una cum aliis eiusdem confessionis, admiratione et commiseratione obstupefactus, quaesivit a Dei Famula quomodo tot tantisque virgarum ictibus, qui eius carnem dilaniabant, in tenera aetate, in fragili sexu et in corpore aerumnis exhausto cruciatibusque debilitato posset resistere? Puella Dàn responsum dedit, se per assiduam orationem et Christi gratiam omnia sibi adversantia superare: haec verba illi suggerente eodem Sancto Spiritu qui in persona et per vocem Pauli Apostoli dixit: 'Omnia possum in eo qui me confortat.' Oratio autem, quam Dei Ancilla eo tempore et certamine frequenter adhibebat et a *persecutione* nuncupabat, iuxta versionem gallicam textus originalis continet symbolum et actus Fidei, Spei et Caritatis in Deum unum et trinum, creatorem caeli et terrae et in Unigenitum Dei Filium Iesum Christum Redemptorem nostrum, cuius sanctissima merita et mysteria grato animo et prolata voce orans recolit et ab eo peccatorum remissionem plenamque misericordiam implorat. Tandem a divina Maiestate suppliciter efflagitat vim naturae et gratiae, firmumque robur in illo discrimine, ut, fidelis et constans usque ad mortem inventa et iudicata, hanc vitam brevem et amaram, apostasia nunquam contaminatam, cum sempiterna et beata commutet. Quod nec mora nec tarditas diutius distulit: puella enim omni supplicio excruciat, innocentem et religiosum spiritum reddidit Deo copiosa mercede in caelis eius merita remuneranti.

Corpus autem Servae Dei, post exequias magno fidelium concursu et devotione rite celebratas, non statim dignum habuit sepulcrum, sed nonnullis post annis a sacerdote indigena Vân eius ossa collecta et coniuncta cum aliis octo heroum, qui in eadem persecutione occubuerant, in coemeterio de Cho-moi honorate sepulta sunt. Ex his erat Ioseph Huu, cuius causa penes Sacram Rituum Congregationem nuper introducta est. Neque hic silentio praetereunda est divina ultio in persecutorum castigationem. Praecipuus enim ac crudelis tyrannus, nomine An-Thuong, impio regi Antiocho in sacra Macchabaeorum historia descripto comparatus, haud multo post, repentino gravique morbo percussus, ob membra et viscera corrupta, putida ac verminosa, a familiaribus segregatus, mortem oppetiit ignominiosam. Eius corpus, etsi sericis pannis involutum et nobili solidaque capsula custoditum, cunctos tamen propinquos et extraneos odoris intolerabili foeditate depellebat. In navi depositum fuit, ut ad locum Hué deferretur et in sepulchro familiae tumularetur, sed accidit, ut navis a portu discesserit, sed neque redierit, neque appulerit ad litus et locum destinatum: nam in medio mari naufragium fecit cum corpore defuncti ceterisque personis et rebus navigationis. Spectaculum, monitum et exemplum divinae indignationis et vindicatae in impios et crudeles tyrannos ac persecutores verae religionis et sanctae Ecclesiae! Interim fama sanctitatis et martyrii, magis in dies clara et per illam provinciam et regionem diffusa, excitavit Vicarium Apostolicum Cocincinae Orientalis ad Processum Informativum super ea conficiendum, tum ad supplendam omissionem quae in praecedenti Processu evenerat super Causa Coreana et Concincinensi Servorum Dei Simeonis Berneux, episcopi Capsensis et Vicarii Apostolici Coreae, Pauli Chau, eorumque Sociorum, quae iam introducta fuit, per decretum Sacrae Rituum Congregationis, die 13 novembris 1918, tum ad obtinendum, summario iuris ordine, aggregationem puellae Dàn ceteris viginti heroibus Cocincinensibus, qui ad praefatam Causam pertinent. Itaque, actis processualibus informativis, vigore decreti Sacrae Rituum Congregationis diei 6 martii 1920, in forma summaria et servata instructione Promotoris generalis fidei, in vicariatu apostolico Cocincinae Orientalis confectis et ad ipsam Sacram Congregationem transmissis, ex his documentis authenticis notitiae praemissae de ortu, vita et gestis Servae Dei desumptae sunt. Quum vero omnia in promptu sint ut ad ulteriora procedatur, instante Rmō P. Eugenio Garnier, Causae postulatore et universae Societatis Parisiensis missionum ad externos vota depromente, attentisque litteris postulatoriis nonnullorum Em̃orum S. R. E. Cardinalium, Rm̃orum Archiepiscoporum et Episcoporum necnon Superiorum generalium Congregationis Missionis, Societatis Mariae, Presbyterorum sancti Sulpitii ac Moderatorum Seminarii Parisiensis missionum ad externos, Em̃us et Rm̃us Dñus Cardinalis Ianuarius Granito-Pignatelli di Belmonte, Episcopus Albanensis et eiusdem Causae Ponens seu Relator, in ordinario Sacrorum Rituum Congregationis coetu, subsignata die ad Vaticanas aedes coacto, sequens dubium discutiendum proposuit: *An signanda sit Commissio introductionis Causae, in casu et ad effectum de quo agitur?* Et Em̃i ac Rm̃i Patres Sacris tuendis Ritibus

praepositis post relationem ipsius Eñi Ponentis, audito voce et scripto R. P. D. Angelo Mariani, fidei Promotore generali, omnibus sedulo perpensis, rescribendum censuerunt : *Signandam esse Commissionem introductionis Causae beatificationis seu declarationis martyrii, si Sanctissimo placuerit.* Die 24 maii 1921.

Quibus omnibus Sanctissimo Domino nostro Benedicto Papae XV per infrascriptum Cardinalem Sacrorum Rituum Congregationi Praefectum relatis, Sanctitas Sua rescriptum eiusdem Sacri Consilii ratum habens, propria manu signare dignata est Commissionem introductionis Causae beatificationis seu declarationis martyrii Servae Dei Dàn seu Già, in odium fidei ab idololatriis, uti fertur, interemptae. Die 25, eisdem mense et anno.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

ALEXANDER VERDE, *Secretarius.*

L. ✠ S.

EXTENSION OF PRIVILEGE FOR MASSES OF SS. PETER AND PAUL IN VATICAN BASILICA

(June 22, 1921)

S. CONGREGATIO RITUUM

ROMANA

PATRIARCHALIS BASILICAE VATICANAE PRIVILEGIUM DE MISSIS

SS. APOSTOLORUM PETRI ET PAULI EXTENDITUR

Ad humillimas preces Rñi Capituli Vaticanae Basilicae Sancti Petri de Urbe, amplissimo Eñi Dñi Cardinalis Archipresbyteri consensu communitas, et ab infrascripto Cardinali Sacrae Rituum Congregationi Praefecto relatas, Sanctissimus Dominus noster Benedictus Papa XV, eximiam antecessorum Pontificum munificentiam aemulatus et pietatem in Beatissimum Petrum Apostolorum Principem et Christi Vicarium, per quem pastorem ovium eiusque successores Pontifices et Sanctam Sedem Roma caput orbis effecta, religione divina latissime patet et praesidet, singulare privilegium ex litteris in forma Brevis datis 17 iunii 1836 et decreto S. R. C. diei 9 februarii 1838 elargitum Missae de Ss. Apostolis Petro et Paulo eidem Basilicae ad ipsorum Altare in hypogeo erectum quod Maiori Pontificio Altari subest, propensa voluntate et Apostolica auctoritate ita moderari et amplificare dignatus est ; nimirum :

I. Ut in Missis de Ss. Apostolis Petro et Paulo quae in supradicto Altari cryptae celebrantur, non solum eorum die festo et per octavam, sed etiam in aliis Missis, quae de die octava vi iulii ibi permittuntur toto anni tempore, exceptis diebus Epiphaniae, Dominica Palmarum, Maioris Hebdomadae, Paschatis Resurrectionis, Ascensionis, Pentecostes Ssmæ Trinitatis, Ssmi Corporis Christi, Nativitatis D. N. I. C. et Assumptionis B. M. V., omnibus et singulis sacerdotibus celebrantibus liceat addere *Gloria et Credo.*

II. Ut privilegium huiusmodi Missae de Ss. Apostolis Petro et Paulo cum *Gloria* et *Credo* extendatur ad tria Altaria eiusdem Basilicae, nempe Cathedrae S. Petri Ap., Ss. Simonis et Iudae App. et Ss. Processi et Martiniani Mm., ita tamen ut eo frui valeant tantum : 1) Eñi S. R. E. Cardinales ; 2) Archiepiscopi et Episcopi aliique Ordinarii locorum qui, iuxta canonum Codicis iuris canonici praescripta, ad Urbem, SS. Apostolorum Petri et Pauli sepulcra veneraturi, accedunt et Romano Pontifici se sistunt ; 3) Sacerdotes peregrini in ecclesiastica dignitate constituti, et duces peregrinorum ad Basilicam visitandam turmatim confluentium et 4) Neopresbyteri intra quindecim dies a sacra ordinatione suscepta computandos.

III. Quod extensionis privilegium adhiberi poterit singulis anni diebus, exceptis tamen festis duplicibus I et II classis, Dominicis aliisque Festis de praecepto servandis, necnon Feriis, Vigiliis et Octavis I et II ordinis, quae sint ex privilegiatis. Servatis demum Rubricis aliisque servandis.

Praesenti decreto in perpetuum valituro. Contrariis non obstantibus quibuscumque, etiam speciali mentione dignis. Die 22 iunii 1921.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

ALEXANDER VERDE, *Secretarius*.

L. ✠ S.

QUESTION REGARDING THE ADMINISTRATION OF THE CHURCH AT VALLATA IN LOMBARDY

(July 16, 1920)

SACRA ROMANA ROTA

SANCTI ANGELI DE LOMBARDIS

IURIUM

Benedicto Pp. XV feliciter regnante, Pontificatus dominationis suae anno sexto, die 16 iulii 1920, RR. PP. DD. Ioannes Prior, Ponens, Iulius Grazioli et Franciscus Parrillo, Auditores de Turno, in causa S. Angeli de Lombardis-Iurium, inter Archipresbyterum Victorium Novia, actorem appellantem, repraesentatum per legitimum procuratorem Thomam Ambrosetti, advocatum, et Clerum ecclesiae receptitiae oppidi 'Vallata,' repraesentatum per legitimum procuratorem Vincentium Sacconi advocatum, interveniente et disceptante in causa Promotore iustitiae huius S. Tribunalis, sequentem tulerunt in gradu appellationis definitivam sententiam.

In oppido *Vallata* dioecesis S. Angeli de Lombardis exstat ecclesia curata receptitia, quae communem subiit sortem aliarum huius generis ecclesiarum, in Neapolitano Regno usque ad secundam medietatem elapsi saeculi florentium : si quidem, lege gubernii italici diei 15 augusti 1867 omnia bona praefatarum ecclesiarum, reservata unica quota car-

undem parochis, compilata fuerunt atque tradita administrationi vulgo dictae *Fondo pel Culto* per legem superioris anni institutae. Ex facta spoliatione, redditus defecerant pro divini cultus expensis, et cum ad eosdem recuperandos recursus parochus pateret penes civilia tribunalia contra praedictam administrationem, tamquam heredem bonorum praefatis ecclesiis subtractorum, hanc viam delegit hodiernus parochus loci *Vallata*, sac. Victorius Novia, atque duplici sententia conformi eadem administratio *del Fondo Culto* damnata fuit ad quotannis rependendam parochus eiusdem ecclesiae summam libell. 1482,75 pro cultus expensis, una cum annua summa lib. 300 pro ecclesiae manutentione, nec non ad eidem parochus reficiendas summas in eadem mensura annuali pro cultu iam expensas a die possessionis beneficii usque ad litis initium, sexdecim videlicet annis: et libell. 2000 pro una tantum vice, titulo factarum expensarum pro sacris utensilibus.

Super summa pro retroacto tempore percepta a parochus Novia, in libell. 27.809,80 lis orta est inter praefatum parochum et clerum receptitium praetendentem partem sibi deberi, sive quia et ipse in cultus expensas pro rata contribuit, sive quia pecunia vindicata, ex bonis sibi a fisco arreptis proveniebat.

Vicarius generalis de Episcopi mandato, studuit rem de bono et aequo componere inter partes, schemate quodam compositionis proposito; at, refragante Archipresbytero, controversia per Episcopi decretum diei 21 iulii 1912 fuit dirempta, cuius vi Clero concessae fuerunt lib. 6000, Episcopo pro cathedralitico et taxa Seminarii libell. 1000, et reliqua summa lib. 20.809,80, Archipresbytero adjudicata fuit.

Archipresbyter Ordinarii decreto non acquievit, sec recursum fecit ad S. Sedem, atque, obtenta commissione pontificia, causa delata fuit ad h. S. Ordinem in prima instantia iudicanda. Duo dubia ad rem proposita fuerunt nempe:

1. *An et quae repartitio facienda sit summae lib. 27.809,80 quam Arch. Novia percepit ab Administratione, vulgo Fondo per il culto.*

2. *Quomodo erogari et a quo administrari debeat annua assignatio ab eadem Administratione in posterum solvenda in casu.*

Responderunt iudices rotales primi gradus, prout constat ex decisione relata in Comm. Off. *Acta Ap. Sedis*, vol. XII, p. 94:

Ad I. *Affirmative* quoad primam partem; quoad alteram partem vero: Repartitio fiat ut in decreto Episcopi diei 21 iulii 1912, detractis tamen de parte assignata clero libellis mille septingentis quinquaginta duabus (L. 1752), Archipresbytero adjudicandis.

Ad II. Standum decreto Episcopi.

Appellante autem Archipresbytero Novia ad alium turnum rotalem, quaestio nobis dirimenda proponitur sub dubio consueto: *An sententia rotalis diei 28 februarii 1919 sit confirmanda vel infirmanda, in casu.*

IN IURE.—Ante omnia determinanda est conditio iuridica partium. Iuxta statuta capitularia ecclesiae receptitiae oppidi Vallata, ab Ordinario dioecesis S. Angeli de Lombardis et Bisacien. Revmo D. Antonio Manerba, anno 1749, approbata, Clerus receptitius curam habitualement habet, Archi-

presbyter autem curam actualem. Ita legitur cap. 2 : ' Ad esso Arciprete appartiene la cura delle anime, all'aiuto delle quali sono tenute le altre Dignità e i Partecipanti : alla cura attuale, però è tenuto detto Arciprete, e gli altri alla cura abituale.' Unde clerus receptitius, qui curam habitualem habet, ad normam iuris communis, rector est ecclesiae : ad illum itaque, spectat illius administratio, defensio iurium ipsius, onus reparandi eamdem, etc. Ait Pignatellus, *Consult.* 150, n. 8, tom. IX : ' Quod vero ad regimen et administrationem ecclesiae, Capitulum pariter fundat suam intentionem in eo quod est rector sive parochus, et sic regendi et administrandi cura ad ipsum de iure pertinet, ut per Rotam etc. . . . quam sequitur Lotterius.' Qui curam actualem tantummodo habet, non est rector ecclesiae, sed, uti tenet Rota, decis. 316, n. 2, par. 4, tom. 2, inter *Recentior.*, est rector curae animarum, vel, ut ait Pichler in tit. *De Off. Vic.*, n. 15, est rector animarum. Iuri communi in casu consonant statuta generalia ecclesiarum receptitiarum ad normam exemplaris a congregatione Episcoporum regni Napolitani redacta, et iussu regis Ferdinandi I ad omnes Ordinarios eiusdem regni missa anno 1824, prout ex auctore Salzano (*Lezioni di Diritto Canonico*, vol. 2, p. 232 seq.) notatur in sententia appellata. Iuxta eadem statuta partes etiam suas habet Ordinarius in administratione reddituum ecclesiae. Sub num. 2 legitur : ' Il Clero amministrerà in massa commune e non già divisamente le rendite di qualunque natura esse siano per mezzo di un Partecipante eletto dal Clero istesso, che eserciterà tutte le funzioni di Procuratore, e ne assumerà il titolo.' Sequuntur aliae dispositiones ad rem nostram spectantes, n. 5 : ' Se poi vi sarà accidentale accrescimento di rendita, anche per causa di porzioni vuote alla fine dell'anno, secondo il Reale Rescritto del 19 nov. 1823, il Procuratore ne darà piena cognizione all'Ordinario, il quale ordinerà una eguale partizione tra tutti i partecipanti ; oppure, richiedendolo il bisogno, disporrà che tutti o parte degli avanzi, si applichino a beneficio della Chiesa, o riparazioni di fabbriche, o migliorie dei fondi o sacri arredi, o altro secondo il bisogno di essa. . . . 8. Al Procuratore sarà permesso di erogare tutte le somme, che bisognano, senz'altra autorizzazione per soddisfare ai pesi pubblici maturati, o alle porzioni dei partecipanti. Per le spese poi di Chiesa . . . come anche per l'introduzione delle liti, debba esserne autorizzato dal Clero per mezzo di regolare commissione. . . . 9. Ogni introito sarà percepito dal solo Procuratore ; chiunque dei partecipanti introiterà somma qualunque appartenente alla somma comune, col suo ricevo non sarà liberato il debitore.'

Hisce normis generalibus conformia sunt statuta particularia ecclesiae receptitiae S. Bartholomaei, quibus ordinatur ut quovis anno e gremio cleri receptitii eligantur duo procuratores, unus Capituli, alter ecclesiae, qui ex mandato eiusdem cleri bona respective Capituli et ecclesiae administrare debeant et iura tueri.

Ecclesiae receptitiae bonis fuerunt ditatae quorum redditus massam communem conflabant, et ex iis congrua portio curata praelevare debebat Archipresbytero tribuenda, nisi aliunde ipse eam haberet, et ex reliqua summa tot portiones faciendae, quot Episcopus sufficientes

existimaret pro animarum curae adiumento ac cultus servitio. Expensae cultui necessariae ex eadem massa ut plurimum desumebantur, nisi peculiares essent redditus, qui licet a massa distincti, una tamen cum massa ecclesiae patrimonium constituebant.

Haec vero iura immutata manent etiam post leges eversivas anni 1867, quibus bona ecclesiae et Capituli ad dominium Status devoluta sunt. Civilis enim potestas legem ecclesiasticam abrogare nequit. In facto, utique, evenit mutatio, cum, deficientibus bonis ecclesiae patrimonium constituentibus, administratio Capituli ut plurimum ad bona adventicia restringitur. Numquam tamen cessavit ecclesiastica auctoritas ius Capitulorum vindicare ad illa bona quae fiscus sibi iniuste adscivit, ceu videre est in litteris S. C. Concilii *Ad dirimendas*, et in Instructionibus S. Poenitentiariae *De compositionibus* faciendis ab illis qui proprietatem huiusmodi bonorum a fisco acquisierint. Suppressio ab auctoritate civili decreta, facta videlicet mutavit, non iura.

Vi legis italicae diei 15 augusti 1867 art. 1 suppressa fuerunt: 'I Capitoli delle Chiese Collegiate, le chiese ricettizie, le communie, ecc. salvo per quelle tra esse che abbiano cura di anime, un solo beneficio curato, od una quota curata di massa per congrua parrocchiale.' In sequelam vero decretae suppressionis omnia bona a fisco compilata sunt: art. 2. 'Tutti i beni di qualunque specie, appartenenti agli anzi-detti enti morali soppressi, sono devoluti al demanio dello Stato'; eademque, eiusdem eversivae legis dispositione, Administrationi vulgo dictae *Fondo per il Culto*, demandata. Heres igitur talium bonorum facta fuit praedicta civilis administratio, quae, prout in iuribus praefatarum ecclesiarum successit, sic et onera iis inhaerentia hereditavit. Verum, cum onera quae collegio vel communitati incumbabant, simul cum ipsa communitatum suppressione, iuxta legem civilem, cessaverint, nihil pro his dicta civilis administratio refundere statuit, exceptione facta, ad effectum pensionis, pro his, qui tempore legis promulgatae beneficio vel portione legitime erant investiti.

At pro cultus expensis et manutentione ecclesiarum, quae una cum indole receptitia curam animarum adnexam retinebant, etiam civiliter tenetur Administratio 'del Fondo Culto,' easdem rependere, ex illarum ecclesiarum patrimonio sibi in hereditatem obvento, et iuxta ipsius patrimonii vires. In art. 30 legis 7 iulii 1861 haec ad rem habentur. 'Pei pagamenti dei debiti, degli oneri e di qualsiasi altra passività degli enti o corpi morali soppressi, il Fondo per il Culto non sarà tenuto ad un ammontare maggiore di quello risultante o dalla rendita netta accertata definitivamente nella presa di possesso, o dal capitale formato dal cento per cinque della rendita medesima.'

Ex iuridica partium conditione, ad normam iuris ecclesiastici, sequitur primo, quod Archipresbyter nonnisi de mandato cleri receptitii actionem intentare potuit contra civilem administrationem, quae 'Fondo per il culto' vulgo audit, ad expensas cultus et reparationis ecclesiae recuperandas. Huiusmodi mandatum generale a clero tacite illi collatum fuit, ut rite concludit sententia appellata, et ad omnes expensas necessarias et ordinarias in lite promovenda sufficiebat: non autem ad

extraordinarias, ad quas faciendas requirebatur, iuxta Capituli statuta, speciale mandatum. Sequitur, in secundo loco, quod, quidquid ex actione intentata obtinuerit, non sibi sed ecclesiae acquisivit, a cuius rectore, seu a clero receptitio, administrandum erat, interveniente quoque Ordinario in iis, quae ipsi, iuxta statuta, competunt.

AD FACTUM QUOD SPECTAT. Imprimis notandum est quod in dubiis concordatis nulla fit quaestio de pecunia a tribunali concessa pro expensis toleratis vel in posterum tolerandis in ecclesia reparanda: de illa igitur nobis non erit agendum.

Quod ad repartitionem spectat summae libellarum 27.809,80 de quo agitur sub primo dubio, ex illa imprimis refundendae sunt Archipresbytero Novia expensae litis in foro civili motae. Ipse contendit se dimidiam partem integrae summae vindicatae, cumulate pro honorariis et expensis in lite promovenda, ex pacto inito advocato civili solvisse, cui nihilolvere deberet si ipsum in lite succumbere contigisset. Haec conventio vero admitti nequit. Huiusmodi conclusionem autem DD. Auditores non fundant in ratione ab appellata sententia allegata, nempe quod obligatio rependendi expensas nullimode, ne indirecte quidem, oriri potest ex emptione litis, utpote reprobata a lege positiva, sive canonica (can. 1615 Cod. I. C.), sive civili, tum moderna (Cod. Civ. It., art. 1458) tum Romana (l. *Sumptus*, ff. de *pactis* et l. *Salarium* ff. *mandati*), quia communior Doctorum opinio, tenet quod, licet pactum non solum *extrinsece*, seu vi legis positivae, sed etiam *intrinsece* turpe sit, ac proinde iure naturae nullum, tamen, si pars contrahens actionem illicitam vel turpem in pactum deductam vere praestiterit, pretium conventum solvendum est: quia, nimirum, ex actione illicita vel turpi completa, oritur novus contractus innominatus 'facio ut des' qui a priori conventionem pendet, non secundum speciem suam essentialem, sed tantummodo secundum pretii determinationem: quae pretii determinatio in se non erat invalida nec peccaminosa. Cf. Lehmkuhl, vol. I, n. 1248 sq., ed. 12; Génicot, vol. I, n. 584, ed. 7 et alios ab hisce auctoribus citatos. Defensionis opera ab advocato praestita non erat in se illicita, sed a lege prohibita tantummodo uti pars integra contractus vetiti: opera autem feliciter completa, non iniuste exigere potuit laboris simul ac periculi praemium antea determinatum, licet ad illud repetendum nulla ipsi concessa sit actio civilis. Praeterea dubitari licet num iura quae prohibent quominus patroni litem emant vel de immodica rei litigiosae parte sibi rependenda paciscantur, in peculiaribus causae actualis adiunctis locum habeant: nam agebatur de re quae sua indole aleae plena erat, de actione nimirum contra potentem Administrationem, quae vel sola sui opinione valet parochos a suis iuribus prosequendis detertere, ita ut, excluso eiusmodi pacto, fere nulla spes parochi remaneret vel partem bonorum suae ecclesiae pertinentium vindicandi.

Unde, si, in facto, Archipresbyter Novia sufficienti mandato Cleri receptitii instructus fuisset ad hoc medium extraordinarium adhibendum, et medietatem pecuniae recuperatae advocato revera se rependisse probasset, haec inter expensas Archipresbytero refundendas procul dubio enumeranda esset.

At Archipresbyter Novia id non probavit. Imprimis de tali pacto inito ex actis non constat. Actor epistolam exhibet advocati, in qua emptio litis in dictis terminis *proponitur*, sed ex nullo documento constat ipsum Archipresbyterum proposito adhaesisse. Porro, etiamsi exstiterit pactum, nullatenus constat Archipresbyterum pacto stetisse et dimidiam partem pecuniae obtentae advocato reapse solvisse: rogatus enim per decretum D. Ponentis in prima instantia diei 18 iunii anni 1918, ut probationes solutionis tribunali exhiberet, per quinque hebdomadas nullum dedit responsum: edito autem altero decreto Ponentis peremptorio, die 27 iulii 1918, ut dictas probationes intra quindecim dierum spatium afferret, pariter nihil respondit. Reiecta itaque infundata contentione actoris, remanet ut summa ex aequo determinetur pro expensis litis et occasione litis ab ipso toleratis: et DD. Auditores talem summam rite definitam esse censuerunt a Pro-Vicario Episcopi in mensura quartae partis integrae summae de manu Administrationis vulgo 'Fondo per il Culto' recuperatae.

Secundo loco rependendae sunt expensae sive ab Archipresbytero sive a clero ab anno 1895 factae pro suppellectili ecclesiae et divino cultu. Huiusmodi summae, allegatis omnibus perpensis, in aequa mensura determinatae sunt in schemate Pro-Vicarii Episcopi in decreto ab Ordinario approbato. Neque de aliqua possibili iniuria sibi facta Archipresbyter queri potest, ex eo quod infundatae eius computationes reiectae fuerunt, cum, ut ait De Luca, *De tutoribus et curatoribus*, n. 55, 'administrator nec debitor nec creditor dici possit ante redditam rei gestae rationem.' Archipresbyter Novia autem de administratione bonorum ecclesiae ab ipso gesta adaequatam rationem non reddidit, sive Ordinario dioecesis, sive in duplici iudicio causae coram N. S. Tribunali agitatae.

Tertio loco assignandae sunt Ordinario summae pro taxa Seminarii et cathedratico, quas ad mille libellas reductas, ipse acceptavit: siquidem numeratae fuerunt inter expensas divini cultus in sententia tribunalis civilis et ceteroquin Ordinarius ius habet easdem ab ecclesiis suae dioecesis exigendi.

Quaestio dein oritur an clero assignari possit compensatio pro servitio ecclesiae per sexdecim annos praecedentes gratia peracto.—D.D. Auditores *affirmative* respondent, quia, solutis omnibus expensis, id quod remanet indolem habet redditus adventicii, de quo est sermo in quinto articulo statutorum, quae supra citata sunt. Assignatio videlicet, iuxta dictum articulum, pendet a prudenti arbitrio Episcopi. Id eo magis in casu dicendum est, quod reapse agitur de partiali restitutione bonorum, quae ad collegium receptitium pertinent (ut patet ex art. 30, Leg. it., 7 iulii 1866 supra citato), quorum pars olim destinata fuit ad servitium a clero praestitum compensandum: in portione, nimirum, cuique ex massa communi proveniente. Certe non obstat factum, quod in sententia iudicis civilis nihil pro servitio a clero praestito assignatum fuit: nam sive parochus actor requirere, et vicissim civilis iudex damnare non poterat administrationem 'del Fondo Culto' nisi ad eas tantum expensas reficiendas vel subministrandas, quae cultui ecclesiae erant necessariae. Nulla etenim actio adversus talem administrationem

concessa est ad ea bona recuperanda, quae ecclesiae servitium a clero receptitio praestitum directe respiciunt, quum huiusmodi bona in Status dominium translata fuerunt. Exinde nec iudex civilis sententia sua damnare, nec administratio restituere poterat aliquid quod praefatum ecclesiae servitium respiceret; unde immerito ex sententiae civilis tenore et ex rei restitutae indole, ea summa a priori sententia rotali clero abiudicata fuit, quam pro tali ecclesiae servitio Episcopus adiudicavit. Res enim non ad sententiarum civilium tramitem dirimenda est, sed ad iuris generalis normam nec non particularis ecclesiarum receptitiarum. Siquidem qui plus ab aliquo accepit, quod sibi non est debitum, tenetur domino suo restituere: cum nemo possit alterius iactura locupletari. At dominus in casu certe non est administratio civilis 'del Fondo Culto' cuius patrimonium ex bonis ab Ecclesia arreptis constat, et in summis pro cultu erogandis haud eam mensuram superare potest, quae vires hereditatis sibi delatae excedit. Dominus igitur est ipsa ecclesia receptitia, cuius patrimonium lege eversiva fuit compilatum, et ipsi consequenter restituendus est summae excessus, qui, expensis pro cultu solutis, manet, arbitrio Episcopi applicandus ad normam art. 5 exemplaris statuti anno 1824 confecti. Episcopus vero talem summae excessum clero pro praedicto servitio adiucavit, et cum iure suo sit usus, eius agendi ratio etiam in hac parte probanda est.

Simili modo, pro arbitrio Episcopi, vi articuli quinti citati statuti exemplaris, determinari potest compensatio Archipresbytero tribuenda pro laboribus in beneficium ecclesiae S. Bartholomaei tam feliciter expletis. Iure suo, videlicet, utebatur Ordinarius in decreto 21 iulii 1912, quo, omnibus hinc inde perpensis, summae libellarum 20.809,80 et libellarum 6000 respective Archipresbytero Novia et clero receptitio assignatae fuerunt.

Quoad erogationem et administrationem pecuniae quotannis in posterum ab administratione, vulgo 'Fondo per il Culto' solvendae de quo sub dubio secundo agitur, eadem criteria adhiberi debent ac illa quae applicata sunt respectu summae liquidae, quae pro retroacto tempore, vi sententiae civilis, Archipresbytero soluta fuit: eadem enim est indoles pecuniae, ad eundem scopum destinatae, sive pro tempore praeterito sive pro futuro collata fuerit. Reditus enim adventicius est Ecclesiae receptitiae, qui proinde, ad normam quinti articuli statuti exemplaris superius citati, pro arbitrio Episcopi hoc vel illo modo erogandus est et administrandus. Ideoque, quod ad secundum dubium spectat, censuerunt DD. Auditores decreto Ordinarii esse standum.

Quibus omnibus in iure et in facto perpensis, Nos infrascripti Auditores de turno pro tribunali sedentes et solum Deum prae oculis habentes decernimus, declaramus et definitive sententiamus, ad propositum dubium respondentibus: "*Affirmative*, iuxta modum, ad primam partem: *Negative* ad secundam" seu 'sententiam rotalem diei 28 februarii esse firmamdam iuxta modum qui sequitur:

'Ad I: *Affirmative*: quoad primam partem. Quoad alteram vero: repartitionem controversae summae faciendam esse in omnibus ut in decreto Episcopi diei 21 iulii 1912.'

'Ad II. Standum esse eidem decreto Episcopi'; statuentes praeterea, expensas omnes iudiciales ab actore Archipresbytero Novia esse solvendas.

Quare mandamus Ordinariis locorum et ministris tribunalium ad quos spectat ut executioni mandent hanc nostram definitivam sententiam ad tramitem tituli XVII Cod. iur. can., et adversus reluctantes procedant ad normam ss. canonum et praesertim cap. 3, sess. XXV, Conc. Trid. et can. 1924 Cod. I. C., iis adhibitis executivis et coercitivis mediis quae magis opportuna et efficacia pro rerum adiunctis esse iudicaverint.

Romae in sede Tribunalis S. R. Rotae die 16 iulii 1920.

IOANNES PRIOR, *Ponens.*

IULIUS GRAZIOLI.

FRANCISCUS PARRILLO.

Ex Cancellaria 12 octobris 1920.

Sac. T. Tani, *Notarius.*

CONSTITUTIONS OF THE CONGREGATION OF THE SACRED HEART FOR AFRICAN MISSIONS, AT VERONA, CONFIRMED

(January 6, 1921)

S. CONGREGATIO DE PROPAGANDA FIDE

DECRETUM

NOVA APPROBATIONE DEFINITIVE CONFIRMANTUR CONSTITUTIONES CONGREGATIONIS FILIORUM SS. CORDIS IESU PRO AFRICANIS MISSIONIBUS, VERONAE INSTITUTAE

Cum Institutum opera illustris Praesulis Danielis Comboni olim Veronae pro Africanis Missionibus primum erectum ac postea in religiosam familiam anno 1885 adunatum sub nomine Congregationis Filiorum Ss. Cordis Iesu, uberes protulisset in missionibus sibi commissis salutis fructus atque tum alumnorum numero, tum regulari disciplina floreat, opportunum visum est eius constitutiones, quamvis iam inde ab anno 1910 definitive adprobatas, ad tramitem Codicis iuris canonici nuper promulgati denuo expendere, ut eae inducerentur modificationes, quae praedicto Codici aptius responderent, atque ad finem praeclari Instituti melius conducere.

Quapropter in plenaria Congregatione diei 20 decembris 1920 Eñi Patres huius Sacri Consilii christiano nomini propagando, praefatis constitutionibus in examen addictus, easdem cum modificationibus in adnexo examplari exhibitis nova approbatione confirmare definitive censuerunt.

Quam Eñorum Patrum sententiam Ssño D. N. Benedicto Div. Prov. PP. XV in audientia diei 21 eiusdem mensis ab infrascripto Sacrae Congregationis Secretario relata, eadem Sanctitas Sua adprobare ratamque habere dignata est, ac praesens hac super re decretum confici iussit.

Datum Romae ex aedibus S. C. de Propaganda Fide, die 6 ianuarii, in festo Epiphaniae D. N. I. C., anno 1921.

G. M. CARD. VAN ROSSUM, *Praefectus.*

C. LAURENTI, *Secretarius.*

L. ✠ S.

BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ANDREW HUBERT FOURNET, FOUNDER OF THE CONGREGATION OF THE DAUGHTERS OF THE CROSS

(July 6, 1921)

SACRA CONGREGATIO RITUUM
PICTAVIEN.

BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI ANDREAE HUBERTI
FOURNET, FUNDATORIS CONGREGATIONIS FILIARUM CRUCIS, VULGO
SORORUM S. ANDREAE

SUPER DUBIO

*An constet de virtutibus theologalibus, Fide, Spe et Caritate in Deum et
proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine
et Temperantia earumque adnexis, in gradu heroico, in casu et ad
effectum, de quo agitur?*

Vixdum venerabilis Dei Servus Andreas Hubertus Fournet, operum non minus quam dierum plenus, anno millesimo octingentesimo trigesimo quarto, qui suae aetatis secundus supra octogesimum annum erat, a mortali hac statione recessit, quotquot praefatum pernoverant Dei Famulum sanctaeque eiusdem conversationis exstiterant testes, omnes heroicarum ab eo exercitarum virtutum perinsignes facti sunt praecones, ipsomet praeunte Pictaviensis ecclesiae pastore. Nihilominus, cum, iam plenum abhinc decennium, eisdem super virtutibus inita fuit disceptatio, multis variisque eadem obnoxia facta est animadversionibus, quae exinde potissimum ducebantur, quod non solum e superiore vitae Servi Dei parte, quae priores triginta complectitur annos, aliquid adiumenti capere nequiret necessaria de virtutum heroicitate apparanda et accuranda probatio, verum et neque ad hoc satis fructuosum illud adinveniretur, quod quinquaginta circiter annorum, ad obitum usque, proxime subsecutum est reliquum vitae spatium, utpote quod aequae et ipsum neque defectibus vacuum maculisque omnino expers. Quae quidem semel oppositae quum urgerentur animadversiones grave in discrimen causam adducere sunt minitatae, donec ex angustiis, quibus versabatur, eam eripere, industri experrectaque sui Patroni opera, pro viribus connisi sunt actores; quodque acri adsiduoque studio proposuerant sibi, prospero assecuti sunt successu, ad quaedam capita scite apteque redigendo et colligando quaecumque illuc usque obiecta ex adverso fuerant; ista siquidem numero multa, genere et gravitate disparia arduam sane planeque incommodam propositam reddiderant quaestionem.

In primis namque, singulae, per ista continentia capita, ex ordine resumuntur difficultates; mox facta, unde obiciendi prompta fuerat materies, naviter studioseque investigantur et perpenduntur, una cum peculiaribus suis adiunctis, prout reapse acciderunt; quemadmodum scilicet sacramenti religione obstricti maximique momenti oculari scientia persaepe instructi enarrarunt et descripserunt testes. Ita, positis prius certoque firmatis quae in facto consistunt, quonam in censu ipsa habenda essent facta, seu quanti existimanda essent quae, dum vixit, egit opera-

tusque fuit venerabilis Dei Famulus, id probe addiscere iustaque lance pensitare ex eis necesse fuit, quae iuris sunt, quaeque interdum nonnisi sanae critices recteque disserendi praecepta exstiterunt, ut plurimum autem, principia et doctrinae, quorum ope de bonitate aut malitia actus, nec non de virtutum heroicitate deque diverso heroicis gradu discernere licuit atque diiudicare. Hanc complanatam satis simulque certam atque tutam ingressi emensique quum fuerint viam, quo constituerant sibi, eo advenisse dicendi sunt actores; quae namque sive in facto sive in iure, iuste copioseque prolata fuerunt in iudicio, eiusmodi profecto sunt aperteque se probant, quibus vir prudens aequusque rerum aestimator assentiri ferme cogitur eisque subscribere.

Constitit sane, si quid in priore aetatis suae periodo, quoad honestae vitae commoda, domesticae suppellectilis instructum aliaque generis eiusdem, sibi indulgere visus fuerit venerabilis Andreas, hoc omne plene cumulateque redemisse illum atque expiasse vivendi agendique suimet ratione, quam iugiter costanterque eum postea servasse liquet in altero, quod successit, vitae stadio, potiori quidem atque diuturniori, quum dimidium aequaverit saeculum. Illuc procul dubio illae spectarunt, maxime erga seipsum, austeritates, quibus, post suipsius, uti vocant, ad Deum conversionem, nimis deditus venerabilis Dei Famulus adparuit; eisque quin eximiarum virtutum, quibus ornatus ille fuit, apparatus, quemdam veluti per excessum, nonnihil detrimenti acciperet, inde potius maiorem ipse nactus est firmitatem atque pulchritudinem; quandoquidem ita se gerens venerabilis Andreas, eo maius generosae virtutis sibi adeptus fuit meritum, quo ad semetipsum trahere sibi accommodare fuit sollicitus hoc tam sapiens tamque providum sancti Gregorii Magni monitum: ‘Per hoc ergo—*facite dignos fructus poenitentiae*—uniuscuiusque conscientia convenitur, ut tanto maiora quaerat bonorum operum lucra per poenitentiam, quanto graviora sibi intulit damna per culpam’ (*Homil. 20 in Evangel.*).

Neque ex eo quod universa, qua longe lateque patuit, series vitae Servi Dei non aequae renideat sanctitate, ullum sumere fas est, quod contra faciat, argumentum; idque si quis fortasse autumaret, hic profecto, quae proprie vereque sit virtus heroica, quibusque elementis constet et confiscietur, se probe non tenere ostenderet. Nam, si quando de Servis Dei praesertim agitur in ultima senectute defunctis, insigniter opinione sua falleretur, qui in praedictis Dei Famulis omnia heroica qualitate praedita vellet invenire; obstat enim, quod, una dumtaxat excepta beata Virgine Maria, augusta Dei Genitrice, quot sunt ex Adamo progeniti, nascendo, contrahunt peccatum, quodque, etsi sacro baptismo deletum, stirpes tamen post se relinquit pravas atque distortas, infecto tamquam semine inclusas. Ex quo fit, ut, cum Servorum Dei perquiruntur virtutes, eorum quidem integra pervestiganda erit vita singulaeque explorandae erunt actiones; ast, si de iis praecipue res est, qui grandiori obierint aetate, contentos esse oportet, si virtutum, quae ipsorum Dei Servorum conditioni seu statui consentaneae sunt, heroicis praesto sit solideque demonstretur ascensus, isque maxime niteat eo potissimum tempore, quod vitae fuit extremum, quin tamen,

generali quadam norma, statui ac definiri queat, hoc extremum vitae tempus quot annorum ambitu comprehensum et circumscriptum esse debeat, sicut hanc magni momenti magnique ponderis quaestionem e proposito expendit, eamque, suam interponens auctoritatem atque diuturnum, quem adquisierat, usum, dirimit absolvitque Benedictus XIV. Cunctis quippe, quae ad rem facere valuissent, in medium allatis, sententiae, quam professus non ita pridem fuerat, firmitus adhaerescit, ab eaque se non discedere gravibus hisce declarat verbis: 'A proposita sententia non recedo, quae diuturnam exposcit quidem heroicitem, absque ulla tamen temporis definitione: ideoque, ubi casus contigat, unusquisque in causa suffragaturus, perpenso antecedentis vitae Servi Dei cursu, videre debet, an vel diuturni ratione temporis, quo heroice vixit, vel ratione qualitatis actuum, quos breviori tempore exercuit, ille inter heroes possit adscribi et inter sanctos in Ecclesia colendos recenseri' (lib. III, cap. XXXIX, n. 5).

Quae sane omnia ad hanc transferre causam eique congruenter aptare idem profecto fuit atque facilem expeditamque causae ipsius efficere diiudicationem, quemadmodum in altera, quae anno elapso habita est, praeparatoria Congregatione dignosci potuit ita, ut ad ulteriora postmodum progredi licuerit, ad generalem nempe Congregationem, quae, die vigesima prima superioris mensis iunii, coram Sanctissimo Domino nostro Benedicto Papa XV coacta fuit. In qua a Reverendissimo Cardinali Vincentio Vannutelli, causae Relatore, sequens ad discutiendum propositum est Dubium: *An constet de virtutibus theologalibus, Fide, Spe et Caritate in Deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servi Dei Andreae Huberti Fournet, in gradu heroico, in casu et ad effectum, de quo agitur?* Reverendissimi Cardinales et Patres Consultores sua quisque suffragia ediderunt, quae tamen Sanctissimus Dominus noster intento admodum persecutus quum fuisset animo, supremum iudicium Suum de more prorogandum duxit, praesidium et lumen a Patre luminum, fervidis interea communibusque fuis precibus, enixe exoraturus. Quum autem mentem Suam patefacere statuisset, hodiernam designavit diem Dominicam octavam post Pentecosten; ideoque, sacris Mysteriis devotissime celebratis, ad Vaticanas Aedes arcessiri iussit Reverendissimos Cardinales Antonium Vico, Episcopum Portuensem et S. Rufinae, Sacrae Rituum Congregationi Praefectum, et Vincentium Vannutelli Episcopum Ostiensem et Praenestinum, Sacri Collegii Decanum causaeque Relatorem, una cum R. P. Angelo Mariani, Fidei Promotore generali, meque insimul infrascripto Secretario, eisque adstantibus, solemniter pronuntiavit: *Constare de virtutibus theologalibus, Fide, Spe et Caritate in Deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servi Dei Andreae Huberti Fournet, in gradu heroico, in casu et ad effectum, de quo agitur.*

Hoc Decretum publici iuris fieri, et in acta Sacrae Rituum Congregationis referri mandavit sexto idus iulias anno MCMXXI.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. E. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

REVISED CONSTITUTIONS OF THE SOCIETY FOR AFRICAN MISSIONS ARE APPROVED

(April 21, 1921)

S. CONGREGATIO DE PROPAGANDE FIDE DECRETUM

APPROBANTUR DEFINITIVE CONSTITUTIONES SOCIETATIS MISSIONARIORUM
AFRICAE AD NORMAM CODICIS REVISAE

Cum Societas missionariorum Africae ab Eñño Cardinali Carolo Martiali Lavigerie ad fidem in Africa propagandam anno 1868 primitus fundata uberes protulisset salutis fructus, iam inde ab anno 1908 per decretum Sacrae huius Congregationis definitive suas constitutiones approbatas habuit.

Postremis autem annis actiosa eiusdem Instituti opera adeo impense in missionibus per Africam provehendis incubuit, ut novis erga Ecclesiam meritis fulserit. Ut igitur praedictae constitutiones, ad missionarios efformandos atque in bono continendos sapientissime excogitatae, ad Codicis iuris canonici nuper promulgati praescripta adamussim responderent, opportunum visum est nonnullas modificationes inducere, ut in aliis etiam Institutis passim factum est.

Quapropter in plenario horum Eññorum Patrum conventu die 4 vertentis aprilis habito, res in examen adducta fuit, iidemque EE. PP. dictas constitutiones, cum modificationibus in adnexo exemplari exhibitis, nova ac definitiva approbatione confirmandas censuerunt.

Quam Eññorum Patrum sententiam Ssño D. N. Benedicto Div. Prov. PP. XV ab infrascripto eiusdem S. Congregationis Secretario in audientia diei 11 eiusdem mensis relata, Sanctitas Sua benigne approbare dignata est ac praesens ea super re decretum confici atque expediri iussit.

Datum Romae ex aedibus Sacrae Congregationis de Propaganda Fide, die 21 aprilis 1921.

G. M. CARD. VAN ROSSUM, *Praefectus.*
C. LAURENTI, *Secretarius.*

L. ✠ S.

DECREE CONCERNING ELECTION OF BISHOPS IN THE REPUBLIC OF MEXICO

(April 30, 1921)

ACTA SS. CONGREGATIONUM SACRA CONGREGATIO CONSISTORIALIS DECRETUM

CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN MEXICANA REPUBLICA

Quo expeditiori utiliorique Ecclesiarum vacantium provisioni consuleretur, Mexicanae Reipublicae Ordinarii nuper ab Apostolica Sede petierunt, ut, quae de eligendis Episcopis in Canadensi dominio et Terrae Novae insulis statuta sunt, ad ipsorum quoque Ecclesiam extenderentur.

Quorum vota benigne excipiens SS^mus D^ñus Noster Benedictus PP. XV, hoc consistoriali decreto quae sequuntur hac super re, praescribit.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus Episcoporum fiet singulis trienniis aut saltem singulis quinquenniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est, omnes et singuli Ordinarii dioecesium uniuscuiusque provinciae convenient simul, nisi forte pro aliquibus provinciis paucas dioeceses complectentibus duas provincias simul convenire decernatur: quod quidem iidem Episcopi proponere poterunt.

3. Vicarii vero Apostolici, si tempus et negotia permiserint, conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac ceteri.

4. *Quolibet triennio* aut *quinquennio*, ut supra dictum est, sub initium Quadragesimae, incipiendo ab anno 1922, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo (si duae ecclesiasticae provinciae simul convenient) sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nemini prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a ceteris Praesulibus candidatorum nominibus sua adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis suis Suffraganeis sive Antistibus, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes huiusmodi, earumque causa, maxima secreti cautela peragendae erunt, ut supra, num. 6, dictum est. Quod si Episcopus vereatur rem palam evasuram, ab ulterioribus inquisitionibus abstineat.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, quae coincidere poterunt etiam cum loco et diebus assignatis pro ordinariis conferentiis episcopalibus, omnes Episcopi convenient ad seligendos eos qui S. Sedi pro episcopali ministerio proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio qualibet, praesertim diariorum et ephemeridum, et omne curiositatis studium vitentur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis,

Archiepiscopo non excepto, tactis SS. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur : post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in secretarium eligetur.

18. His peractis, ad disceptationem Praesules venient, ut, inter tot exhibitos, digniores at aptiores seligant. Id tamen veluti Christo praesente fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et caritate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium provectae aetatis esse debent ; prudentia praediti in agendis, quae sit ex ministeriorum exercitio comprobata ; sanissima et non communi doctrina exornati, quae cum debita erga Apostolicam Sedem devotione coniungatur ; maxime vero sint honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, necnon ad eius indolem et valetudinem. Uno verbo, videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussionem peracta, fiet hac ratione scrutinium :

a) Qui omnium Episcoporum sententia, quavis demum de causa, visi fuerint in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur ; de ceteris, *etiam probatissimis*, suffragium feretur.

b) Candidati singuli ordine alphabetico ad suffragium proponuntur : suffragia secreta erunt.

c) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris : primum ad approbandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

d) Singuli Antistites, praeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur : reliquos taxillos binos in urna alia, pariter secreto, deponent.

e) Suffragiis expletis, Archiepiscopus, adstante Episcopo secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent : schedularum autem examen fiet, ut supra num. 15, litt. e, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Delegatum Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatos magis idonea videatur dioecesi illi regendae ; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi hunc aliumve candidatum magis idoneum

censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an maioris vel difficilioris momenti vel in qua plura sint ordinanda aut creanda; utrum dioecesi mitioris aëris et facilis commeatus, et alia huiusmodi.

18. Episcopus a secretis, discussione durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus exponentur, quae-
nam discussionis fuerit conclusio; quinam tum in primo scrutinio tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Delegatum Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

21. Denique, fas semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipso SSmo Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae sedis, patefaciant.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 30 aprilis 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.
ALOISIUS SINCERO, *Adessor*.

L. ✠ S.

REVIEWS AND NOTES

HENRY EDWARD MANNING : HIS LIFE AND LABOURS. By Shane Leslie, M.A. [London : Burns, Oates and Washbourne, Ltd.

THOUGH Purcell's distorted 'Life' of Manning met with critical correction at many hands, it was time that an adequate portrait of the great Cardinal should take the place of Purcell's caricature. Mr. Shane Leslie has done so with a thoroughness and a literary charm all his own. Unlike Purcell he has had the advantage of a full access to the Cardinal's writings and correspondence. Heretofore one of the best estimates of the Cardinal's worth was that of E. C. Bodley in his work—*Cardinal Manning. The Decay of Idealism in France. The Institute of France*. Bodley, in a few lines, sums up the career of Manning thus : 'Henry Edward Manning was born on July 15th, 1807. He was the son of a city merchant who was later Governor of the Bank of England, and who had entered the House of Commons in 1790, where he sat with Burke, Fox, and Pitt. The future Cardinal was educated at Harrow, where he played in the cricket eleven against Eton and Winchester, and at Balliol, where he obtained a first-class in Greats, at that time a rare and valuable distinction. He became Fellow of Merton ; and from 1833 was, for eighteen years, a country parson at Lavington in Sussex, being also Archdeacon of Chichester from 1840. In 1851, after the Gorham judgment touching the doctrine of the Church of England as to baptism, he went over to Rome. In 1865 he was appointed Roman Catholic Archbishop of Westminster by the personal act of Pius IX. In 1869-70 he took a prominent part in the Vatican Council, which defined the dogma of Infallibility. In 1875 he became a Cardinal Priest, and in 1892 he died.' In his 'Life' Mr. Shane Leslie describes in detail the road which Manning travelled, and of which the above are the chief landmarks. In doing so he makes it clear what were the guiding principles which actuated the future Cardinal and how detached these principles were. Where Purcell suggested sinister and ambitious motives, he makes it clear that we have to deal with decisiveness of judgment and determination to see the right conquer. As a parson and Archdeacon in the Protestant Church Manning acted up to his full lights. When he realized that one of the central doctrines of Christianity might not be held by one holding office in his Church, his logical and practical mind urged him to seek Truth elsewhere. Mr. Shane Leslie, himself a convert, describes graphically and sympathetically this crisis in his life. With his conversion came his break with Gladstone—a break which was religious but by no means political, for Manning remained a Liberal, and a democratic Liberal at that, to the end. Ordained priest, Manning became at once a working

and pastoral one. It is the custom to bracket the names of Manning and Newman, and there is much justification for doing so, but, in truth, no two men could be more unlike in character. Manning was supreme in the field of action, Newman in the domain of thought. His eminence as a pastoral priest and his organizing power, marked him for higher honours, and his election as Archbishop of Westminster placed in his hands the guiding lines of the Catholic Church in England. In the domestic region his ambition was to establish a sound educational system and to establish parish life. In connexion with this latter aim he wished to press the Religious Orders into the service, and suffered criticism for so wishing. When the question of Infallibility was raised he became its stoutest supporter and, as is evident from Mr. Leslie's account, took a leading part in the definition. His attitude towards Ireland was in complete harmony with his political principles. He was in political sympathy with Gladstone on the Home Rule Question, and he took an active part in bringing about the election of the late Most Rev. Dr. Walsh, as Archbishop of Dublin—an election which was opposed at Rome and elsewhere by the enemies of Irish Nationality. It would be futile to attempt here to touch upon the many splendid activities of Manning throughout his great career; to those who desire an adequate and brilliant description of his life and labours we can confidently recommend Mr. Shane Leslie's fine performance.

P. M.

MODERN IRISH TRADE AND INDUSTRY. By E. J. Riordan. With Historical Introduction by George O'Brien, Litt.D. London: Methuen and Co., Essex Street, W.C.

IRISH MANUFACTURERS' DIRECTORY, 1921. Compiled by Kevin J. Kenny. Dublin: The Kenny Press, 65 Middle Abbey Street.

LEABHAR NA H-EIREANN—THE IRISH YEAR BOOK AND WORLD DIRECTORY. Edited by Alex. MacCabe, T.D. Dublin: The Kenny Press, 65 Middle Abbey Street.

IN the new Ireland that is coming, the advice and assistance of the clergy will be of the first importance for the solution of our social and industrial problems. The volumes named at the head of this notice contain a perfect mine of information concerning these problems. The three volumes supplement one another, and all three should find a place on the desk of everyone who takes an interest in the material welfare of our people. One can hardly dip into any of these books without lighting upon something that is both interesting and valuable.

For instance, after Dr. George O'Brien's luminous introduction, Mr. E. J. Riordan proceeds to deal with the perennial question of the land. He shows that the outstanding feature of Irish agriculture since the Famine has been the decline in tillage. The area of ploughed land in 1849 was 4,402,377 acres. It dwindled to 2,384,761 acres in 1916. After rising to 3,220,992 acres in 1918, it fell sharply to 2,786,546 acres in 1919.

The proportion of arable land ploughed in 1849 was 29·8 per cent. This percentage fell to 16·2 in 1915, when Ireland gained the unenviable distinction of having a much smaller percentage of arable land ploughed than any other country of Europe. Speaking at Dundalk, in 1915, the late Sir T. W. Russell said :—

‘In comparison with Ireland’s 16 per cent. of ploughed land, Germany has 65 per cent. to her credit, Hungary 59 per cent., and Austria 52 per cent. . . . European Russia ploughs 78 per cent. of her arable land, Serbia 63 per cent., Belgium 59 per cent., Italy 58 per cent., and France 55 per cent. . . . Roumania ploughs 79 per cent., Bulgaria 71 per cent., Luxemburg 64 per cent., Portugal 55 per cent., and Denmark 54 per cent. This latter figure may seem much too low to those of you who have visited or studied that country, but we must bear in mind it is only the land ploughed each year that I am taking into account. If I included the seed hay with the ploughed land the percentage for Denmark would be no less than 91 per cent.’

Our total area of arable land under tillage in 1849 was by no means creditable. It was less than 30 per cent. But what can be said of our miserable percentage (16·2) in 1915, as compared with Germany’s 65 per cent., and Russia’s 78 per cent. ? It is fairly obvious that drastic measures will be needed to force the holders of arable lands to cultivate them properly, or else to sell them to persons who are willing and eager to till them. Drastic methods will be required to compel the graziers to relax their deadening grasp on wide areas of arable lands from Clare to Meath. The graziers are the economic successors of the landlords. The policy of both is one and the same—to keep the people off the land, and reserve it for sheep and cattle, with a view to their own selfish profits. Our legislators, in the near future, might do well to follow the example of the Popes, who sometimes ordered landholders in the Papal States to cultivate 30 per cent., or even 50 per cent., of the arable lands they held, under heavy penalties in case of default.

In his interesting article on the powers and possibilities of our County Councils (*Leabhar na h-Eireann*, 13-16), Mr. Kevin R. O’Shiel suggests that these bodies should be entrusted with the putting into force of compulsory tillage orders, ‘encouraging, by grants or otherwise, the culture of such crops as beet, tobacco, flax, wheat, etc.’ Some energetic and practical means should certainly be devised, for the present system of turning most of the arable lands of Ireland into pasture for flocks and herds is wasteful in the extreme. Its wastefulness was emphasized, in a rather original fashion, by the Department of Agriculture in 1917 :—

‘An acre of merely average land will produce in Oats 1 ton, in Potatoes 8 tons. An acre of the primest fattening land will not produce in Beef (live weight, counting hides, bones and all) more than 5 cwt.

‘An acre of Oats will feed for a week 100 people. An acre of Potatoes 220 people. An acre of Beef 8 people.

'To grow Oats takes 5 months. To grow Potatoes 4 to 6 months. To grow Beef takes 2 years.'

The extraordinary productiveness of Irish land is well brought out by Mr. Riordan, by the aid of facts and figures. In the five years 1912-1916, inclusive, the average yield (reckoned in cwts.) of certain crops per statute acre in Ireland, France, and Italy, was as follows:—

Wheat—Ireland, 19·9 ; France, 10·6 ; Italy, 8·1.
Oats—Ireland, 17·6 ; France, 10·3 ; Italy, 7·4.
Barley—Ireland, 19·0 ; France, 11·0 ; Italy, 6·7.
Potatoes—Ireland, 107·7 ; France, 69·1 ; Italy, 43·5.
Rye—Ireland, 14·8 ; France, 8·3 ; Italy, 8·6.

This table shows that an acre of ploughed land in Ireland produced nearly twice as much as in France, and more than twice as much as in Italy. This revelation as to the fertility of Irish land carries its own moral. For one thing, it shows the amazing folly of leaving our fertile lands untilled, and devoting them merely to pasture—one of the least productive uses to which they could conceivably be applied.

Ireland's remarkable fertility is shown in another way by Mr. Riordan, who borrows his figures, in this as in the preceding instance, from the *Statistical Year Book* of the International Institute of Agriculture. In the five years, 1912-1916, Ireland stood as follows, in regard to the average yield of certain crops per acre:—

Rye—Out of 23 countries listed, Ireland came second.
Oats—Out of 31 " " second.
Barley—Out of 34 " " third.
Wheat—Out of 38 " " third.
Flax—Out of 15 " " sixth.
Potatoes—Out of 24 " " seventh.

Ireland, therefore, is one of the most fertile—and one of the least cultivated—countries in the civilized world. We are very backward in this vital matter, and it behoves our people and their rulers to see that the defect be remedied with the least possible delay. Agriculture—the tilling of the soil, not mere idle grazing—is our basic industry; it is of immeasurably greater importance than any other. If the arable land of Ireland were cultivated in accordance with modern methods, and on the same scale as that of Germany or Denmark, this country might easily support a population of 10,000,000 or 12,000,000. If this were done, work and workers would alike be plentiful; food would be cheap and abundant; periodical famine scares would be things of the past; the proletarian class might be reduced to very small dimensions; and Leo XIII's ideal—the killing of Socialism by the multiplication of small proprietors—might be largely realized in this country.

It is gratifying to learn from Mr. Riordan's book that 'there has been a steady improvement in Irish agriculture during the last twenty years. In that period there has been an all-round increase of about

25 per cent. in the rate of yield per acre of the tillage crops' (p. 60). But while farming methods have improved, the area under tillage remains deplorably small. The cultivation of wheat furnishes an instance in point. The area under wheat in 1847 was 748,871 acres—the largest extent recorded. This had dwindled almost to vanishing point in 1914, when the area under wheat was only 36,913 acres. Yet in 1915 it was officially estimated that the quantity of wheat and wheaten flour consumed in Ireland in that year would represent the normal produce of 730,000 acres of wheat in Ireland. In 1918 we imported £4,739,091 worth of wheat; £7,569,779 worth of wheaten flour; £214,668 worth of oats; £1,214,372 worth of barley; £510,345 worth of rye; £62,801 worth of peas; £200,507 worth of beans; and £217,456 worth of oatmeal (*Irish Manufacturers' Directory*, 1921, p. 123). Since we are so unwise as to import all these commodities, at enormous cost, instead of producing them at home, we cannot well be surprised at the slackness of work, nor at the high cost of living.

These are specimens of the hard facts which confront us on every page of these volumes. Every man who takes an interest in the industrial welfare of Ireland should procure these books and study them. Their compilers have rendered a notable public service, which should be gratefully appreciated by the Irish people.

X. Y. Z.

SERMONS FOR ALL THE SUNDAYS, AND FOR THE CHIEF FEASTS THROUGHOUT THE YEAR. By the Right Reverend John S. Vaughan, D.D., Bishop of Sebastopolis; with an Introduction by the Most Reverend John J. Glennon, D.D., Archbishop of St. Louis, Mo. New York: Joseph F. Wagner; London: B. Herder.

THESE two volumes of Dogmatic and Moral Sermons, by a well-known contributor to our pages, come to us from America, where, we understand, they have already met with a very favourable reception both from the clergy and the general public. They certainly show the versatile Bishop at his very best—the *praedicator veritatis*. We all know his easy style, his sincerity of expression, his persuasiveness, and that unstudied rhythm of his, which carries his readers along with him whether in theological or purely literary and antiquarian by-paths. Here we have him *in cathedra*. Not that all these sermons are from the hierarchy of Sebastopolis; for we imagine that many of them were delivered by him as a mere Canon of Westminster in Rome, where he was the select preacher, in the English tongue, for many years, at San Silvestro in Capite.

Books of Sermons have been described, says the late Father O'Dowd,¹ not unjustly, as 'aids to idleness and nests of platitudes.' And he further adds: 'How some of them manage to be written and published is a mystery—so pitifully wanting are they in matter and style.' Anyhow

¹ 'Preaching,' reviewed in I. E. RECORD, March, 1920.

our Bishop is no platitudinarian! There is, of course, a goodly array of Sermons in the volumes before us, and a few of them are somewhat lengthy and no doubt would admit of some compression, but not one of them is dull or dry, and not a few of them are real gems. There is a dogmatic backbone of matter in them all, and by the easy and graceful flow of his periods and above all by his remarkable knack of apt and up-to-date illustration, the author manages to win that much desired, great achievement of keeping the hearers interested to the very end. 'Omne tulit punctum qui miscuit utile dulci.' Consequently, though we do not like to make use of a hackneyed encomium, and say that this work will be 'of immense service to the hard-worked priest,' we do think the books deserve to be ranked as sources and models of (in the best sense) *popular* Catholic preaching.

Archbishop Glennon, at the close of his Introduction, happily expresses what we have been trying to state as our own well-considered judgment, but more neatly and briefly: 'Distinguished alike for piety, dignity and diction, the book, like the author, has a message for our times and deserves many readers.' Owing no doubt to the great distance of author from publisher, occasional typographical errors appear, which should be corrected in the next editions: e.g. 'Apostels, incendum amoris, Abrahama, Salve nos perimus, *νύγη* for *γυνή*.'

E. O'C.

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SOME PATHOLOGICAL EXPLANATIONS OF SANCTITY

By REV. R. C. GORMAN, S.J.

PSYCHO-ANALYSIS

SELDOM does a Catholic have the pleasure of anticipating disparaging criticism of his religion and its manifold expressions. But although we have had the 'explanation' of sanctity by neurosis, and by the subconscious, no one has so far undertaken the full analysis of sanctity by Freud's famous theory. Not that this has not been suggested. We read in a comparatively recent book of a Swiss psychologist¹: 'If religious experience has two aspects—one of abandon, tending to union with the Divine, the other of struggle, in the effort against evil—in the sublimation of the combative instinct can be seen the moral element of religious experience, in contrast to the quietist element which would be the sublimation of the sexual instinct. And since so many facts show us the close relationship between these two instincts, they can be conceived as the same *élan vital* of which the whole of religious experience is the perfect sublimation.' By an exposition and criticism of Freudism, its inadequacy as an explanation of sanctity can be shown, and at the same time its use—in chastened form—as a new method of psychological analysis applied to religious experience. To pass it by as the vogue would be to lay oneself open to the charge of obscurantism: to shut one's eyes to the merits of the system would be mere injustice. For merit the system has, and that twofold: it is the most important contribution to the psychology of instinct since James' famous

¹ Pierre Bovet, *L'Instinct Combatif*, 1917, p. 174; cf. c. 7, *in toto*.

essay,¹ and it suggests in the study and in the interpretation of dreams a new way of tapping the subconscious.

The whole of a man's life is a streaming flood of concepts and images. True, it is synthesized in one whole by a substantial ego (this proviso saves us from a Bergson-James heterodoxy), still, when the mere vegetable element in life is eliminated, the action and reaction of a million cells, there remain the images, whether in the sense order, or in the intellectual order. Either knowledge through the senses, or knowledge through the mind, and the most spiritual of knowledge cannot exist without its setting in an image. Every image is motor, and hence the pulsing action in this stream of life; action we are often bound to manage and restrain and control by our mentor will. Heredity² will play its not unimportant part in the formation of this content of knowledge and life, conscious and subconscious; the speculative question, how this takes place, has been triumphantly solved by evolutionists and biologists of every shade of radicalism. It still remains triumphantly problematic. An instinct may be defined³ as a natural disposition to respond to a determined excitation (in the sensitive life this excitation is an image or a sensation) by definite and determined reactions.

This stimulus, rising in the current of images, calls forth a definite succession of fellows in the stream, whose psychic overtone may vary but whose content is more or less constant.

We are accustomed in the ordinary course of life to a manifestation of certain well-known and superficial tendencies. There is no disgrace in the satisfaction of a good appetite—nevertheless, a haunting inhibition of 'good form' may drive an individual to satisfy it in private. No surprise is evoked at the tendency in a man to seek the useful, and to avoid the hurtful, nor do the social

¹ *Principles of Psychology*, vol. 2, chap. xxiv.

² Cf. 'Personimages,' *Le Monde des Images*, L. Daudet.

³ J. de la Vaissière, *Eléments de Psychol. Expér.*; Paris: Beauchesne, 5th edit., 1921, p. 197.

tendencies shock us, still less the ideal and disinterested, in a word, the non-sensitive, instincts. But all these tendencies are on the surface of life. To penetrate to the underlying seams which support the superstructure, and finally to arrive at the basis of the whole range of the exterior manifestations of this psychological activity, would be of no small interest and value. It would supply us with an intuitional explanation of many a mystery in life. Freud pretends to this supreme discovery. He produces, to our astonishment, the sexual instinct. Let us finish rapidly the survey of this 'system' before proceeding to criticism.

The whole of instinct reducing itself to this simple constant, it remains to see how and where the manifestations appear. Crude expressions may be ruled out at once. Remain a thousand and one minor displays of the fundamental tendency. The most grotesque and ridiculous examples have been given—a child sucking its finger, or making mud pies, will be blindly exhibiting this primeval motive force! However, there is a 'censor' at work—the word 'censor' is a technical term which we will try to interpret later,—and the 'repression' which this inhibiting force exerts has several effects. The tendency may be 'sublimated,' turned into a more fruitful and generous channel. Its social value is enhanced—and the Freudian explanation of religion, literature, and art is complete in the happy fusion of the conscious and subconscious elements of our wayward nature. Besides the elements which enter into the psyche by way of inheritance, there are stored all the impressions of our own experience. Special importance is attached to the experiences of very early childhood, and, too, traumatic experiences of any period of life. The repression of the memory of these latter is one of the most fruitful sources of neurosis. Of the latter 'complexus,' or psychological contents of a painful emotional tone, the Freudian school insist on the sexual origin—it is a sight, an adventure of painful association, whose memory shocks the sensibility and is in contradiction with moral notions ;

the subject, distressed at these thoughts, combats them and drives them into the subconscious, sometimes even a double personality will arise as a consequence. As has been said the normal instinct may be and often is sublimated. But where, as is supposed in the two examples cited above, this is probably not the case, some means of establishing an equilibrium between the restive elements and the remainder of the personality must be found. And since it is necessary to know clearly what is the inimical force to be combated some heuristic analysis must be employed.

The complex is suppressed in the subconscious region of the psyche. Freud and his school propose to penetrate into this mysterious region by means of the interpretation of dreams. Childhood's early experiences have been mentioned as one of the possibly dangerous complexes. A consideration of this sort will take us much too far away from our subject; an excellent treatment of psycho-analysis, in relation to the child and education, can be found in a recent work on pedagogy.¹

Especially for neurosis, the second of the above examples, and generally to discover, and treat the 'complex,' resort is had to dream analysis. The method is not as new as it may seem (even in the medico-psychological world). Already, in the middle of the last century, Maury (1861) and Charma had noted that men's passions and desires have freer play in the dream than in the waking thoughts. 'The soul being in a profound state of calm and repose lays open to the view, in its clear depths, its true desires and longings, and often what it dare not formulate in words or realize in act whilst awake is shown in the dream during the time of sleep.'¹ Charma's hypothesis becomes Freud's general principle. A dream is never anything but the

¹ J. de la Vaissière, *Psychologie Pédagogique*; Paris: Beauchesne, 4th edit., 1921.

¹ Quoted by Janet, *Médec. Psych.*, 1920, vol. 2, p. 220, from Charma, *Le Sommeil*, p. 55.

realization of a desire more or less dissimulated during the conscious state. There has been a great potter over the interpretation of dreams, and certain images have been marked down in categories of definite symbolic nature. On the whole, such docketing as has been done is crudely repulsive, and what is scientifically important, problematic to a degree. Bovet, in his book already quoted, sums up the forms taken by the instinct¹: 'The instinct is changed to its contrary (v.g., love of a child for the parent will be changed into hatred), . . . the instinct deviates towards another goal (the author cites the aberration of love transferred in childless households to animals), . . . the instinct directs itself to the person of the subject, . . . the accent passes to an instinct of secondary force.' Some idea may thus be hinted at of the extreme difficulty attendant on dream interpretation. And the end in view? A 'catharsis' or a 'moral drainage,' which by the right reasoning and tactful suggestion of the analyst, draws off the 'complex' from the patient or assists him in the process of sublimation. In other words, the wound once lanced a 'transference' is effected between the subject and the operator. A beneficent influence passes from one to the other. A counterpart of a successful séance of spiritual direction!

Sufficient has been said to give a fair and ample enough exposition of the system now to be critically examined. In a letter to a French psychologist, a Swiss colleague² felicitated him on having the traditional scholastic³ 'rational' psychology at his disposition, if only because of its utility in furnishing sources of fruitful hypothesis and sure systematization. We are in a position to give a direct

¹ Pages 113-115.

² M. Claparède (University of Geneva).

³ Contrast, for example, an article in the *Hibbert Journal*, July, 1920, 'Man in the Light of Modern Psychology.' The writer has to have recourse to some system of metaphysics on which to graft her treatment of instinct. Bergson's too personal and unveridical system is useful as a framework, but unfortunately his own reckoning destroys the value of his metaphysics, as words cannot capture and hold the flowing current of ever new self-creation, which, for him, constitutes the whole of reality.

and fundamental criticism of Freud's system. Man is not merely animal, he has a soul, a spiritual nature.

Appetitus autem sensitivus non respicit communem rationem boni, quia nec sensus apprehendit universale; et ideo secundum diversas rationes particularium bonorum diversificantur partes appetitus sensitivi. Nam concupiscibilis respicit propriam rationem boni, inquantum est delectabile secundum sensum, et conveniens naturae. Irascibilis autem respicit rationem boni, secundum quod est repulsivum et impugnativum ejus quod infert nocumentum. Sed voluntas respicit bonum sub communi ratione boni; et ideo non diversificantur in ipsa, quae est appetitus intellectivus, aliquae potentiae appetitivae, ut sit in appetitu intellectivo alia potentia irascibilis, et alia concupiscibilis; sicut etiam ex parte intellectus non multiplicantur vires apprehensivae, licet multiplicentur ex parte sensus.¹

Thus, whilst readily admitting that all the instincts of the sensitive life are grouped under the same dynamic finality, the conservation of the species, and hence the tendencies of the sensitive life, as such, are only more or less sublimations of the primitive components of the group 'nutrition-reproduction,' which Janet places at the base of his classification of tendencies, there exist over and above, for man, higher instincts manifesting characteristics, different, and even opposite, to those of the sensitive instincts. The superior tendencies are exercised in virtue of judgments and by means of voluntary acts. The sensitive instincts are not composing elements in relation to the higher tendencies but rather subordinate mechanisms; stimulus-reaction complexus, capable of realizing movements in response to the will. It is fundamentally incorrect therefore to regard religious tendencies, as a biological blossoming forth, of a composite of the sexual instinct. This distinction we have drawn is deducible *a priori* as has been hinted from the theses of rational psychology.

It has the advantage of being supported by the finest experiments of contemporary psychology.² In this sense we can welcome the pronouncement of a well-known English specialist³: 'Freudism is dead in England, but psycho-

¹ St. Thomas, 1^a, q. 83, a. 5.

² J. de la Vaissière, *Éléments de Psychol. Exp.*, pp. 290-301.

³ Sir R. Armstrong Jones, M.D., *Science and Progress*, Jan., 1921.

analysis, denuded of its offensive associations, was never more alive.' There is a very healthful tendency observable amongst the English doctors and psychologists who have approached and discussed the new science; they have been led by their own fine natural feelings to a drastic pruning of the system, whither we also are led by traditional scholastic psychology. The reason for the morbid pre-occupation with the subject of sex is difficult to find, not in the host of vulgar charlatans who have popularized Freud's teachings, but in Freud himself. A recent writer¹ gives a very sensible reply, that the 'first patients of Freud were in a morbid condition of body or mind, or both.' There may be, I think, a shadow of an excuse for Freud, as conversation with the many of those who served in foreign armies during the War shows that the herd of *poilus* and *soldati*, *quâ* herd, with their pre-occupation about what the English 'Tommy' calls the 'birds,' would go far to confirm a pessimist in a judgment that all the nations are in a morbid condition. The protagonist of psycho-analysis was, however, distressed at the misunderstanding of his terminology; the word sexual must be sublimated. To avoid, in future, the responsibility of defective applications, the director of the movement (Freud) is going to form an international school which will receive as members only those capable of rightly applying the principles.² Dr. Jung wishes to understand the *libido* as 'la véritable force de la vie.' Putnam³ wishes to give a much larger sense to the word. Maedar⁴ will have us take the word sexual in the sense the poets give it when they speak of 'la faim et l'amour qui mènent le monde.' E. Jones understands Freud in his use of the phrase 'sexual instinct' as meaning 'the will to power' of Schopenhauer, or the *élan vital* of Bergson. It is sheer dishonesty in the use of words (practised in all charity to cover Freud). We would do well to

¹ E. M. Caillard, *Hibbert Journal*, July, 1920.

² *Les Médications Psychologiques*, vol. ii., 1920.

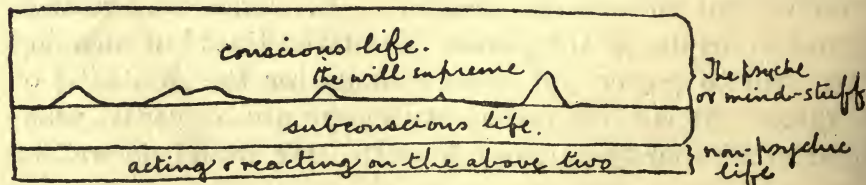
³ J. J. Putnam, *Journal of Abnormal Psychology*, 1910, p. 375.

⁴ 'Le Mouvement Psycho-analytique, *Année Psychologique*, 1912.

recall the principles of semantics enunciated by Kant¹ and by St. Thomas, that no one has the right to be a law unto himself in the use of words.

In the dream, for the most part, the directing psychic force is no longer that of everyday life : instead of the will an affective state holds the reins. And precisely because the affective state is sharply individual, there is great difficulty in making a satisfactory study of it³—*non datur scientia de individuo*. The superior faculty which normally governs the psychic life is the will ; without it our life would be a fugitive mingling of shadows, with no possibility of a clear and sustained mental synthesis. First, in face of an election the intelligence is inevitably drawn to the good (note that even the bad is chosen *sub ratione boni*—v.g., a present presumed good instead of an ultimate one), and the will maintains the good before the intellect as the motive force which will issue into action. Hence, as observed already, there is discontinuity between the sensitive and the non-sensitive instincts ; not, as in the spectrum, where one can pass by imperceptible degrees from blue to red, but as in the case of the sound of the waves and their colour (wholly disparate), so in the sensitive and non-sensitive instincts there is difference of modality.

It would seem that if the Freudians would condescend to the metaphysics of psychology, and not be content with mere positive observation, they would willingly admit that their 'censor' is nothing else than the will—for what other could be the 'sum total of repressing inhibitions' ? A diagram will make the explanation of this more evident.



¹ *Critique of Pure Reason*, Bk. I. p. 303, French translation ; Alcan, 1909.

² *4 de Verit.*, a. 2.

³ J. de la Vaissière, *op. cit.*, p. 168.

The invasion of the conscious life by the subconscious is symbolized by the broken line, rising at times into consciousness. Not only is this invasion constant during sleep, in dreams, but it occurs even during other periods. There is the well-known example of the individual who surprised himself repeating 'B.Y. 707,' as he walked along the road; he examined his surroundings and saw disappearing in the dust ahead the tailboard of a motor car which bore the number 'B.Y. 707.' Evidently the eye had marked the impression and the brain registered the sensation, but the subject was unconscious or subconscious of it. The subconscious is the region where all our sensations are registered which do not integrate into our strictly personal perceptions: sensations which we have, but which are not *ours* in the fullest sense of the word. This subconscious—or the unconscious, as it is, unfortunately, often and ambiguously called—is the home of the instinct. To be clear, it is well to distinguish instinct from tendency. Tendency is a generic term. To obtain the definition of a tendency in general all that is needed is to suppress the reference to the sensitive life in the definition of an instinct given in the beginning of the paper. A higher or intellectual tendency always has the good for its goal and is nothing more or less than a sustained act of the will. Instinct is an inferior tendency and may be either innate or, as the fingering of a musical instrument, acquired. The oneiric conscience may bear some traces, though very faint, of the higher tendency, and this it is which constitutes the 'censorship,' the upper level of the diagram is temporarily inverted with the lower, but makes occasional incursions into the lower, preventing its wilfulness and free wanton evolution. And it is upon the development of the instinct, which is a strong current in the flow of the subconscious, that the 'censor' exerts his inhibitive force. But to jump to an immediate conclusion that a morbid affective state always directs our dreams, because certain of our bestial lower tendencies have freer play during sleep on account of the suspension of the vigour of the will, would be a too

hasty reasoning. Indeed the affective state, as Morton Prince remarks, will often correspond to desires avowed or justified, to doubts, to scruples, or to remorse or regrets.¹ In fine, as was suggested above, in spite of the interchange of the conscious and subconscious during sleep, the ego remains essentially the same; some of its higher faculties merely are relaxed, allowing revelatory glimpses of generally unrecognized forces.

Of what therapeutic use this pent-up force may be when laid bare and controlled by a specialist is sufficiently shown by the successful cures effected on the war-neuroses—neuroses that were bundled together indiscriminately by the uninitiate under the name of shell-shock.²

It remains now to indicate any possible use that psycho-analysis may serve in the study of the lives of the saints. A delicate application may be made of dream interpretation to the study of phenomena³ occasionally appearing in the manuscript pages of saints' lives, or, as later exponents of psycho-analysis have pointed out, the automatic actions may be examined, words or gestures, indicators of the subconscious mind-life, which the subject or bystanders may suddenly remark with surprise. Something could be done to investigate the process of 'sublimation' which, in the spiritual life, will be the supernaturalizing of the merely natural.⁴ But two points will have to be borne in mind. That a mere rationalistic psychology, which denies *a priori* the existence of all transcendental forces, will be useless as an instrument to examine the essentially transcendental lives of the saints—in grace abounding. Then, too, although the higher tendencies can be grouped under one head, as the instincts or lower tendencies are summed up in the

¹ *Journal of Abnormal Psychology*, 'The Mechanism and Interpretation of Dreams,' pp. 154-174.

² Cf. *Edinburgh Review*, January, 1921, 'Psychotherapy and War Experience.'

³ Cf. *In God's Army*: St. Francis Xavier, p. 127, C. C. Martindale.

⁴ Cf. 'Le psychoanalyse et le mysticisme,' M. A. Cochet, in *La Revue de Philosophie*, Nov.-Dec., 1920. The authoress opines that the 'sublimation' of Freud and the 'sublimation' of the saint are radically different.

instinct of the 'conservation of the species,' such a grouping must, of its nature, present great difficulties. The *vis a fronte* which draws the higher tendencies is ultimately the *summum bonum*—God. Then, whatever is presented to the intellect as good, whether under the aspect of the practical and useful, leading on to a further good, or whether it is the *bonum honestum*, desired, simply and *per se* for itself, or the delectable, the *locus pascuæ* of the desire, it must necessarily draw the mind, and the will, to sustain the mind, in its pursuit. 'Respondeo dicendum quod cum bonum sit quod omnia appetunt ; hoc autem habeat rationem finis ; manifestum est quod bonum rationem finis importat.'¹ And thus the difficulty of the classification of the higher tendencies is obvious—they are merely aspects of the one tendency, which is simple as the mind is simple. To conclude, psycho-analysis will be of little use in the study of saints' lives. It might reveal the transformation of lower tendencies to higher ; and this much, even, would be some gain, for there is nearly always a furtive seeking for the 'natural' in our reading of the lives of the saints. But on the level of grace, experimental psychology, and Freud's latest addition to it, find a too rare atmosphere for their *terre à terre* nature. And the camp-follower of Freudism who will insist upon an agnostic theorizing of sanctity by psycho-analysis will be in a much more ludicrous position than the critic who should 'attempt a criticism of poetry from the standpoint of science.'

R. C. GORMAN, S.J.

¹ St. Thomas, 1^a, q. 5, a. 25

THE MESSIANIC CHARACTER OF THE TWENTY-FIRST PSALM

BY REV. E. F. SUTCLIFFE, S.J.

He said unto them : Thus it is written, that the Christ should suffer and should rise from the dead on the third day.—Luke xxiv. 46.

THE twenty-first Psalm, in the Hebrew text the twenty-second, is a grand example of Hebrew poetry. Boldness of imagery, wealth of expression, and elevation of language combine to deepen the opening tone of sorrow and anguish, and to heighten the succeeding tone of triumph. These are the notes characteristic of the two parts into which the poem falls. In the first the speaker gives expression to his sense of abandonment and desolation. He calls on God for help, and asks plaintively why it is so long withheld. He tells of the many dangers that encompass him, and pictures his terrible plight. Then, suddenly assured of God's protecting care, he breaks out into words of praise, foretells the blessings that his deliverance will bring to lowly and mighty alike, and depicts the universal triumph and reign of God over the nations. Christian tradition from the beginning has seen in this psalm a prediction of the sufferings and final triumph of the Messias. Jewish commentators explain it of David, or of the Jewish people in exile. Even Ezechias and Jeremias have been represented as experiencing the sorrows and triumph it depicts. Hengstenberg proposed the ideal just man. Dr. Driver and Dr. Briggs see in the speaker one who identifies himself with the nation at large and speaks in its name; and the nation, of course, is Israel, 'faithful Israel' or 'godly Israel.' We propose to examine the more important of these views, taking as the basis of our study the Hebrew text of the psalm, and the

variant readings preserved by the Septuagint. The translation given makes no claim to be original. We shall begin by an analysis of the psalm in the strictly Messianic sense, noticing the main difficulties alleged from the Jewish standpoint. As a representative Jew we will quote the celebrated Jewish grammarian and exegete, David Kimchi. This medieval scholar has by no means lost his influence. Some of his works were reprinted in the nineteenth century, in particular the passages of anti-Christian polemic added by him to his commentary on various psalms. The edition here cited is the translation from the Hebrew made by R. G. Finch, D.D., and published by the S.P.C.K. as : *The Longer Commentary of R. David Kimchi on the First Book of Psalms*, 1919.

Our psalm is entitled : ‘ For the Chief Musician ; set to “ The Hind of the Dawn ” ; a psalm of David’s.’ It opens with a passionate complaint that God does not listen to the sufferer’s cry :—

2. My God, my God, why hast thou forsaken me ?
Why art thou far from helping me, from the words of my roaring ?
3. O my God, I cry by day, but thou answerest not ;
And by night, but I have no rest.

The first verse was uttered by Our Lord, as He hung upon the cross, and He thereby showed that the psalm was fulfilled in Himself (Matt. xxvii. 46, Mark xv. 34). The author of the *Breviarium in Psalmos*¹ goes so far as to say, ‘ Hoc versiculo Dominus in cruce pendens usus est. Ex quo animadvertimus totum psalmum a Domino in cruce posito decantari.’ This cry of Our Lord’s manifests a sense of abandonment that is certainly mysterious, for in Christ the human Nature was united with the divine in the one Person of the Word, who was not and could not be separated from the other Persons of the Blessed Trinity. The words are best explained with St. Thomas² as referring to Our Lord’s being left to the power of His persecutors.

¹ Migne, P.L., 26, 879.

² *Summa Theologia*, 3, 47, 3 in corp.

In this St. Thomas agrees with St. Augustine.¹ Should it be urged that if Christ was God, He knew why His Father had allowed Him to fall into the hands of His enemies, 'seeing that he hath not spared his own son, but hath delivered him for all of us' (Rom. viii. 32), the answer is, He cried out for our sakes, that we might know the reality of His sufferings of mind and body. So God asked Adam, 'Where art thou?' (Gen. iii. 9), and Cain, 'Where is thy brother Abel?' (Gen. iv. 9), to bring home to them their guilt.

Here we may notice an objection urged by David Kimchi, that if Jesus was God, and 'he did not wish to keep his soul alive, nor rescue it from the power of those who slew him . . . why did he cry : *My God, my God, why hast Thou forsaken me ? (Why art Thou) so far from helping me ?*' He goes on : 'if he were really God, he would be able to save himself.' He was able to save Himself. But, though, as man, He felt that shrinking from suffering and desire for deliverance which are manifested by this cry of anguish, yet His will was firmly set to undergo the ignominy and the pain of His Passion. Therefore, though He could have saved Himself, He would not. He gave vent to this cry to let us know that His divinity did not preclude very real and very bitter pain of mind and body.

4. But thou *art* holy,
Enthroned on Israel's praises.
5. Our fathers trusted in thee,
They trusted, and thou didst deliver them.
6. They cried unto thee and were delivered,
They trusted in thee and were not ashamed.

God had ever heard the cry of Israel in distress, and the trust of His people had never been disappointed. God had manifested His holiness by the overthrow of the wicked, and the protection of His faithful servants (cf. Ezech. xxviii. 22). Yet now God's suffering Servant seemed

¹ *De Grat. Novi Testamenti*, c. x.

to call to Him unheard. Indeed, such is the extremity of his distress that he exclaims :—

7. But I am a worm, and no man ;
A reproach of men and the outcast of the people.
8. All they that see me laugh me to scorn
They part the lip(s) and wag the head.
9. ' He hoped in the Lord : let him deliver him.
Let him save him, seeing he delighteth in him.'

It is hardly necessary to point out in detail how closely the events of the Passion correspond to this description (Matt. xxvii. 39, 43 ; Mark xv. 29). St. Matthew records among the very words flung derisively at Our Lord : ' He trusted in God : let him now deliver *him* if he will have him.' The psalm says that '*all* they that see me, laugh me to scorn' ; and from the Evangelists we know that not only the priests with the scribes and ancients mocked and derided (Matt. xxvii. 41), but also the soldiers (Luke xxiii. 36) and the thieves (Matt. xxvii. 44). That Our Lord was the rejected of the people is clear from the story of the Passion : ' the whole multitude together cried out, saying : Away with this man. . . Crucify him, crucify him ' (Luke xxiii. 18-21).

10. But thou art he that didst draw me out of the womb :
My hope *when I was* upon the breasts of my mother.
11. Upon thee was I cast from the womb :
From my mother's womb thou art my God.

Even while reflecting sadly on His desolation and apparent abandonment, while contrasting the mercies of God to His servants in other days with His own condition, rejected and scorned, the Messiah takes new hope in the thought of God's care for Him in infancy. How perfectly appropriate these expressions are in the mouth of Jesus Christ, who, as the Church teaches, was ' drawn out of the womb ' by a miraculous birth that left intact His Mother's virginity. From the womb, too, He was cast upon the care of God, for it was the protecting hand of God that saved the Babe from the murderous fury of Herod. This is St. Justin's interpretation of these words, ' for it was at the time of

His birth in Bethlehem . . . that Herod the King learnt concerning Him from the magi from Arabia and plotted to destroy Him, and that by the command of God Joseph took Him with Mary and went away to Egypt.’¹ With how good a right, too, could He take comfort in the thought that from His Mother’s womb He had recognized the claims of God, and been His servant in all sincerity and truth. As Jesus said: ‘My meat is to do the will of him that sent me, that I may perfect his work’ (John iv. 34). David Kimchi here objects, how could Jesus say *But thou art He that took me out of the womb*, for, if He were God, as is alleged, ‘he himself it was who brought out of the womb.’ To this I answer, that throughout Jesus speaks as man, because it was in His human Nature that He endured the ignominy and the torments of His Passion. Moreover, in the unity of the Godhead, there is a Trinity of Persons; and Jesus speaks here of God His Father as He so often speaks in the Gospel of St. John. ‘I and the Father are one,’ He says, and yet He says, too: ‘I came not to do my will but the will of him that sent me.’

12. Depart not from me, for tribulation is nigh :
For there is none to help.
13. Many bulls have surrounded me :
The strong ones of Bashan have beset me.
14. They have opened their mouths against me,
As a lion ravening and roaring.
15. I am poured out like water :
And all my bones are loosened.
My heart is become like wax
Melting in the midst of my bowels.

Full of the thought of the care with which God protected His Infancy, the suffering Servant breaks out anew into a petition for help. By the strong bulls of Bashan, a district to the north-east of Palestine, famous for its pastures, are probably signified the priests, scribes, and Pharisees, rich in substance, strong in authority.² The following ‘*they*’ refers grammatically to the bulls, but in sense to the persons designated, for the metaphor is not

¹ *Dial. cum Tryph.*, 102.

² Corluy.

sustained. *To be poured out like water* is a striking phrase denoting absolute prostration. The line that follows is no figure, but denotes literally the dislocation of the joints caused by the posture of the body upon the cross, and, it may be, by the clumsiness or brutality of the executioners, wrenching the sacred limbs in the act of crucifixion.

16. My strength is dried up like a potsherd :
And my tongue hath cleaved to my jaws.
And thou has brought me down into the dust of death.
17. For dogs have encompassed me.
The host of the malignant hath beset me.
They have dug my hands and feet.
18. They have numbered all my bones.
They have stared and gazed upon me.
19. They have parted my garments among them :
And upon my vesture they have cast lots.

Our Lord continues the rehearsal of His sufferings, and first refers to the terrible thirst which wrung from Him on the cross the pregnant words, 'I thirst.' His loss of blood had been severe, and His strong Body, in losing its life-giving sap, is said to have dried up like a potsherd. As the bulls above probably refer to those in authority, so here the dogs—in the East animals despised as the public scavengers—may represent the rabble and the soldiery. The reference to the digging of the hands and feet is a clear reference to the crucifixion. The Jewish rabbis here read 'like a lion,'¹ in place of 'they have dug,' though this

¹ The LXX version, which was made by Jewish scholars before the Christian era, and, therefore, before prejudice could be aroused by controversy, gives here *ἀνέλκων*, whence the Vulgate *foderunt*, 'they have dug.' With the exception of Symmachus, the ancient translators agree in giving a third person plural, which points to a Hebrew word ending in the letter *waw*. In this they differ from the Hebrew text of modern Bibles which print *Ka'ari*, 'like a lion,' a word which ends in a *yod*. It is impossible to extract any satisfactory meaning out of this reading. Moreover, it is supported by no early evidence at all. No extant Hebrew manuscript of the Psalms dates back beyond the tenth or ninth centuries. Further, all existing Hebrew texts are of Jewish origin, and represent the Massoretic revision, undertaken several centuries after the beginning of the Christian era. In the text under consideration they show considerable variety of reading. It is quite likely that when the reading *Ka'ari* first appeared in the text by error, the Jewish rabbis found it too convenient to be sacrificed in spite of its yielding no satisfactory sense. On

reading is supported by no early evidence and yields no satisfactory sense. It will be instructive to see what can be made of his text by Kimchi. When due allowance has been made for the quaint and even childish notions of natural history, it will be seen that this reading yields neither grammar nor sense. The passage is to be found on pp. 102-3 of the translation made by R. G. Finch :—

For there have surrounded me dogs : the assembly of evil-doers have encircled me like a lion—my hands and my feet.

For *they have encircled* me like *the lion* which makes a circuit with his tail in the forest, and no creature which sees that circle moves out thence for fear of the lion and the terror he inspires, but they fold their hands and their feet, and the lion finds his prey in the midst of his circle. So we in exile are in the midst of a circle from which we cannot emerge lest we fall into the hands of the spoilers ; for if we should escape from the power of the Mohammedans we should fall into the power of the uncircumcised, and so we fold our hands and feet and stand fearful and terror-stricken before them ; for we have no power either to escape on foot or to fight with our hands. Behold, it is just as if our hands and feet were in fetters !

Some rationalists have attempted to explode the Catholic interpretation of this verse by affirming that crucified persons were not nailed in the feet, but their statement is made in the face of abundant and good evidence to the contrary. Plautus, St. Justin, and Tertullian were all contemporary with the practice of crucifixion, and their witness alone is decisive. Cf. Plautus, *Mostellaria*, ii. i. 13 :—

Ego dabo ei talentum primus qui in crucem excucurrerit ;
Sed ea lege ut offigantur bis pedes, bis brachia.

See also St. Justin, *Dial. cum Tryph.*, 97 ; Tertullian, *Adv. Marcion*, 3, 19.

In the next verse, ‘they have numbered all my bones’—I have followed the LXX against the printed Hebrew text, which has the first person singular. This numbering of the

this passage, cf. Father Corluy, *Spicilegium Dogmatico-Biblicum*, ii. p. 122. An important parallel instance of the contrast between the ante- and post-Christian exegesis of Jewish scholars is afforded by the famous prophecy of Isaiah vii. 14. The LXX version reads : ‘Behold, a Virgin (*παρθένος*) shall conceive and bear a son.’ Later rabbis, as is shown by St. Justin, insisted here on using the word *veâvis*, ‘a young woman.’ A parallel instance is afforded by the late change of text in Genesis xlix. 10 (*Shiloh*).

bones is explained by the cruel effects of the scourging, the dislocation of the bones referred to in verse 15, and by the digging into the hands and feet with rough nails.

The dividing of Our Lord's garments among the soldiery is expressly stated by St. Matthew (xxvii. 46) and St. John (xix. 23-4) to be a fulfilment of this prophecy. St. Justin, in his *Apologia* 35, urges as an argument in favour of Christianity that in Our Lord were fulfilled the prophecies both of the digging of His hands and feet, and of the division of His garments.

20. But thou, O Lord, be not far from me ;
My strength, make haste to help me.
21. Deliver my soul from the sword ;
My only one from the power of the dog.
22. Save me from the lion's mouth :
Yea, from the horns of the wild-oxen thou hast answered me.

The cry for help breaks out again, and the interpretation of this cry is afforded by the historic fulfilment of the prophetic utterance, which in part is plain and in part obscure before the event. The interpretation of the obscure element by the historic event is justified by the identification of the prophecy and the historic facts through the more clearly foretold elements. The Gospels tell us that Jesus died : and therefore the prayer, that His life, His 'only one' (cf. Ps. xxxiv. (xxxv.) 17) might be delivered, which was heard by Almighty God ('thou hast answered me') was not a prayer to avert death, but a prayer that His life might be spared by the reunion of His Soul and Body—a prayer most fully granted in the Resurrection. This sudden assurance of the mercy of God is followed at once by a hymn of praise, foretelling the great blessings that shall accrue to all the world from this death and divine deliverance. Here begins the second part of the psalm.

23. Let me declare thy name to my brethren :
In the midst of the church will I praise thee.
24. Ye that fear the Lord, praise him :
All ye, the seed of Jacob, glorify him :
And all ye the seed of Israel stand in awe of him.

25. For he hath not slighted nor despised the affliction of the afflicted :
 Neither hath he turned away his face from me :
 And when I cried unto him, he heard.

David Kimchi objects that if the Christian view of Jesus is true, He had no brethren, for 'God has no brethren.' No, but as man He had cousins, whom the Evangelists call brethren, just as Abraham and Lot were 'brethren' (Gen. xiii. 8) ; and as sanctity is of greater consequence even than carnal relationship to Himself, He says, 'whosoever shall do the will of God, he is my brother and sister and mother' (Mark iii. 35). And He expressly called His disciples 'brethren' when He said to Mary Magdalen : 'Go to my brethren and say to them : I ascend to my Father and to your Father, to my God and to your God' (John xx. 17). This verse is the third in this psalm directly referred to Our Lord in the New Testament, for the author of the Epistle to the Hebrews (ii. 11, 12) puts it into His mouth : 'For which cause he is not ashamed to call them brethren, saying : I will declare thy name to my brethren : in the midst of the Church will I praise thee.'

26. From thee is my praise in a great church :
 I will pay my vows in the sight of them that fear him.
27. The meek shall eat and shall be filled :
 They shall praise the Lord that seek him,
 Their heart shall live for ever.
28. All the ends of the earth shall remember,
 And shall be converted to the Lord :
 And all the tribes of the Gentiles shall adore before him.
29. For the Kingdom is the Lord's :
 And he shall have dominion over the nations.
30. *When* all the fat ones of the earth have eaten and adored :
Then shall all they that go down to the dust bow down before him,
 Even he that cannot keep his soul alive.
31. A seed shall serve him :
 A generation to come shall be accounted the Lord's.
32. They shall declare his justness
 Unto a people that shall be born,
Even what he hath done.

This closing part of the psalm enumerates some of the great and wonderful blessings that will flow from the ignominy and death of the Messias, and His consequent

triumph. Chief among them are the sacrifices of thanksgiving He will offer, and of which all, the lowly and the mighty alike, shall eat—a nourishment that shall give undying life to their souls. For the meaning: ‘I will offer in the sight of them that fear him the sacrifice I have vowed,’ compare Psalm cxv. (cxvi.) 17, 18:—

I will sacrifice to thee the sacrifice of praise :
And I will call upon the name of the Lord.
I will pay my vows to the Lord
In the sight of all his people.

See also Psalm lxxv. (lxxvi.) 12. This interpretation, which understands the words to refer to the Holy Eucharist, is not susceptible of strict proof, yet can hardly be doubted by Catholics who accept the Messianic character of the psalm. The heart of those who eat of this eucharistic meal shall live for ever with that eternal life Our Lord so often promised as the fruit of His Body and Blood. In John vi. 55, He says: ‘He that eateth my flesh and drinketh my blood hath everlasting life . . .’; (59): ‘He that eateth this bread shall live for ever.’

The conversion of the Gentiles, the chief Messianic trait of Old Testament prophecy, is strongly emphasized in the closing verses of this psalm. From this fact David Kimchi draws an objection against the Christian interpretation, for, ‘as you see,’ he says, ‘the Jews and the Mohammedans do not believe’ in Jesus Christ. This difficulty rests on a misunderstanding of the catholicity promised to the Messianic Kingdom. It connotes absolute universality of invitation (‘Go ye and teach all nations’) and relative universality of acceptance. Some of all nations and tribes will accept the truth: ‘there shall come from the east and the west, and the north and the south, and shall sit down in the Kingdom of God’ (Luke xiii. 29).

Such is the psalm according to Christian tradition, and wonderfully indeed it paints the picture of Christ’s sufferings. So striking is the agreement of the parts which are common to both the prophecy and the historical narrative, that we have every warrant in accepting literally those

verses, such as 'All my bones are loosened,' the fulfilment of which in Our Lord's Passion is not recorded by the Evangelists. To quote St. Augustine, writing of this very psalm: 'tunc profecto et alia recte intelliguntur, quae ibi minus aperte dicta sunt, cum congruunt his, quae tanta manifestatione claruerunt.'¹ Other prophecies of the Old Testament are strikingly clear, notably Malachy's prediction of the Sacrifice of the Mass, but no other prophetic utterance descends to such detail in description. Not merely does this psalm foretell the crucifixion of Our Lord by the piercing of His Hands and Feet, *quae proprie atrocitas crucis*,² it depicts His abandonment by God, His rejection by the people, His thirst, the division of His garments among the executioners, the mockery and scoffing of the Jews. There is, moreover, an indication of the Virgin Birth, and a passage that may well be a reference to the special protection whereby, soon after His birth, Our Lord was saved from the murderous designs of Herod. But the Passion and death of Our Lord were but the price of His final and glorious triumph. The ends of the earth shall remember and shall be converted to God: and where to-day has not God His faithful servants? This second part of the psalm foreshadows not obscurely the condescension which was to lead Our Lord to call us brothers, and the still more sublime condescension that would cause poor and great alike to eat of the eucharistic meal that would follow the thank-offering He was to offer in the sight of them that fear God.

With this striking internal evidence and the explicit statement in the New Testament that certain parts of the psalm were fulfilled in Our Lord, it is no surprise to find that the Fathers were unanimous in expounding it as Messianic. St. Justin uses the psalm as a prophecy fulfilled in Christ in arguing both with the Gentiles and with the Jews, briefly in his *Apologia*, nn. 35 and 38, and at length in the *Dialogus cum Tryphone*. After quoting verses

¹ *De Civ. Dei*, xvii. 17.

² Tertullian, *Adv. Marcion*, 3, 19.

1-24, in n. 99, he expressly states his intention of showing that the whole psalm was spoken of Christ. Similarly, Tertullian, *Adv. Marcionem*, iii. 19: 'vigesimus primus psalmus totam Christi continens passionem.' And St. Ambrose, *Expos. Ps. cxviii.* 15, 8: 'in vicesimo . . . primo psalmo . . . totius prophetatur series passionis.' So St. Augustine, *Contra Faustum*, xii. 43: 'quis non quasi evangelium cantari arbitretur.'

Lastly, in support of the Messianic character of the psalm should be adduced the condemnation of the views of Theodore of Mopsuestia by Pope Vigilius. Theodore held that the psalm was written by David of himself and his own sufferings. He admitted the fact that Our Lord's garments were divided by lot, but he denied that this was in fulfilment of prophecy. Among other reasons he denied that the psalm was prophetic of Christ, on the ground that He 'did no sin, neither was guile found in his mouth' (1 Peter ii. 22; Isaias liii. 9), and therefore it could not be of Him that the Psalmist wrote: 'Far from my salvation are the words of my sins,' the Septuagint version of the first verse (though not, be it noted, the original Hebrew). But Christ took on Himself the sins of us all: 'He was wounded for our iniquities: he was bruised for our sins' (Isaias liii. 5). This view of Theodore's is formally anathematized by Pope Vigilius in his *Constitutum de tribus capitulis*, addressed to the Emperor Justinian. This condemnation was approved by the Second Council of Constantinople, A.D. 553. Among other passages from Theodore's writings read and anathematized in the fourth session were those concerning the Twenty-first Psalm which Vigilius had quoted in his *Constitutum*; and the twelfth canon of the Council anathematizes any who defend 'Theodore and his impious writings.'¹ Pope Vigilius' condemnation of Theodore's doctrine is worded as follows: 'Et ideo qui haec sapit, docet, credit, aut predicat, et non ea, in quibus delictorum meminit, ad corpus ipsius, quod est

¹ Hardouin, *Acta Concil.*, iii. col. 22-23, 91, 199.

ecclesia, quae in hoc mundo sine delicto esse non potest, intelligit pertinere: illa autem de divisione vestimentorum, non specialiter de ipso capite, id est, Domino Deo nostro Jesu Christo praedicta, et in ipso credit esse completa, anathema sit.'

This review of the internal evidence, of that drawn from the New Testament, from the Fathers, and from the utterances of the supreme authorities in the Church, is warrant for the statement that wholly to deny the Messianic character of the psalm would be an error against the Faith. The common opinion among Catholics is that expressed by St. Justin, when he says that the whole psalm was spoken of Christ. According to this view, David's own experience provides only the style of his metaphorical language. A second view, however, that the psalm is spoken partly of Christ and partly of David, is held by a small number of Catholic scholars. Among these mention should be made of Father Patrizi, S.J. Some of their reasons have been met above; here we will deal with the only other which seems of any consequence.¹ They allege that verse 2, which represents the sufferer as calling on God by day and by night, is not verified in the Passion. In answer, it may be pointed out that these words do not, of course, refer literally to the hours Our Lord was hanging on the cross; but they can well refer to the whole story of the Passion, including the prayer by night in the garden when Our Lord prayed that the chalice might pass from Him. We know, too, of one other occasion, a few days,

¹ The reader who desires to see this question discussed more fully is referred to J. Corluy, S.J., *Spicilegium Dogmatico-Biblicum*, ii. pp. 114-5. In his recent study of the Vulgate psalter, *The Psalms* (Dublin, 1920), i. p. 78, Father Boylan seems to take the view that as 'this psalm is clearly Messianic,' and as 'it is true that the Messianic meaning of a psalm is not excluded by the immediate and literal reference of the psalm to a particular historical personage or incident,' it is a question of minor importance what the immediate reference may be, provided the Messianic meaning is firmly established. He continues: 'Whatever the immediate subject of this psalm may be whether David, Ezechias, or the Israelite nation, as has been variously conjectured—the picture which it puts before us is more true of Christ, the Crucified, than it is of any other person—whether individual or national.'

before He suffered, when Our Lord prayed that He might be saved from the Passion: 'Father, save me from this hour' (John xii. 27). It may be, too, that this was part of Our Lord's petition when He passed the night in prayer.

It is not necessary to examine the other interpretations of the psalm at any length. The reader can readily judge for himself how well they fit its words. Theodore of Mopsuestia, as we have seen, adopted the view favoured by Jewish exegetes, that David wrote the psalm of himself. In refutation of this view it will be sufficient to appeal to David's life. When could David say of himself, 'They have numbered all my bones . . . they parted my garments among them: and upon my vesture they cast lots'? And David's deliverance could not have brought such blessings to the world as those we read of in the second part of the psalm. Dr. Driver, while rejecting the Davidic interpretation, adopts another, no less unacceptable. He writes¹: 'Though the psalm is no *prediction* of the sufferings of Christ . . . yet the sufferings . . . so pathetically described in it, were realized by Him in His person.' This sentence is a striking confirmation of our interpretation, for it admits that our Messianic exegesis is perfectly apt, yet rejects the idea that the psalm is a '*prediction* of the sufferings of Christ,' and the reason given is that 'the intensely personal character of the description shows that they (*sic*) spring from, and reflect, the personal experiences of the writer and his faithful compatriots.' But surely the greater the stress laid on the personal character of the description, the less likely becomes the collective interpretation, which is that adopted by Dr. Driver. 'The speaker,' he says (*ibid.* p. 180), 'it can hardly be doubted, is Israel.' 'The speaker here is . . . Israel, and in particular faithful Israel, personified as an individual' (p. 181). A poet, who 'speaks in the person of the nation of which he is a member' (p. 183), is not likely to adopt an intensely personal tone, such as Dr. Driver admits the tone of the

¹ *Studies in the Psalms*, p. 185.

psalm to be. Though Dr. Driver refuses to admit that the psalm is a '*prediction* of the sufferings of Christ,' yet he writes 'the glorious hopes for the future, with which the psalm closes, foreshadow remarkably the blessed consequences of the life and death of Christ' (p. 186). If only this *foreshadowing* was by the design of God, it constitutes a *prediction* or *prophecy*. But that appears to be the real difficulty about our interpretation, it makes the psalm a *prophecy*—and that cannot be admitted. So Dr. Briggs writes: 'We cannot think of direct prophecy. The reference to a historical situation is unmistakable.'¹ Yet on the same page he says: 'It seems to the Christian that the Psalmist indeed gives a more vivid description of the sufferings of Christ on the Cross than the authors of the Gospels.' Surely, this sentence is sufficient to show to what historical situation reference is made. The exegesis of Dr. Driver and of Dr. Briggs places us at the parting of the ways, for it rests on the assumption that prophecy is impossible. This fundamental question cannot be discussed at the end of an article. We may be allowed to remark, however, that, granted the possibility of prophecy, the question of fact would seem to be decided by this psalm alone; and granted the existence of an omnipotent, omniscient God there is no difficulty about the possibility.

David Kimchi, who, as we have seen, writes with an eye on Christian polemic, also defends the collective view. According to him, however, Israel, the speaker, is represented as in its present exile among the Gentiles. Take, for instance, his comment on verse 19: 'They take our money and the labours of our hands to such an extent that they even *part* our *garments* and our *clothes* and take them *for themselves* and *cast lots* for them.' He does not attempt to explain verse 15, 'all my bones are parted asunder,' in its application to the exiled Jews. He writes: 'For fear of (our enemies) *I am*, figuratively, *poured out like water*, as if I had been melted, and *all my bones are*

¹ *The Books of Psalms*, i. p. 192.

parted asunder.' Bones are more substantial than water, and therefore he says of them *they are parted asunder*, for they are parted asunder from the ligaments by which they are bound one to the other. So also, '*Our bones are scattered at the mouth of Sheol*' (Ps. cxli. 7). Verse 26 ill suits the collective interpretation. Kimchi explains rather forcibly: 'From Thee is my praise in the great congregation of the nations.' That cannot give the thought of one who writes merely 'in a great congregation.' Other points could be emphasized showing the difficulty of reconciling these collective views with the texts, but perhaps enough has been said to show their weakness and the indirect testimony they give to the truth of the Catholic exegesis.

E. F. SUTCLIFFE, S.J.

PRAYERS AND INDULGENCES FOR THE DEAD

BY REV. JAMES PITTS, PH.D.

‘THERE is a little question I ‘would like to ask,’ said Father Raynor one afternoon to a brother-priest who had come to spend the day with him : ‘Could you tell me what is meant by Indulgences?’

‘Now then, stop that,’ said his friend, who suspected some knotty point to be raised.

‘No, but really,’ continued Father Raynor, ‘it’s a serious question. Of course I know the usual explanation—the remission of temporal punishment by means of the treasury of merit in the Church, the reference to the days of canonical penance in the early Church, and so on. The question is not in what manner the remission of temporal punishment is granted, but how it can be granted at all.’

‘You mean,’ said Father Blunt, ‘that you can’t see how punishment due to sin can be remitted?’

‘Precisely—it is a sure and universal law that every guilt entails some punishment. That law is the foundation of my whole confidence in the moral government of God. Without it, all justice falls to the ground. Unless there is a punishment of some kind for every sin committed, and proportionate to the gravity of the sin committed, there is an end to all moral faith.’

‘Taking that as a general law,’ said Father Blunt, ‘I quite agree with you. But surely, an offended party may not only forgive the offender, but let him off his punishment as well. Or suppose a debtor is in prison for culpable neglect ; a friend may turn up and pay his debt and release him.’

‘I am not talking about that.’ Father Raynor spoke a

little impatiently. 'I am not referring to punishment inflicted by men in this world, but to the internal punishment which is a necessary consequence of sin. Let us put the scene in the other world. In this world punishment is deterrent as well as remedial and satisfactory. In the next, it is not deterrent. It is exacted by justice. Take a case. In consequence of sin here, two souls are suffering in Purgatory, one has three years and the other has two years. I use time to measure the extent or limit of their penalty. Now, do you mean to tell me it is fair that the two-years' man should have a month let off through prayers offered on earth, while the other, who has no one to pray for him, should have to endure the whole length of his three years ?'

'I don't see why not,' replied Father Blunt ; 'if the living on earth can benefit by our prayers, surely the departed souls can benefit also. I suppose you would not deny the former ?'

'My dear friend, the two cases are not parallel. In this life a man can *merit*, and I can help him, put things before him, advice, example, ask God to assist him, and so on, but it always ultimately rests with him to take advantage of this proffered help. Moreover, "of him to whom much is given, much will be required." In the region above, the time for meriting is over ; and in Purgatory the souls are suffering for their sins on earth. By the way, you remember the text, "Thou shalt not go out from thence till thou repay the last farthing." The very last farthing, mind you. Now, if a single soul there is let off a certain amount of punishment, while a corresponding amount is not let off the others, it seems to me to be unjust. The situation has no parallel on earth. The souls there depend absolutely on God, who made them for a purpose, and who must punish them according to their misdeeds in relation to this purpose.'

'Your text sounds very formidable,' said Father Blunt ; 'but against too strict an interpretation of it, I would remind you of the parable of the unmerciful servant or

unforgiving debtor. However, putting Scripture aside, if you are right, what is the use of praying for them at all?’

‘Well,’ replied Father Raynor, ‘prayers, all prayers, for whatever purpose, are good for those who pray. But if they are available for and beneficial to the souls in Purgatory, they must be beneficial to all, without exception. Just as the Redemption was not for any particular tribe or nation, but for the whole human race, so with the application of the merits of Jesus Christ and the Saints, through the prayers and works of the faithful on earth; it must be for all.’

‘But,’ objected his friend, ‘the Redemption and the application of its fruits are two different things. The former is certainly universal, the latter is conditional; it depends upon the willing acceptance by the creature, upon his faith and works and meritorious life.’

‘I grant you that,’ Father Raynor admitted. ‘But when the fruits are applied *over and above* the merits of the creature, as is the case with the suffering souls in Purgatory, then it is surely universal, too.’

‘Is that the teaching of the Church?’ demanded Father Blunt. ‘At any rate it is not in accordance with the general and constant practice. Indulgences are gained by the faithful not only for themselves, but also for particular individual souls in Purgatory, just as, every day, Masses and prayers are offered up for particular souls departed.’

‘Of course,’ Father Raynor agreed. ‘Still, the actual conditions of the departed are hidden from us. The soul for which a Mass is said may be already in Heaven, for all we know. There is every reason, I readily admit, for praying for particular souls. Among other things it keeps alive within us the reality of Purgatory, the necessary consequence which will follow all the wrong done here. The knowledge of the sufferings of those who were on earth of our own kith and kin, and flesh and blood, brings home to us the lot of all the souls suffering there. The connexion between these particular souls and us, which

began on earth, is continued, and our interest in them sustains our interest in all.'

'That is making our practice rather a matter of expediency for ourselves, and is deceptive,' interposed his friend.

'Not at all; since our prayers affect *all*, they must affect *our own* in Purgatory—this is just. To help our own to the exclusion of the rest, seems to me to be unjust, as I have already said. Every prayer offered, every Indulgence gained for them, is like a push which is given at the backs of all the inmates of the prison. The prison door is open so that, while all are advanced a little nearer to it, for some who are just finishing their term of suffering and are in front of the others, this push is just enough to send them outside into the fullness of freedom and joy.'

'Excuse me,' said Father Blunt, 'but I thought you said at first that you could not see how the punishment due to sin could be remitted at all. Now you are saying it can be remitted.'

'Perhaps I went too far,' explained Father Raynor; 'however, the remission to which I take exception is that which is said to be granted to *particular* souls. If the remission is general, then, at any rate, there is no injustice done to individuals.'

'But what of your stern law about sin and its necessary consequence?' asked Father Blunt.

'Well, it still holds good,' replied his friend, 'only it must be toned down by another attribute, that of mercy. It is difficult to reconcile God's justice with His mercy. The way I understand the relation of these two attributes is like this. Picture all the souls in Purgatory, all suffering for a longer or shorter period, according to the gravity or levity of their sins. Justice demands this suffering, and justice also demands that there should be a proportion between the suffering and the guilt. Mercy may forgive the guilt and reduce the suffering, but if it reduce the suffering, this proportion must always remain unaltered. In other words, if God lets off, say, one month's suffering

in one case, He must let off a corresponding and proportionate amount in the case of others.'

'Wait a moment,' said Father Blunt, 'there is yet another attribute which you have overlooked. What about God's Freedom? Are you going to fetter His Hands? It seems that it is just this attribute which closes further discussion. The whole matter rests in His free Hands.'

'What do you mean?' asked Father Raynor.

'I mean that He is free to remit punishment or not, as He thinks fit. May not an earthly father give a bag of sweets to one of his children and not to another, or punish one and not another?'

'That,' said Father Raynor, 'is a matter of preference. His children are not all present in the same way to his mind and heart.'

'Why may not God also have His preference or predilection?' asked Father Blunt. 'Does He not love His Blessed Mother first of all? And does He not love saints more than sinners, and the human soul more than the material world?'

'God loves Himself first of all,' replied Father Raynor, 'and in Himself all His creatures. You are talking of love in so far as *we* regard it from the measure of goodness and gifts conferred upon creatures. But speaking of Divine love—love *on God's part*—He must love all things equally. There is no defect in God's own handiwork. Putting aside sin, which is the creature's act, all things are just as He intended them to be. But we are digressing. The point is that in the matter of right and wrong He is not free, He cannot look upon wrong as right. Sin involves two things, a personal affront or offence against God and consequent punishment. Just as we are free, after sinning, to come and ask God's pardon, so is He free to forgive. He is free also to remit punishment, but not in such a way as would be unjust. And if one soul, for instance, who had sinned much, had no more punishment than another who had sinned less, then all I can say is that it

weakens, if it does not wholly destroy, my confidence in God's moral rule.'

'But, my dear friend,' said Father Blunt, 'knowing that God cannot deal unfairly with souls, such a suggestion as you make is superfluous. Of course, God will never set the wicked with the saints. He knows to whom He will mete out His just penalty and when and in what measure He will remit it.'

'Yes; that is the very point. It is just because He cannot deal unfairly with souls that His remission must be general and not particular. Of course, you understand I am not considering what God may do through past merits which a soul may have gained on earth. I am supposing that the souls are suffering after *all* their merits have been taken into account.'

'Still, you must allow for His generosity: and when God remits punishment, He is acting not *contra* but *supra justitiam*. Moreover, speaking of Indulgences, it is the living on earth who gain them, not the departed souls; and it is the living on earth who apply them by way of suffrage, or rather ask God to apply them to the departed instead of to themselves. They forego the benefit for their sake, just as I might give a piece of bread to a starving beggar, though I might need it sorely myself. And if God sees fit, He may carry out my wish and remit some of the punishment due to sin. I may not understand how this is done: I may not know how it is that He should apply it to one soul rather than another. But then God's ways are not our ways, and His view of justice is not ours.'

'In that case,' urged his friend, 'why claim to know that He does do this—relieve particular souls? I grant we cannot fathom God's ways, nor "the depth of the riches of the wisdom and of the knowledge of God." But, on the other hand, we are not agnostics nor sceptics, and certain laws written indelibly on the human conscience must be accepted as valid and true.'

'Quite so,' assented Father Blunt, 'but is your rule so very clear, namely, that God cannot favour a departed

soul through prayers said here below? Injustice is impossible to God, but He can do things which are more than just, and, in fact, whatever He does, He is Supreme and Almighty, and no soul has any rights with Him.'

'Now, if you are going to remove God to a sphere out of all harmony with our natural categories of ideas you will present me with a God who is self-contradictory, a God who is both just and not just.'

'For goodness' sake,' put in Father Blunt, 'don't go into both metaphysics and antinomies.'

'Let us keep, then, to our natural notions of justice,' continued Father Raynor, 'and say with St. Thomas that although "commutative justice does not befit God, distributive justice does." The whole question is a matter of distributive justice. Our very belief in the existence of Purgatory rests upon this point of doctrine, which declares, as the Catechism, or rather St. Matthew's Gospel puts it, "that God will render to every man according to his works."'

'That is so,' admitted Father Blunt; 'it certainly would be unjust if God were to inflict more punishment upon a soul than that soul deserved. But in this case, it would be an injustice committed against that particular soul. It would not affect the others who have to endure their merited punishment, and no more. But to do the reverse, to let off some of the punishment, is not injustice, but mercy. It would be an act of mercy to the particular soul thus favoured, and, as in the aforesaid case, it would not affect the others, since they have to endure the penalty which they have deserved. If God thus favours one soul, the others have no more right to complain than if He, *per hypothesim*, treated one soul unjustly. After all, they have no more than their deserts.'

'I don't see the parity at all,' contended Father Raynor. 'If God favours a soul by remitting some of his punishment, the standard on which the soul is acquitted must be different from that on which the others are acquitted. Surely God, as Absolute Author and Creator of all things,

has equal relations to His creatures, as Creator to the created. If one is favoured more than another, this relation is disturbed and the injustice arises from the bestowal of a prize upon one undeserving. Or, to put it another way, we may say that the favour shown to one soul becomes a favour which is due to all, for the others deserve it just as much or just as little. Needless to say, this has nothing to do with the favours He showers down upon His creatures upon earth. But of course God cannot inflict more punishment upon a soul than it deserves, and I don't see how He can favour a particular soul either, by remitting some of his punishment to the exclusion of others.'

'Yet you agree that God can remit punishment in Purgatory if He does so generally.'

'Because,' explained Father Raynor, 'this does not involve any unfairness to individuals. By the way, you may remember the case of the man who had forgotten or neglected to make restitution for harm done to his neighbour. This restitution was made for him after his death, by a friend. The question is raised as to whether the deceased derived any benefit from this act. De Soto and Bellarmine say that he does not. If he committed a sin by his neglect, he must pay the penalty of that sin, regardless of what his friends may do?'

'I don't know about that,' said his friend doubtfully. 'Suppose the friend made the restitution in real charity to the departed soul and offered up the act for his benefit, would it avail nothing?'

'It would profit the restorer,' replied Father Raynor, 'but I doubt if Bellarmine would say it would profit a guilty soul. As a matter of fact, the whole question of temporal punishment is not known to us. In the next world there is no 'temporal' state—no time. If there were temporal states and the departed souls could still merit, as spiritualists say, then the question would, in this respect, be simplified. But we do not know the precise nature of the timeless torment.'

'And for that very good reason,' added Father Blunt,

‘it behoves us to be true to the Catholic instinct in our devotions to the Holy Souls, and conform our practice to the guidance of the Church, who, in this as in other matters, follows the Divine Law of Accommodation, the law which requires that the condition and capacity of those to whom revelation is made must be considered. This has ever been God’s way—while we still are in the flesh and can only “see through a glass darkly.”’

‘And yet one cannot help wondering sometimes,’ said Father Raynor.

‘By the way,’ he added, ‘in the matter of Indulgences, I wonder what motives determine the Pope or Bishop in attaching forty days, for instance, to a certain prescribed prayer, neither more nor less. Surely it makes all the difference whether it be thirty-nine, forty, or forty-one days! Why then just forty? And I believe, by a decree of 1903, Bishops can give fifty days’ Indulgence and Archbishops one hundred, in their respective dioceses, and Cardinals two hundred in their titular churches or dioceses. Why not give always as much as one can, since the merits in the treasury are infinite? Why not grant a Plenary Indulgence each time—or say simply that to this or that prayer an Indulgence (without qualifying it) is attached? In this case a Plenary will be gained if proper dispositions are present, or, at any rate, as much of it as possible if the dispositions are imperfect.’

‘Dear me!’ exclaimed Father Blunt ‘that would defeat the object for which Indulgences are granted at all. In the first place Indulgences are granted for the benefit of the living, the faithful on earth, for the Pope has no jurisdiction over the dead. Moreover, the present system is evolved out of that early system when the Indulgences related directly to the remission of canonical penances actually imposed.’

‘Yes; but it’s the present I am referring to,’ said Father Raynor.

‘Still,’ continued his friend, ‘we cannot leave the past out of consideration altogether. Changes do not come

about all of a sudden, and our nomenclature in the matter of Indulgences is a relic of the past. Then we should not connect Indulgences with the remission of sin only; we must bear in mind the *conditions* of gaining them—confession for grave sin, the prescribed prayer, and the Pope's intention—and then there is the grand consequence of all this, the accession of the glory of God, the increase of the fervour and devotion of His creatures, the triumph of the Church over heresy, disunion, and human frailty. And this is maintained more by the present scale of Indulgences than it would be if there were no gradation, that is to say, if, to follow your suggestion, an Indulgence (qualified as Plenary or not) were attached to every prayer and good work.'

'That is true,' said Father Raynor. 'I am getting a little rusty. I'll look up this question especially in regard to the application of Indulgences to the benefit of *particular* souls in Purgatory. I should like to know if the practice of the faithful is mistaken or not.'

JAMES PITTS.

A PRE-PATRICIAN SAINT OF IRELAND

By J. B. CULLEN

ST. IBAR, patron of the town of Wexford, although one of the most remarkable and, we may add, one of the very earliest of our national saints and scholars, finds a very limited notice in the ecclesiastical literature of Ireland. This fact is rather to be regretted, since Ibar, in his day, was a living link between paganism and Christianity. For in the earlier part of his life he is said to have been a member of the Druid order, and subsequently, when he received the light of the true Faith, he devoted his profound learning and talents to the service of Christ in diffusing the knowledge of the Gospel, and effecting the conversion of his countrymen, who were enveloped in the darkness of pagan superstitions and idolatry. It is more than probable, considering the circumstances of his early life, and taking into account the date at which he began his missionary career, that his island-school at Begerin was the first of those centres of monastic life and literary activity which, later on, secured for Ireland its ancient title, '*Insula Sanctorum et Doctorum*.'

It is nowadays accepted by our foremost scholars that the Christian religion was known and practised, to some extent, in Ireland previous to the coming of St. Patrick. History tells us that the tragedy of Calvary and the Resurrection and Ascension of Our Blessed Lord were related in Britain, shortly after these events occurred, by some soldiers of the Roman legions who had served in Palestine. Intercourse between the two countries, for the purposes of trade or otherwise, must have undoubtedly existed from pre-historic times, so that we may reasonably assume the reports we have alluded to were not slow in reaching Ireland.

There are, moreover, indisputable proofs that Christians were numerous in Britain in the third century, and that a regular hierarchy had been instituted by the Holy See in that country. Again, some writers say that scattered communities of 'believers' (who were probably British settlers) were to be met with along the eastern coasts of Ireland at this period. These historical references are touched upon here in order to explain, at least, some of the reasons why it has been so often recorded that the Irish nation was well and favourably disposed to receive the knowledge of Christian revelation—when the truths of the Gospel came to be unfolded to its people. How often has it not been told that the conversion of our forefathers to the Faith was effected over the whole kingdom without that violent opposition or bloodshed experienced by the first preachers of Christianity in other countries.

The little band of missionaries who were commissioned authoritatively to initiate the planting of the Faith in Ireland are usually styled the 'pre-Patrician apostles'—as they preceded the advent of the National Saint of our country—and in the later part of their careers laboured conjointly with him. These were SS. Ibar, Kieran, Declan, and Ailbe, whose names hold a place only second to that of St. Patrick in the history of the nation's conversion. They were, so to speak, the pioneers, who planted the outposts of the Faith in the enemy's territory, while it was reserved for another to gather the souls of the whole nation to the spiritual kingdom of Christ.

St. Ibar, the subject of our sketch, was born in the province of Ulster during the latter half of the fourth century, at a place then known as Cruintain. His father was a prince of the race of Conall Cearnach, one of the northern dynasties, while his mother belonged to a noble family of Deisi (in Bregia, now Co. Meath). It is apparent that Ibar's family held an honoured position among the royal houses of Ireland at the time, since some of its members were connected by kinship and marriage with the ruling chieftainages of the country. In this connexion

we may remark that Mella, the sister of our Saint, espoused Hua-Carbmíac, King of Hy-Kensellagh—whose kingdom comprised the entire of the present Co. Wexford, with a considerable portion of Wicklow and Carlow. He is sometimes styled King of Leinster, since his territory seems to have had a sort of titular pre-eminence in the tribal divisions of the south-eastern province.

Of the early life of Ibar little is known beyond the fact that he was a student in one of the principal Druid colleges which were then the chief centres of education and culture in this country. Druidism, if we may use the word, prevailed among nearly all the Celtic peoples in pagan times. But, it may be said to be especially peculiar to Ireland—which is stated by many writers to have been the principal abode of the cult and its place of origin. The Druids were regarded by the people as authorities in every branch of Celtic learning. They were not, however, as popularly thought, exclusively an order of priesthood. Their profession rather implied an organization of scholars and teachers, who were experts in law, matters of religion, astronomy, philosophy, history, medicine, and moral and physical science. In fact, their colleges corresponded somewhat with the idea of a university in our day. As Cæsar tells us, the candidate for the order had to attend one of these schools, and there pass twenty years under instruction before he became a qualified Druid. The functions of this erudite body—when Christianity superseded paganism—finally passed over to the greater schools of religious education and learning which became the glory of ancient Ireland.

But to resume the main thread of our narrative. Comparing dates, Ibar must have attained the age of manhood at the period when the death-knell of Druidism and pagan superstition sounded throughout Gaul, mainly under the influence of the preaching and miracles of the great St. Martin of Tours and the labours of his followers. When the report of these proceedings reached Ireland, Ibar, we are told, left his country and crossed over to Celtic Armorica (now Brittany) in order to ascertain for himself the causes of

the change that was rapidly subverting the old forms of the pagan religion. The expedition of Ibar may, perhaps, have been undertaken also for the attainment of secular knowledge, since some ancient writers tell us that after his visit to Gaul he journeyed on to Athens—then the seat of Grecian refinement and literary fame. Here he astonished the scholars and professors of the university with whom he came in contact by his versatility in the knowledge of the Greek tongue. Later on he visited Rome, where—drinking, as it were, at the fountains of Pagan and Christian tradition—the light of faith broke in upon his soul, and he resolved, from conviction, to abandon the superstitious beliefs of his forefathers, and embrace the religion of the one true God.

Desirous of acquiring a still deeper knowledge of the truths of Christianity and of studying the systems of the religious life, Ibar prolonged his sojourn in the Eternal City, and eventually resolved to enter on the sacred ministry of the Gospel. With this object in view, on leaving Rome he proceeded to Lerins—an island in the Mediterranean,—where the famous monastery of St. Honoratus flourished at the time. This home of the religious life was remarkable throughout the South of Europe for the asceticism, but no less for the profound learning, of its monks. It produced some of the most distinguished scholars of the fifth century. Some of the Fathers of the early Irish Church spent a time there, and afterwards established, in great part, the rule of Lerins in the monasteries founded by themselves in their native country. While at Lerins, Ibar is said to have met St. Kieran (Saigher) and also St. Patrick. From the Acts of the former saint we learn that whilst here he was commissioned by St. Patrick to proceed to Ireland and found a monastery at a certain place, ‘in the middle of the island,’ which would be miraculously indicated to him by God, and where he would himself meet him after ‘thirty years.’ This legend serves to point approximately to the date at which the mission of the ‘pre-Patrician apostles’ commenced in this country.

When Ibar was returning from Lerins to his native land, he was accompanied by some companions, who formed the first community of religious, established by him, in the West, on one of the Islands of Arran. It is hardly necessary to recall that this group of islands afterwards became a fruitful nursery of Irish saints. The stay of our Saint in the West would seem not to have extended over a very prolonged period, since we find he had removed his monastery to the south-eastern coast early in the fifth century. At this time Hua-Carbmaic was dynast of Hy-Kinsellagh, and, as we have previously noted, had married the sister of Ibar. The latter circumstance would probably account for his obtaining a grant of the island in the estuary of Wexford Harbour, on which he founded the monastic school of Begerin—ever since associated with his name and miracles. The fame of this seat of learning became so widespread that its students, in the life-time of its founder, are said to have numbered three thousand! This extraordinary influx of students could perhaps be accounted for from the proximity and intercourse this part of Ireland had with the Celtic countries of Wales and Armorica. The inhabitants of both were allied by race and kindredship with the people of this country—whilst all spoke the same language.

Doubtless the celebrity of the school of Begerin Island was, to a great extent, due to the reputation for learning its founder enjoyed on account of his connexion with the pre-Christian schools of Ireland in his early life, and of the varied knowledge he attained during his sojourn in the classic cities of Athens and Rome. Notwithstanding the arduous duties imposed upon him as president of the school and abbot of the monastery of Begerin, St. Ibar performed an amount of missionary work. The number of churches he founded bear evidence of this. From his relation with the ruling family of Hy-Kinsellagh, and from local tradition, it may be safely assumed that his apostolic labours extended, more or less, over a great part of the area which now forms the County of Wexford.

As with so many of the early saints of Ireland, numerous

miracles, prophecies, and legends are associated with the memories of St. Ibar. Among the rest we are told that on one occasion the Saint was summoned to the death-bed of the Queen, his sister, who, in the pains of child birth, lay at the last extremities. Inspired by God, the Saint assured her of her safe delivery, foretelling the future greatness and sanctity of her child, who was afterwards known in history as *Magnus Abbanus*—the great St. Abban. This incident leads us to conclude that the King and his household were among the first converts of St. Ibar in Hy-Kinsellagh—a fact that here, as elsewhere, facilitated the conversion of the chieftains and the tribes of that territory. In this connexion we may mention that the National Apostle never preached in the kingdom of Hy-Kinsellagh, since the Faith was already planted there, through the zeal of St. Ibar and other missionaries who assisted in his apostolate.¹

About the same period of which we write a number of holy men (all brothers) crossed over to Ireland from the opposite coast of Wales and erected for themselves little hermitages or cells along the seaboard of the peninsular portion of Wexford, lying between Waterford Harbour and the Atlantic (on the east side).² They were the sons of a Christian Prince of Brecknockshire (of Irish descent), who brought up his children in such a degree of holiness and virtue that the names of most of them are enrolled in the sacred calendars of Ireland's saints.

The example and teaching of those hermit-priests were the heaven-directed means of establishing Christianity in this isolated district, where they laboured and died. Religious connexions of a most intimate kind were for centuries afterwards kept up between the Christians of Wales and Ireland—and it may be interesting to recall that these early missionaries of South Wexford were maternal uncles of the great St. David, patron of Wales.

Abban, the nephew of our Saint, as we are told in his Latin life, was placed in the monastery of Begerin when

¹ There is an ancient church dedicated to St. Patrick in Wexford, but this belongs to the Norman period.

² Now the Parish of Hook, Barony of Shelburne.

he was but twelve years old. In after years he succeeded his venerable relative in the abbacy, and became one of the most remarkable missionaries of his time. Here we may remark that it is in the voluminous *Life of St. Abban*, compiled from various sources by Colgan, that the most important notices of St. Ibar are found.

Pilgrimages to Rome, which are so frequently mentioned in the lives of our early saints, although involving much hardship and attended with manifold dangers, seem to have been thought but slightly of in the Ages of Faith. Our Saint, it is related, desiring once again to visit the Eternal City—which was doubly dear to him as the place where he received the gift of faith and had spent so many years—requested his monks to chose a substitute to administer the affairs of the monastery in his absence. Abban, though still a very young religious, was unanimously chosen. He was filled with trouble when the selection of his brethren was made known to him. Pleading his unworthiness to undertake the position, he eagerly besought that he might be released from the arduous charge. Moreover, he now further revealed that he had long desired to visit Rome, and had determined to seek the permission to accompany his uncle on his intended pilgrimage. However, to his utter disappointment, Ibar steadfastly refused to release him from the appointment so unanimously made, or to consent to his wish of accompanying him on his journey. When the day of the Abbot's departure arrived and the monks and students accompanied him to the little creek whence he was to embark, Abban made a last appeal that his petition might be granted, but it was of no avail. He then withdrew, having bid farewell to his beloved master, weeping bitterly. Ibar's heart was at last touched, and, calling him back, exclaimed, 'Come hither, my son, and rest thy head within the folds of my mantle.' The sorrow-stricken monk at once complied, and as the Abbot placed his own cowl upon his head—poor Abban fell fast asleep. While the tears flowed down his cheeks, Ibar gently laid the sleeping form upon the beach; and bidding those

present to disperse in silence, entering the little craft that awaited him, bid the crew set sail. When the lonely sleeper awoke, the favouring wind had borne the vessel almost out of sight. Arising, Abban descried the distant bark, and forthwith casting himself on his knees, cried out : ‘ O Lord God Almighty ! give ear to the prayer of Thy servant. Remember Thou didst lead Thy chosen people through the waters of the Red Sea ; Thou to Whom all created things are subject, and with Whom no word is impossible, do with me as Thou wilt. Confiding in Thy mercies and in Thy name, I will enter on the paths of the ocean.’ Saying those words Abban fearlessly stepped from the beach, and proceeded onward in the direction whither the pilgrim’s bark had sailed, upheld and protected by the power of God ! When he uttered his petition, the annalist tells us, the pilgrim’s vessel was suddenly becalmed in the midst of the ocean ! Ibar, who perceived the mysterious figure approaching from afar, filled with divine intuition, exclaimed to those on board : ‘ Brethren, you are privileged to witness a great miracle of God. Behold the person of our brother Abban . . . upheld and sustained by the hands of angels ! ’

Needless to say, the prayer of the trusting monk was heard—the pilgrims reached Rome safely, and having performed the wished-for devotions at the shrines of the Apostles, returned to their beloved monastery on the island of Lough Garman.¹ This legend is introduced here in order to show the wonderful attraction Rome had for our early saints. The bond of unity formed, in those far-off times, between Ireland and the Apostolic See was never severed—down to the present day.

Despite the responsibilities, as previously noted, that devolved upon Ibar as abbot of a monastery—whose community is said to have numbered a hundred and fifty monks—as well as principal of a vast school, this remarkable saint founded churches in many parts.

¹ The ancient name of Wexford Harbour.

No town existed at this period on the shores of Lough Garman—for Wexford dates its foundation only from the Danish occupation of the locality in the ninth century. But on the site of that town our Saint erected one of his early oratories. The present parish church (Protestant), built on the ancient site, bears his name, in its latinized form, St. Iberius. A few miles south of Wexford is the village of St. Ivor's, whose ruined fane bespeaks a building of great antiquity. In Meath also St. Ibar spent some time in apostolic labours. It will be remembered, as we have already told, that he was connected, on his mother's side, with one of the principal tribes of this district. Here his name is perpetuated in the village called Ballivor. Again, in the olden territory of Leix we find traces of his missionary wanderings, since it is recorded he 'converted and baptized the twelve sons of Barr'—chieftain of one of the local clans. In the *Life of St. Brigid* St. Ibaris is mentioned as being 'spiritual instructor of her community.' However, it is with the Barony of Forth, South Wexford, that the sanctity and traditions of St. Ibar are more than elsewhere prominently identified.

The *Book of Leinster* contains a curious but interesting entry in *Latin*¹ giving a list of Irish saints who in their characters and work for God resembled scriptural saints and Fathers of the Early Church. This list comprises thirty-three names, the first of which is 'Bishop Ibar of Begerin' (who is likened unto) 'John the Baptist—the Precursor of Christ.' The inference clearly indicates that Ibar was the forerunner of the National Apostle of Ireland. This illustrious saint and scholar attained an abnormal length of years, as it is recorded, by many authorities, that his death occurred April 23, A.D. 500. His remains were interred in the cemetery of Begerin Island, which became a resort of pilgrims for centuries.

After his death his monastery and school continued to flourish for almost 400 years. It was one of the first of the religious settlements along the east coast of Ireland that suffered from the incursions of the Danes. Its library, which

¹ Written in Irish characters.

was famous, being largely added to by its second abbot, St. Abban, who thrice visited Rome, and further augmented by his successor St. Coemghen, was totally destroyed by the Vandals. In the annals of Ireland referring to this period of its history, under the year 819, the plundering and destruction of the monastery of Begerin Island is recorded. For ages, however, the place continued to be regarded as a very sacred spot by the people of the surrounding districts, who were accustomed to make frequent pilgrimages to the grave of its holy founder. In the Norman period it was apparently occupied by the Canons Regular, who erected a church, the ruins of which may still be seen.¹

Begerin is no longer an island. When the sloblands of Wexford Harbour were reclaimed more than half a century ago, the island, which contained some twenty-three acres, became part of the mainland. St. Abban, the second abbot of Begerin, was the founder of the *Magnum monasterium* of Ros-mic-Treon, on the Barrow, which was the nucleus of the Norman town of Ross. Somewhat south of Begerin an old church and holy well are dedicated to St. Coemghen, third abbot (who was brother of St. Kevin of Glendalough), popularly called Ard-Cavan. In another part of South Wexford there is also an ancient church bearing the name of the same saint—Kill-Kavan. It is situated near the estuary of Bannow.

Considering its connexion with the earliest period of Christianity in Ireland and its history as a religious foundation, Begerin deserves to be regarded as one of the most interesting of the shrines of sanctity and learning that, as we have said, won for ancient Erin the proud title, 'the Island of Saints and Scholars.'

Whilst St. Aidan is Patron of the See of Ferns, it was Ibar and his contemporaries that sowed the spiritual seed from which those who continued his apostolate reaped the abundant harvests of over fifteen hundred years.

J. B. CULLEN.

¹ This church was part of the belongings of Selskar Abbey, Wexford.

MARTYRDOM

ESPECIALLY IN ITS RELATION TO PIETAS

BY REV. D. GILDEA

ETYMOLOGICALLY the word martyr (*μαρτυς*) meant merely a witness who testified to a fact of which he had knowledge from personal observation. The circumstances under which the testimony was given or the fact attested did not matter.

In Apostolic times the word was, at least in the beginning, applied to those who saw and were able to give testimony to the facts of Christ's life, death, and resurrection. Thus, in his first public discourse, St. Peter speaks of himself and his companions as 'witnesses' of the Resurrection. The successor to Judas 'must be made a witness with us of His Resurrection.'¹

Soon, however, the term was specialized. 'Witnessing' in a specific manner was necessary. Thus Antipas is referred to by St. John (Apoc. ii. 13) as a 'faithful witness (*μαρτυς*), who was *slain* among you where Satan dwelleth.' He speaks (Apoc. vi. 9) of those who 'were *slain* for the word of God and for the testimony (*μαρτυρίαν*) which they held.' Thus the word martyr came to be more or less exclusively applied to those who sealed their testimony to Christ with their life-blood. Catholic usage, however, did not always and consistently reserve the crown of martyrdom for those who were put to death for faith in Christ.

The Church reverences St. John the Baptist as a martyr—even though he did not die in defence of the

¹ Acts i. 8, 22, v. 29; 1 Peter v. 1.

Christian faith. She hails the Holy Innocents as martyrs—even though they died long before Christ began to preach. She places the aureole of martyrdom around the head of St. Thomas à Becket—even though it was in defence of the immunities and freedom of the Church he laid down his life. She gives the palm of martyrdom to the ‘Papists’ who were slain during the Penal times for upholding the supremacy of the Pope, as well as to the victims of the Iconoclasts who were put to death for the veneration of holy images. So, too, St. John the Evangelist did not literally shed his blood; yet, he is numbered amongst the martyrs. St. Marcellus, the Pope, is venerated as a martyr; he died worn out by the harsh exile imposed upon him by the tyrant Maxentius; but it is not held that his death was due to violence. Thus, privations, persecutions, exile, imprisonment, borne in a rightful cause and equivalent to death, were looked upon as sufficient to confer the martyr’s crown.

From these examples, and others that might be given, we may legitimately conclude that according to the mind of the Church, as evidenced in her cultus, death, or persecution resulting in death, patiently endured for Christ or for some virtue inculcated or prized by His Church, wins for the victim the immortal crown of martyrdom.

Accordingly, theologians have placed martyrdom under the head of the Christian virtue of Fortitude—taking Fortitude in the wide sense of the firmness of mind required to endure the greatest evils, especially death. Thus Lehmkuhl¹ says ‘the chief act of Fortitude is martyrdom, by which one endures death, tyrannically inflicted, either for their faith or some other virtue.’

Billuart² unequivocally states that ‘not only is a person who dies directly for the Christian faith, but also he who efficiently desires death in fulfilment of any Christian virtue, to be described as a martyr.’

¹ *Theol. Moralis*, i. 701.

² *De Martyri*.

St. Thomas¹ :—

A martyr is said to be a witness, as it were, of the Christian faith, which proposes to us to condemn the visible for the invisible.

It is manifest that in martyrdom a man is immovably confirmed in the pursuit of virtue by not deserting faith and justice on account of the imminent dangers of death.

Martyrs are called witnesses because they give testimony by their bodily sufferings to truth—not indeed to every kind of truth, but to that truth which is in accordance with the duty we owe (to God) as made known to us by Christ. Hence the martyrs are called His witnesses. Now, the truth of faith is of this kind, and hence the truth of faith is the cause of every form of martyrdom. But it is not only inward belief that belongs to the truth of faith but also outward expression thereof, such as is made, not merely by words a man may use to profess it, but also by deeds which imply its manifestation. ‘I shall show my faith by my works.’ Thus, works belonging to each and every virtue, in so far as they are referred to God, are implicit professions of faith, by which God lets us know that He requires works of such a kind and rewards us for them, and so they may become the rightful cause of martyrdom. Hence the martyrdom of St. John the Baptist is celebrated throughout the Church, though he suffered death for the reprehension, not of a denial of the faith, but of adultery.

He even goes further, arguing thus² :—

The good of the State is the chief human good. But the divine good which is the proper cause of martyrdom is above the human good. Nevertheless, because human good may become divine if it be referred to God, so every human good, in so far as it is actually referred to God, may be a worthy cause of martyrdom.

Commenting on this last passage of St. Thomas, Sylvius, one of his best interpreters, holds that soldiers killed in a just war can be martyrs if they defend the State for God’s sake, through love of Justice and Divine Law.

Billuart³ thinks that St. Thomas, in the above passage, holds that view also.

From the mind of the Church as manifested in her cultus, and from the opinions of theologians, especially St. Thomas, we can deduce that for martyrdom the following conditions must be fulfilled :—(1) That the martyr must really suffer death (cases of Divine intervention, such

¹ *Sum. Theol.*, 2. 2^{ae}, q. 124, a. 4.

² *Ibid.* a. 5.

³ *De Martyr.*

as that of St. John the Evangelist, are excluded). (2) That death be voluntarily accepted and endured. (3) That the martyr suffer for the faith or some Christian virtue, referring in this latter case his act of immolation to God. To these three conditions we must add a fourth, namely, that the martyr, if an adult, have the same contrition for his sins as is required in the sacrament of Baptism or Penance.

Martyrdom, thus understood, takes the place of Baptism as regards the remission of both guilt and punishment in the case of adults as well as of children. We have in proof of this the very definite words of Christ, 'He who shall confess Me before men I also shall confess him before My Father who is in heaven' (Matt. x. 33).

Now, the witnessing by blood in martyrdom is undeniably the most emphatic manner in which such a confession can be made, and to which Christ has promised the eternal reward. 'He who shall lose his life for Me shall find it,'¹ is more applicable to the martyr than to any one of His followers. 'Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.' Nearly all commentators regard justice in this text as comprising every Christian virtue, and thus Christ promises Heaven to the persecuted, and especially therefore, to those persecuted unto death for any Christian virtue.

The Church, by her practice, gives unmistakable proof of her belief in this doctrine. Though she allows perpetual foundation Masses immediately after their death for her ordinary children, no matter how holy their lives might have been, she offers neither sacrifices nor prayers for martyrs. As St. Augustine² says, 'we do not commemorate them (martyrs) thus in order that we might pray for them, but rather that they might intercede for us.' Hence the classic phrase of Innocent III: 'He who prays for a martyr does him an injury.'

¹ Matthew xvi. 25; Mark viii. 35; Luke ix. 25.

² Tract 84 in Joan.

St. Cyprian¹ says, 'What kind of a crime is there that cannot be blotted out by baptism by blood?' (i.e., martyrdom). St. Augustine²: 'Death for Christ has as great a power of remitting sins as if they were remitted in the baptismal font.' St. Thomas³ is equally emphatic: 'As in baptism by water a person is freed from all previous guilt and punishment, so, too, in baptism by blood.'

Martyrdom, therefore, takes the place of Baptism as regards the remission of guilt and punishment. Does it also take the place of Penance? If a sinner has not here and now the opportunity of receiving the sacrament of Penance, will his martyrdom take the place of that sacrament and remit his sins?

Neither the words of Christ nor the practice of the Church makes any distinction between the baptized and the unbaptized. Martyrdom has the same effect in both cases. It will remain for all time the most undeniable confession of Christ to which he has promised eternal beatitude. We are driven, then, to the conclusion that martyrdom in the case contemplated certainly supplies the place of penance, and remits sins.

We know that Baptism and Penance produce their effects automatically (*ex opere operato*). Is the same true of martyrdom?

All will agree that the dispositions required in the catechumen or penitent are required also in the case of martyrdom. The adult, if a sinner, must have sorrow for his sins. There is no remission of actual sin in Baptism or Penance, or therefore in martyrdom, without sorrow. None of the three acts independently of this disposition. But, granted that the martyr has this disposition, either explicitly or implicitly, is the remission of guilt and punishment to be attributed to the act of martyrdom itself as it would be to the sacraments? Martyrdom, of course, is not a sacrament. It has neither matter nor form.

¹ Lib. de Orat. Dom.

³ d. 4, q. 3, a. 3, q. 3.

² Lib. 13 de civit. cap. 7.

Still, the texts of Sacred Scripture and the mind of the Church compel us to believe that martyrdom justifies even children, and that it takes for them the place of Baptism, and that, therefore, it produces its effects independent of the efforts of the martyr.

Accordingly, though martyrdom does not confer grace automatically in exactly the same way as the sacraments, it must confer it automatically in some similar manner—namely, as theologians put it, ‘Inasmuch as it is a real, not a figurative, imitation of Christ, the effect is attributed to the act itself independently, not indeed of the dispositions but of the previous merit of the martyr.’

St. Thomas, after stating, as quoted already, that ‘as in baptism by water man is freed from all previous guilt and punishment, so, too, in the case of baptism by blood,’ proceeds to argue thus:—

Baptism by blood has this effect, not by reason of the merits only of the victim, neither as regards the suffering undergone in martyrdom (which may not happen to be sufficient to satisfy for sin), nor as regards the perfection of his dispositions (because it may happen that a person with more intense charity may not be freed from all punishment). It derives this efficacy from its imitation of Christ’s passion.

St. Cyprian ¹ says: ‘Can anyone say that the efficacy of Baptism is greater than that suffering by which a person confesses Christ in his own blood?’

Seeing that in the case of children, who are incapable of any work of themselves, martyrdom remits sin, we are compelled to attribute the efficacy to the act itself. Hence, martyrdom produces its effect in some way automatically.

From the foregoing, then, we can conclude that death voluntarily endured for faith in Christ or for any other Christian virtue, wins the crown of martyrdom. We may go further with St. Thomas and say that Death voluntarily endured and offered to God in vindication of any Christian virtue contains implicitly a confession of faith (*Fides ex*

¹ Ep. 73 ad Jnb.

operibus), deserves therefore the crown of martyrdom, and accordingly remits the guilt and punishment of all sins previously committed by the martyr.

In the light of this it seems to the writer that the following statement contained in Cardinal Mercier's pastoral on 'Patriotism and Endurance,' calls for some comment :—

I was asked lately by a staff-officer whether a soldier falling in a righteous cause—and our cause is such to demonstration—is not veritably a martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself unarmed and undefended into the hands of the executioner.

We may, in passing, remark that the great Cardinal holds that the salvation of the soldier's soul is assured. Our quarrel with him is on account of his denial to him of the crown of martyrdom. Can any theologian be quoted for the condition that Cardinal Mercier requires 'that he delivers himself undefended and unarmed into the hands of his executioner'?

Neither St. Thomas nor his best commentators, such as Sylvius and Billuart, demands such a condition. Even though martyrdom does belong to the passive, potential part of martyrdom, a Christian soldier, fighting in defence of his country, is not necessarily defending *himself* by aggression (*aggredi*), and may he not voluntarily accept death in pursuit of the Christian virtue of Patriotism? (*Pietas*).

Cardinal Mercier himself, in the pamphlet referred to, and in the paragraph preceding the quotation in question, says :—

When, therefore, humble soldiers, whose heroism we praise, answer us with characteristic simplicity, 'we only did our duty,' or we 'were bound in honour,' they express the religious character of their patriotism. Which of us does not feel that patriotism is a sacred thing, and that a violation of national dignity is in a manner a profanation and a sacrilege.

Taking it for granted, then, that patriotism (*pietas*) is a Christian virtue, may one voluntarily and with due

reference of his sacrifice to God accept death in fulfilment of his Christian duty to his country? What is impossible in this in the case of the ordinary soldier? Does not St. Thomas say that such an act contains an implicit profession of faith (*fides ex operibus*)? Does he not say that such an implicit profession of faith may be 'a rightful cause of martyrdom.' Ought not, then, the Belgian soldiers be looked upon as martyrs, provided they voluntarily and with due reference to God accepted their death on the battlefield in the true spirit of Christian devotion to their native land? And the Belgian civilians who were ruthlessly shot down by the German invaders on account of their devoted Christian loyalty to their country, were they not truly martyrs if they accepted their death with resignation and due reference to God? The objection can be made that the Church does not officially recognize such as martyrs. Neither does she officially canonize all saints. '*Vidi turbam magnam quam dinumerare nemo poterat.*'

It would be certainly very difficult for the Church to take sides in deciding the justice of a war. Witness her unwillingness to do so in regard to the great war. And just as a heretic, dying *bona fide* for his false doctrines, is not to be accounted a martyr, so neither is a soldier, unless he fights on what is objectively the right side in a just war. Apart from that question there would arise the difficulty of investigating the motives that impelled the taking up of arms and the voluntariety and motivation of the soldier's death. Add to that the animosity against the Church that would be generated in the minds of those who fought against the officially recognized soldier-martyrs; and the scandal given to the weak-minded by the spectacle of so many soldier-martyrs fighting under the command of probably the debased and profligate. These are ordinary human considerations. There would be also the possibility of a resultant glorification of war and militarism, contrary to the precept of peace-making laid down in the Gospel.

On the other hand the Church has never condemned the use of arms as immoral. Her Bishops have often blessed the banners of those who unsheathed their swords in the hour of national peril. Witness her promotion of the Crusades. She has never preached pacificism. She does not represent God as indifferent to right and wrong either in the nation or in the individual.

From the evening on which, in the valley of Bethulia, He nerved the arm of the Jewish girl to smite the drunken tyrant in his tent, down to this day, in which He has blessed the insurgent chivalry of the Belgian priest, His Almighty Hand hath ever been stretched forth from His Throne of Light to consecrate the flag of freedom and bless the patriot's sword.

Take not, then, intrepid Cardinal, the crown of martyrdom from the brows of your brave compatriots. Snatch not from their hands the palm of martyrdom that they exchanged for the swords they once wielded so well. They hated war. They abominated militarism. But they loved their country for God's sake. Invasion they repelled. Subjugation they defied.

In hoc triumpho martyrum
Dimitte noxam servulis.

D. GILDEA.

SHOULD OLD LETTERS BE KEPT ?

BY 'PETRA'

SOME years ago the following letter was addressed to 'Claudius Clear,' whose brilliant columns keep alive a certain British weekly:—

A problem, which I should like to see you touch upon, is the problem of accumulation, not of money, but of books, papers, newspaper cuttings, scraps, notes, old letters, relics, programmes, etc. What is a good workable principle to guide us in keeping or rejecting? It is easy to fill drawers and cupboards. But the question will always arise: Is it worth the trouble? The mere matter of time presents a serious difficulty. Is it possible to accumulate so much that a vast portion of one's leisure time might be taken up in the sorting and re-arranging, the re-attaining and rejecting, to the exclusion of more profitable occupation. Yet much that is kept becomes of the greatest use and interest. Some old letters, in the light of after events, possess great and cherished value. Notes and scraps, pamphlets and papers, often prove of great, almost indispensable, service.

To the literary man, pure and simple, these accumulations form, no doubt, part of his stock-in-trade; and his library and furniture therein provide serviceable and get-at-able accommodation for them. But to the business man, who takes an interest in general matters outside his commercial affairs, and whose spare time is limited, it becomes a matter of difficulty to adjust the details of these accumulations in a proportionate and satisfactory way.

The questions of this letter have a practical interest for priests; for where was the priest found who did not discuss these questions with himself: Shall I keep this? What good is that? I must get rid of some of these paper accumulations? These poor old note-books, these once precious letters, shall I burn them? These old magazines, with their green, blue, purple covers, they cost something and I enjoyed their learning, their useful lore, but what of them now, . . are they useless, . . to burn or not to burn? That is the question.

Everyone has got rid of books that he thought had

served their turn, and longed to re-possess. The hateful volumes of our classical studies—Homer, Cicero, Horace, Virgil, Tacitus, Euripides, and their concomitant volumes, the clavicular aids of good Mr. Kelly—were flung aside by all, and re-purchased by many. Then Ganot's 'Physics,' Brindley's 'Astronomy,' and the stodgy manuals of profane and Church history have been re-purchased by many a priest. The words and ways of the useful books familiar to the adolescent mind and ear are beloved by the seniors of the priesthood. And who does not know that the bound volumes of a good magazine are delightful reading, recalling themes and authors long passed away, yet ever interesting?

Then the accumulation of books is a problem. There are some who keep together a few volumes and never purchase any more. Priests who do this are, I am certain, wise and happy men. But anybody who cares for books goes on adding, adding. Then comes the question, What is to be done with them? It is a serious question. Still I wish that there were more priests afflicted with the perplexity of not knowing what they are to do with their books. Priests are scholars, but many are not students. The high pressure of our training and the long years spent poring over books should beget a habit, which I was told, is begotten of frequent acts. Alas! life contradicts many of the dear old school-taught stuff. The frequent acts beget, in very many, an aversion to books and to study. However, bad as the time is, hard as the financial stress and strain press, there are still a great many priests who love books and will have them at the cost of some real self-denial.

But should books be sold or how should a library be pruned? Well-known Catholic booksellers advertise: 'two tons of second-hand books have arrived from priests' libraries. We have no time to catalogue. State your wants; we will search.' Is this a becoming fate for those good books, composed by saintly minds, books which were a joy, a blessing, which brought salvation to many

of the pastors' flocks in sacraments and in sermons, and were a boon and blessing to their priest-owners?

I was at an auction, rather a private sale I should say, of priests' books, held some months ago. The auctioneer was a priest, eloquent and persuasive, who knew a little about the contents of every book. He was strong on certain points, 'neat binding,' 'clean,' 'very easy Latin,' 'standard work,' 'always useful,' 'never superseded,' 'very readable.' And here are some notes of his sales:—Gury, 2 vols., half-calf, 3s.; Estius, half calf, good print, 7s. 6d.; 'Irish Priests in Penal Times,' 22s.; Allies, 'Formation of Christendom,' 30s.; Gasquet, 'History of Venerable English Colleges,' 5s. 6d.; De Herdt, latest edition, 10s.; and so on and so on. Poor old books. They cost their authors time, and trouble, and study; gave joy to many; now there they lie, many sold in bundles for a shilling; and more which no one wants and which shall go to light fires, to parcel up candles and soap. Poor, lonely, useless old lumber. What is to be done with books when their owners have appeared before the great book of the recording angel? Some owners, before their spirits plume for flight, give all to some institution, some mausoleum where dead works lie in dust and silence. Would not some ship take loads to our missionary heroes in Africa and China? Those grand old volumes might there kindle former smiles again in the faded eyes of some forlorn or shipwrecked brother. But maybe it were better to send two tons of priests' books to booksellers or to a book mausoleum.

Newspapers are even a greater problem. They are such dust collectors, they lose their complexions so fast; and they are an annoyance to their owners and a source of bad temper and despair for ancillary minds and eyes. Approved authors, and people who lecture college youths, say that every well-ordered priest should possess large scrap-books into which select clippings—paragraphs, articles, etc.—should be neatly gummed. I am sure approved authors and those other gentlemen have those large scrap-books, scissors, gumpot and brush; but for ordinary arm-chairists, such

a degree of perfection is impossible. Readers often desired to retain paragraphs and articles—but the mislaying of the scrap-book or the scissors or the gum or the brush made such cutting and retention difficult; and the good advice, good resolutions and aspirations in literature were—well—postponed—and killed by the thief, procrastination. Still, if any priest has space and a means of arranging newspapers and of storing them, they are a valuable and treasured asset. What a splendid present a complete set of Gavan Duffy's *Nation* would be? What great interest to historians of a diocese or a parish would be a complete file of their county newspapers for seventy or eighty years? What wonderful ability was and is displayed by the small Dublin weekly papers for the past seven or eight years. What interest and utility they have and shall for men and babes. But what of the storing of such journals as the *Tagoat Times*, the *Magheracar Mercury*, the *Clonmalin Chronicle*? '*Omne ens est bonum.*' They have their uses, and the men who have written useful histories of dioceses have dug much and successfully in those poor humble journal types. Let not ambition mock their humble toil. *Floreat.*

The most difficult question of all is the disposal of old letters. Are they to be burnt? A small proportion of them is worth keeping; the majority should be inflamed. Perhaps the great and universal charity of priest-executors is right. But it is to be feared that acts labelled charity are often like deeds of liberty, many crimes are done under the banners of both. The letters of obscure people carry no glory; no fear of posthumous publication haunts the soul of the pious pastor in rural scenery, in sylvan glades, in country villages and towns. But lives of great men all remind us that we can make our lives sublime, and though we may not leave footprints on the sands of time, we all desire that the lives of great men should be real, hot, vivid lives, written interestingly, giving the man in detail, showing his daily life and his speech and work as revealed in his letters to his correspondents, the butcher, the baker, the candlestick-maker, the pastors, the politicians, the

bishops, the teachers, the nuns; the sad, the silly, the relative, the companion, the friend, the foe. The good men who write biography forget that a man is known by his letters, public and private, and hence they chop up things, make an almanac, stick in their own views, record bare, bald facts, devotional of course—and leave us unsatisfied and saying, ‘Oh! that is not the man, that is not a saint’s life. Surely a man who played such a part deserves a better biography.’ To take concrete examples: ‘The Life and Spirit of St. Francis De Sales’ is a very indifferent production, pious to be sure, but not painting the real St. Francis. Turn to the saint’s letters, we see the true man, great and glorious. ‘The Life of Cardinal Cullen’ is some day to be written. He was a great man, a good man who did good and great work; he was a man of action, of courage, of fine ability. But he was an Ishmael. His hand was against nearly every man’s hand and every man’s hand was against him. Great and grim, he had few friends. His high ideals were narrow; his methods severe, his masterful nature, fostered in his little rectorship, grew unchecked; he conquered in many battles and over many bishops. This is known to many. But, from the glimpses of his letters which appear in Mr. Leslie’s *Life of Cardinal Manning*, Cardinal Cullen appears in his true light. In Ward’s *Life of Newman*, reflections galore are cast on the works and ways of the great Irishman, Cardinal Cullen. The break up of the Catholic University is attributed to him. Newman’s little book on the question is to the fore. But sweet, sweet charity may hide or forbid the publication of Cardinal Cullen’s letters, diaries, the minutes of the University committee, and other essential matter.

In our island we talk of Penal times, persecution, the danger of scandal from publicity, the uselessness of publication; may I add to this list the words supineness, ignorance, carelessness and—pseudo-charity. Read the letters of St. Francis De Sales, or of St. Francis Xavier: they show the saint and the man, human, natural and super-natural; they carry their meaning full and plain and need no pious

editor to moralize on, point out, or deduce from their contents.

The works of St. Teresa are to many of us a sealed book, an enigma, a meaningless arrangement of words. But her life and soul, as poured out in her letters, are a glorious study, an enthralling book. More enthralling would it be if pious men had not burned a great number of the saint's letters. Very lately there were world-wide celebrations in honour of St. Jerome, and in praise of his life and labours for God's Word. Where do we find the real, live-hot story of St. Jerome and his characteristics? In his letters. How blunt and plain he is when writing to St. Augustine on the latter's Scripture studies! A deacon wrote to him for aid in extemporizing musical themes and sermon thoughts for his work at Mass. The saint stung the vain creature. Many have laboured to paint the character of St. Vincent de Paul. Few have succeeded. But his letters show every trait of the glorious Frenchman. In some he is directing, encouraging and restraining one of his priests, a Mr. Maloney. There we see his prudence, his sweetness, his humour, and the contrast between the holy, wise Frenchman and the ardent, pious Gael. In these few letters is shown far better than in any study of character, the heart and soul of St. Vincent.

Should old letters be kept? Yes, they should be treasured. Long ago there was a pilgrim saint who left Ireland after a long and hard training. He was a sturdy resolute man and his nature and courage were perfected—where everything is perfected—on the shores of Lough Erne. When in his monastery at Bobbio, his sturdiness and courage had grown, he wrote civil, loving, humble letters to Pope Gregory. But to Pope Boniface he wrote letters of admonition and advice in a disagreement that had sprung up at Rome. ‘*Vigila, itaque quaeso, Papa, vigila, et iterum dico, vigila, quia forte Vigilius (537-555) quem caput scandali isti clamant qui nobis culpam injiciunt. Vigila primo pro fide . . . Ut mundes cathedram Petri ab omni horrore, si qui est, ut aiunt intomissus, si non*

puritas agnoscatur ab omnibus. Dolendum enim ac defendendum est, si in sede Apostolica fides Catholica non teneatur.¹ The writer was a saint. He was far from Ireland, and hence no prudent, charitable man condemned his letters to the Pope. If he had been living in recent years, prudence, charity, counsel, want of foresight and fear of scandal would have gathered round his assets as residuary legatees and made light—bonfires—of his precious letters.

And then, the greatest letters of all, the letters of St. Paul, teach us so much moral theology, dogmatic theology, history, mysticism, that they have escaped the flames. They show us the great saint and the great and glorious apostle. His real, glowing love, his courage, his gospel of work, his sorrows, his joys, his patriotism, his pride, his temper, his kind, kind heart. There we read of his courageous facing death, imprisonment, the lash, the angry sea, hunger, cold, nakedness, the love of old and dear friends turned to hatred and distrust. We read how he was called a fool, a madman, a babbler, a pest (1 Cor. iv. 10; Acts xxiv. 5). He was a social outcast from his beloved Jews. Yet he preached 'boldly,' he was 'a good soldier of Christ.' Proudly he showed not his medals, but the weals of the lash suffered for Christ. Read how proud he was of his race. 'Are ye Israelites? So am I. Are they of the seed of Abraham? So am I'; and proud of his native town Tarsus in Cilicia, no mean city (Acts xxii. 3). Note his fiery temper—when smitten on the mouth he said to the official that ordered it, 'God shall smite thee, thou whited wall' (Acts xxiii. 3); he parted from Barnabas after 'sharp contention'; he rebuked Peter 'resisting him to the face.' Then those old letters show us the tenderness, the kind heartedness of the warrior saint. The scenes at Ephesus (Acts xx.), at Tyre (Acts xxi.), his loving words to Timothy: 'My true child in the Faith'; 'My beloved child' (2 Tim. i.); his loneliness, his longing to see Timothy, and then his sad words: 'In my first defence, no one took part with me, but all forsook me' (2 Tim. iv.).

¹ *Ep. Columbani, V. ad Bonifac.*

Hence old letters should be kept, carefully kept, and carefully sorted. Ask any of those clerics who engage in compiling local or general histories, if old letters should be kept. Ask the priests who laboured in the work of the promotion of the cause of the Blessed Oliver Plunket and the other Irish Martyrs. Question them of their labours, their disappointments in nearly every quarter where material should have been found. Their replies will carry weight. They have experience; they are tired—and ashamed. In the sister isle, the mania for publishing old home and family and parish records is acute. Yet books like Dr. J. C. Cox's *Church Warden's Accounts*, and the other books in the series, 'The Antiquary's Books,' are interesting and useful. They show a priest what to store up and how to arrange and print his treasures. In the sister isle, biography is an art guided by principles and rules, as to keeping, selecting, arranging, and publishing. Readers of Mr. Wilfrid Ward's *Last Lectures* find there his rules and methods and standards. Guided by those rules and methods and standards he produced his fine lives of Newman, Wiseman, and W. G. Ward. They are models of what a biographer should be. They answer the question 'Should old letters be kept?'

Charity, Prudence, Fear-of-Scandal, and Supineness ask: what of Purcell's use of old letters in his life of Cardinal Manning? Purcell's work gave pain and offence, through his not being a skilled biographer. He had poor judgment, no rules, no standards, had a bias, a viewiness, a self-made mind-picture of the Cardinal which he sought to prove. Mr. Shane Leslie lets the letters and documents speak, and he sums up brilliantly and successfully. When we finish his charming book we can say, 'This is the man, a real live man, not pluperfect, not imperfect; this is Cardinal Manning as he was in the flesh, not a bowdlerized nor a glorified nor a caricatured bishop, but the real true man.' Sometimes very intimate personal and family letters get printed, such as was done with Carlyle's, and with Mrs. Carlyle's, and Charlotte Brontë's. But no priest

could lend or use letters so ghastly. Publication is criminal.

Now, as college professors say, 'Let us be practical, gentlemen.' How and where are old letters or documents to be kept?

Episcopi in loco tuto ac commodo archivum seu tabularium dioecesanum erigant, in quo instrumenta et scripturae, quae negotia dioecesana tum spiritualia tum temporalia spectent, apte dispositae et diligenter clausae custodiantur.

Omni diligentia ac sollicitudine conficiatur inventarium seu catalogus documentorum quae in archivo continentur cum brevi singularum scripturarum synopsi.¹

Several rules follow this canon and may be sought out by those interested in this essay.

The selection and curation of those archives have been long in existence in these islands. The Synod of Maynooth (Canon 414) brought the matter before us and the thing was done. Zeal, perseverance, and discretion renewed their efforts. And hence never again can such barbarities take place in this island of saints and scholars as those recorded in Fitzpatrick's excellent biography of 'J. K. L.,' Dr. Doyle of Kildare and Leighlin.

The fate of Dr. Troy's papers has been involved in mystery. It was conjectured that they had been burned, but I can hardly believe it. Dean Meyler told us that he was surprised to find round some soft goods he had ordered in a Dublin shop a portion of Dr. Troy's manuscripts. Dr. Troy's relatives were anxious to procure the Archbishop's correspondence with the Catholic Primate, Dr. O'Reilly, who lived in eventful times, but not a vestige of that prelate's papers has been preserved. They fell into the hands of an attorney, whose literary taste and talent were confined to drawing up a tolerably grammatical bill of costs, and making some occasional 'hand searches.' The papers of Dr. Caulfield, Bishop of Ferns, have also been destroyed. Bishop Kinsella of Ossory, with whom Dr. Doyle was very intimate, died in 1846, but his papers have also disappeared. Valuable documents were known to be in the possession of the late Archbishop Kelly of Tuam. His executor, Dean Bourke, tells the singular story that he himself placed all the Archbishop's papers in a large box, corded it with his own hands, and deposited it in, as he thought, a most careful place ;

¹ *Codex Jur. Canon*, Can. 375.

but when, some time after, he went to the place to examine the literary treasure, he found that it had vanished and from that day to this no trace of its fate could be found. The voluminous papers of Primate Curtis were found, in the year 1841, scattered about the hay-loft of a grocer in Drogheda. Many of these papers, now in our possession, we may use at a future date.¹

After reading this sad and shameful statement let us not talk and wail of the vandalism of the Penal times. Let us realize our faults: see the fine use is made of old letters, and papers by Ward in his works, by Fitzpatrick in his *Life of Doctor Doyle*, by the authors of the lives of Manning, Lingard, and Milner. Let us compare these books with what passes for the *Life of Archbishop MacHale*. Let us remember how bright and crisp are Sir Charles Gavan Duffy's and Mr. William O'Brien's books. Let us recall the excellent use made by Archbishop Walsh of Pigott's letters, and let us resolve zealously and jealously to keep old letters and documents.

The *Codex Juris Canonici* tells us how and where the greater documents are to be stored. How are we to store the lesser—the ones which come into the hands of lone, learned and pious pastors, which fall from the pens of politicians, prelates, poets, artists, writers of fame and of ill-fame? Can we consult approved authors? Did ever any sane man—writers in periodicals are often insane, demented—any vicar forane, any statesman or scholar deal with the storing of written treasure, old letters, old manuscripts? Yes. For a shilling your bookseller can procure for you *The Care of Documents*, published by the Society for the Propagation of Christian Knowledge. It is useful for those who have archives. But for my dear and revered brethren, the right reverend and wrong reverend pastors of Erin and of Albion, let me tell them how a great friend of Erin kept archives.

Mr. W. E. Gladstone was a man of enormous energy, industry and courtesy. He had thousands of correspondents, good, bad and indifferent: business people, politicians,

¹ *Life of Dr. Doyle*, vol. ii. chap. ii.

foreign rulers, Indian potentates, American citizens, actors, queens of song, clergy looking for preferment, angry clergy, poor clergy, pious ladies who hated Rome, Papist ladies who sought aid, disappointed politicians, literary men, poets, peers declining honours, peers seeking posts—all wrote to Gladstone. A lady who wrote to him on the turbulence in Ireland, knows that his unprincipled colleagues restrain his correcting hand and adds suggestions for prayer, for light ! His correspondence was polyglot—French, Italian, Greek, Spanish, German, Russian. One politician's letters to him weigh fifteen pounds ! Dupanloup, Bishop of Orleans, Garibaldi, Ricasoli, Manzoni, Huxley, Darwin, Guizot, Macaulay, Wellington, Napoleon (1871), Disraeli, Manning, Newman, and Matthew Arnold (who seeks poorly paid posts in Gladstone's gift), wrote to the Premier.

Out of the immense mass the statesman selected sixty thousand letters ; these, along with an immense number of arranged but unselected, and a score of large folios containing copies of his own replies, run to several tens of thousands more. His biographer, Lord Morley, writes : ' Probably no single human being ever received sixty thousand letters worth keeping, and of these it is safe to say that three-fourths of them might as well have been destroyed as soon as read, including a certain portion that might just as well never have been written or read.'¹ Evidently Gladstone believed in keeping old letters, and the benefit of his treasuring them is apparent in his biography and in other biographies which spring from or touch on Gladstone's life and acts. To house these treasures he built at the north-western corner of his home at Hawarden a fire-proof room, the Octagon ; and on its shelves, neatly arranged, tied, labelled, dated, pigeonholed, lie the old letters, so very numerous, so very varied. Nearly all were arranged, tied, labelled, dated and pigeonholed by the busiest man in the Empire. Some bundles have the label ' Bona Verba,' and others ' Learning thrown away.'

¹ *Life of Gladstone*, vol. ii. chap. iii.

Few pastors may care to build octagons, polygons, octahedrons, or parallelopipeds for the conservation of their old letters. Some few of course will be reminded of their duties to themselves, their parish, their diocese, their country, and begin to erect such buildings. Gladly will I supply plans, specifications, bills of quantities, and estimates of probable cost. However, all applications should be accompanied by letters of permission from superiors, and the cost should be carefully counted, because, those structures may excite unseemly wonder and criticism. They may detract by their variety, from the architectural unity and social harmony of clerical homes. Nay, they may scandalize the ignorant and purblind, who, hearing that the pastor is hidden in an octagon or in a parallelopiped, may grieve excessively, suffer grave scandal and sin by uncharitable thought.

Even if a pastor who reads this and who does not wish to make an octagon or a polygon, but who thinks that really old letters and documents should be kept, may plead that owing to continual and engrossing business he cannot spare ten minutes weekly. The men who review books of sermons always, or nearly always, say the sermon book under review must prove a boon and a blessing to the over-worked pastors of the land, to the semi-dead vicars, to those crushed and crumbling workers in the heat and weight of the vineyard. If those charming books find circulation with such persons only, the output must be small and the publishers' sorrows many. I speak from wide experience. Gladstone crushed more work into a month than a hardworking pastor can fill into six months. And the premier-archivist should be a lesson and a beacon to the old and hardworking and to the young and easy-going. Let us not deceive ourselves about not having time for much work. Let us not talk too much of the vandalism and destruction of the Penal times. Re-read the extract from Bishop Doyle's life which I quoted above. Such incidents of destruction are not rare amongst the most learned profession in Christendom, amongst denizens of the island of saints and scholars,

even amongst dwellers in the Dowry of Mary, and in this twentieth century.

In England, the beginnings of churches founded fifty or sixty years ago are often without records of preliminary letters, the lists of pious donors, the splendid stand made by the priests of that time for school sites, for recognition from councils, for purely voluntary schools, the reports of inspectors, the libels on nuns and nunneries fought and won, the old backyard chapels, the old small backyard schools, the barn chapels, etc. But while the kindness of Lady Haugtie Sneer, of Sir Ever Evenrude, the condescension of Lord Pacton-Drew, the genius and versatility of Simpson are recorded and recorded and recorded, we miss from these records the devoted labours of Father Hodge, of Father Hay-Devout-Christian, of old Jack Murphy, who taught two hundred Papists in a back lane for ten shillings a week, of the pennys of the Murphys and Reillys and O'Sullivans. In Ireland—owing to the Penal times—the records of the 'New Reformation' are scanty, the struggle for the faith against the Kildare Street schools, the Bible readers, the Bird Nests, Whatelyism, Nassau Senior, the bigotry of the law courts and law officers, jury packing, etc., are non-existent. Why? Because what is everybody's business is nobody's business. The gentlemen of Ireland, the gentlemen of leisure and learning, the leaders of the people, the priests were remiss, lacking in foresight, often leaving to the Ishmaelites, the parsons, to do what they should have done.

But they lacked leaders and guidance, you say. There was no need for a leader or a guide then, or now. The collection and retention of letters, documents, newspapers, scraps of interesting matter on church or fatherland was and is a duty, and a duty of educated men, pastor and vicars. Trifles light as air may be of extraordinary use and interest in later days, and if they be not gathered fresh and hot and preserved carefully, they are often, like the snow-flake on the river, one moment seen then lost for every.

I left my manuscript on my study table, and after a

few hours' absence I return, and my bosom friend, my candid friend, my neighbouring pastor, says:—

'I have read it. I believe old letters should be kept carefully, but I shan't build a polygon to house them. But Petra, what have we, you and I, in our old brown bags to keep? Think of our postbag: "The American Issue," letters from nobodies, useless school reports, circulars about old age pensions, bills, publishers' lists . . . What of these is worth keeping? Everybody gets same old stuff. Your essay is flippant, grave and gay. It is hard to know if you are serious. I am sure you mean well. Priests don't like this kind of thing. It is like preaching at them, and finding fault. I am sure you have large archives here. You'll build a pyramid; maybe you have one built. You're so like Gladstone, you know. You read Homer; do you cut trees? Joking apart, I thought always that old letters and papers should be kept and sorted from time to time, but life is so short and filled with many labours. Old priests had no time to keep things together, and even the birth registers were not over well kept. The marks of the fetters of the Penal days are still to be seen. I'll not stop long with you, you may be gathering up school inspector's reports, or pasting your clippings from the *Magheraharn Messenger* into your scrap-book . . .'

Flippant? Eh? I? Petra? Did not dear old Horace say, 'Ridentem dicere verum, quid vetat?' What forbids a man to speak the truth with a smile? Did he not say, too,

Omne tulit punctum qui miscuit utile dulci
Lectorem delectando pariterque monendo
Hic meret aera liber sosis, hic et mare transit
Et longum noto scriptori prorogat aevum.¹

'That writer gets every vote who unites information with pleasure, delighting at once and instructing the reader. Such work brings money to the publishers and is sent across the sea and gives immortality to its illustrious author.' Now, candid friend.

¹ *Ars Poetica*, 344.

A great battle has commenced in the world, and the American newspaper named is of interest now, and its outlandish wording, its vigorous partisan work will be read with great interest ten years hence, when the hurly burly's done, when the battle's lost or won. Church accounts, not interesting, revenue accounts not interesting and useful! The old books of a parish not interesting. See the up-to-date American accounts, printed yearly and presented to the parishioners, see Dr. Cox's book mentioned above. In the the latter we find an account of the priest's fees, the prices of candles, of church decoration, in pre-Reformation days in England. How interesting to read in that book (page 80) some out of the hundreds of old parish account items, anno 1446, St Mary's, Sandwich :—' To Robert carpenter for ye takying down of the stepill and to cover hit agen, iiij. li. . . . For v ton of caen stone, xxv. s. To ye masones for ye casting of ye stepil without, with mortar xxvi. s. viii. d. For an auter cloth of golde, iii. li. ; To Robert Nevill for making cloth and frontell xx. d. ; for frenges for ye frontell ii. s. iiij. d. For a cord to hang up the pyx iii. d., Even in Penal times in England friendly hands saved immense piles of old letters and literature bearing on Rome's churches. Were ever such accounts kept in Eire? Could any parish in Eire show parish accounts or records for the year 1821—a hundred years ago? Not at all; prudence, charity, and the Penal times dealt with such matters long ago.

Our American brethren are much alive to the benefits of caring and keeping and printing of parish records. Many parishes have a neat parish magazine recording parish works and workers, wants and ways. *Our Parish Interests, A Monthly Bulletin of the Church of Our Lady of Lourdes*, Washington Heights, New York (July, 1921), is a model for those who would dare and care to keep records of everyday events and of everyday people. It gives sections: (1) Our school with lists of pupils examined, prizewinners, medalists; (2) Our pilgrimage to Lourdes; (3) The semi-annual collection; (4) The thirty-fifth anniversary; (5) Our com-

mercial schools ; (6) Our convent, its courses and its terms ; (7) Article, 'Should Money make Money ? ' (8) The Calendar with special days of devotion, times of church services, etc. The little magazine records things great and small, makes church interesting, and forms a nucleus for future history.

In Liverpool the Catholic Church has a monthly magazine, *The Parishioner : A Monthly Link between Priest and People*, price 1d. It is edited by some trained journalist ; and by a wonderful system of 'machine slipping' is cheaply produced. Things old and new, registers, letters, parish history, school wants, church wants, etc., are well arranged, and priests and people linked together. Much useful history has been unearthed by local pastors and put on record in their parish sections in the *Parishioner*. Reading their words makes one ask, 'Why can Irish dioceses not have something like this ? ' And again the priest's often truncated historical researches show that it is a pity that old records and letters were not kept.

'PETRA.'

NOTES AND QUERIES

THEOLOGY

RESERVED CASES. ROMAN DECREES

REV. DEAR SIR,—I have read your reply to Question 1 of 'Quaeritur' in the I. E. RECORD for July 1920—'What is the binding force on the whole world of an answer given to a single Bishop by the Pontifical Commission?' Manifestly, the reply given by the Commission to His Eminence Cardinal Logue (p. 330, I. E. RECORD, Oct. 1919) applies in the first place to the Church in Ireland. That no one will deny. You admit that the answer to the above question cannot be satisfactorily deduced from Can. 17. But from the accompanying quotation from Sebastiani (*Summarium Theol. Moralis*, p. 17) it seems to me that it does apply to the whole Church. Is my view correct? Sebastiani says: 'Decreta Generalia SS. CC. pro universa Ecclesia condita et rite promulgata, si de mandato Pontificis edita vel eo adprobante (Decr. Gen. Congr. SS. Rituum non indigent speciali mandato vel approbatione R.P.), habent vim legis universalis; sed ex Motu Proprio 15 Sept., 1917, ea erunt a Consilio, cui munus Codicis authentice interpretandi, in canones dirigenda, qui, si Decreti sententia a Codice discrepet, veteribus canonibus sufficiantur, si quid novi praeseferat, certo loco in Codicem inserantur.'

Again, the new Matrimonial Faculties granted to His Eminence Cardinal Logue (I. E. RECORD, May 1921, pp. 516-24, and 539-40) are for the Bishops of Ireland only, as the reply did not emanate from the Pontifical Commission. Does it not come under *Decreta Particularia et Responsa* in the paragraph from Sebastiani cited above? It is something 'novi' as regards the Church outside Ireland, and should apparently find a place in the Code in order to apply to all the world.

Will you also kindly give a summary of your note on the binding force of Roman Decrees generally in a future issue of the I. E. RECORD. You treated of the question in the I. E. RECORD for March, 1916, but I was not then a subscriber to the magazine.—Yours faithfully,

IGNORAMUS.

We quite agree with 'Ignoramus' that the reply regarding reserved cases does apply to the whole Church; in fact we were of opinion that the teaching conveyed in it was the only teaching reconcilable with the

Code from the beginning.¹ But we are afraid that the quotation from Sebastiani gives us no help: the reply was not a general decree. 'Ignoramus's' view would be safer if based, 1°, on internal evidence,² 2°, on the particular reply sent to his Eminence, which confirmed the internal evidence,³ 3°, principally on the fact that the query and reply, practically *verbatim*, have since been published by the Commission in the Official Bulletin.⁴

Our correspondent is correct, also, in his view regarding the Matrimonial Faculties to which he refers. The document conferring them certainly ranks among the *Responsa Particularia*. Whether, or to what extent, they may be conferred on Bishops in other portions of the world, is a matter for the discretion of the Roman authorities.

The final request is rather unusual. But, as our correspondent lives in India and may have trouble in securing back issues of the I. E. RECORD, we comply. This, we find, summarizes the note he refers to:—

1°. Notwithstanding strange statements from certain quarters, there is nothing unreasonable in giving, or in being asked to give, internal assent to truths that are not defined. It is the rule in every department of life. It is specially demanded in the religious sphere, as the Vatican Council (*Canones de Ratione et Fide*) clearly points out.

2°. Most of the Roman decisions are not intended to impose an obligation of internal assent. They are disciplinary enactments, and demand obedience from the persons directly concerned.

3°. Even when the matter is doctrinal, the same is often true. Compare, for instance, the decree of the Inquisition (Dec. 1, 1611) on the *De auxiliis* controversy, or, according to some, the decree of the Holy Office (Jan 15, 1897) on the text of the Three Witnesses.

4°. Suppose, though, the decree states, implicitly or explicitly, that something is true or false. The pronouncement is not infallible. But is it authoritative, and does it impose an obligation of internal assent? We think so:—

(a) The opinion of experts, helped (we are sure) by Providence in matters pertaining to faith and morals, outweighs that of any single theologian.

(b) The Popes have clearly stated so: cf. Pope Pius IX's letter to the Assembly at Munich (Dec. 21, 1863), and Pope Pius X's strong statement in the *Praestantia*—embracing the Biblical Commission as well as the Congregations.

5°. There *may* be very extraordinary cases in which even a single individual finds special reasons that seem to counterbalance the authority behind a special decree. The obligation of internal assent ceases for the time being. But that of external obedience remains. He ought to submit the reasons to the Congregation concerned and be prepared to abide by the final decision.

¹ I. E. RECORD, April, 1919, pp. 324–31.

² Ibid.

³ Ibid. October, 1919, pp. 313–4, 330; July, 1920, pp. 54–6.

⁴ Ibid. January, 1921, pp. 84–104.

6°. Tanquerey and Choupin—to select two from many—champion the doctrine given in the preceding paragraph.

7°. Out of three replies of the Biblical Commission—cited by a correspondent, 'Papias'—on the *Parousia*, one gives no trouble, the other two, in our opinion, call for internal assent.

ANTE-BAPTISMAL SIN

REV. DEAR SIR,—Can an adult who committed sin before Baptism, but who has not been guilty of the smallest venial sin after Baptism, receive the sacrament of Penance? My reasoning faculty says 'No.' Still, I have a feeling that, in the supposed case, sin which one has ever been guilty of can be matter for sorrow, and might possibly be matter for the sacrament in this case.

SACERDOS.

The case is so complimentary to human nature that it would be a pity to omit it. At the same time it is so mythical—except the Baptism be of very recent date—that we need not be very anxious about the reply.

However, theological principles are in favour of 'Sacerdos' reasoning faculty and entirely against his feeling. A pagan cannot receive the sacrament of Penance: and, in so far as his pagan sins accompany him into the Church, he is equally excluded from its influence. Sorrow, of course, he may (and, if he hopes for pardon, must) have for every sin he ever committed. But that sorrow, if it did not extend at the time of Baptism to every ante-baptismal sin, will, when it comes, operate not with Penance but with reviving Baptism.

MIXED MARRIAGE GUARANTEES¹

REV. DEAR SIR,—Just before I came to this parish Caius (a Catholic) and Bertha (unbaptized) were married by a priest. Bertha before the marriage refused strenuously to sign the guarantees. But Caius pleaded with her, representing that signing was only a formality which she need not afterwards consider binding. She consented then to sign, and the priest, who knew nothing of all this, accepted her guarantees, obtained a dispensation in *disparitas cultus*, and assisted at the marriage. Since then three children of the marriage have been born. She will not permit the baptism of any of them, and when the priest calls on pastoral visits her manner is always cold and repelling. It was several years after the marriage that I learned from the Catholic sister of Caius how the signature to the guarantees had been secured.

Can you kindly state in the I. E. RECORD whether the dispensation thus obtained was valid?

It is beyond question that Bertha signed without any intention of keeping the promises.

AMERICANUS.

¹ For convenience' sake we use the term 'Mixed Marriage.' But the reference all through is to marriage between a Catholic and a pagan ('difference of worship'). Validity, not merely liceity, is at stake.

For anything we say by way of reply we must warn 'Americanus' that we can quote no authority. We have studied all the evidence at our disposal; but of the experts we have consulted, each and all manage to steer clear of the point.¹ Some of them do make statements that would logically lead to a positive or negative reply, but a subsequent remark invariably makes it clear that they have committed themselves to nothing definite.

There can be no doubt that the dispensing authority, had he known all the facts of the case, would never have granted a dispensation. But the old principle still holds—'aliud est quod fecit, aliud quod fecisset.' We have to consider, not what he would have done in certain contingencies, but what he most probably did do in the concrete case. There is more than one instance on record in which the parties to a mixed marriage appeared before a Protestant minister after the Catholic ceremony was complete; the Bishop made no concealment of the fact that his action would have been very different had he foreseen the sequel; but no power can undo the past, and the dispensation was just as secure as if the man and woman had deserved it.

Something of the same kind, we think, happened in the present case. For, taking everything into account, we believe that the dispensation, though secured by very sinful means, was valid all the same. Even in connexion with dispensations, there is in principle nothing indefensible in maintaining such a view. We know, for instance, from the Code (2361) that applicants who use fraudulent means to secure a dispensation in one of the minor matrimonial impediments are threatened with serious ecclesiastical punishments, but another canon (1054) assures us that, even though every statement they made was false and fraudulent, the dispensation granted—and the marriage based on it—are valid notwithstanding.

So, the question of principle being settled, we are free to consider the facts on their merits. As everyone knows, some of the authorities require, in the case of mixed marriages, not merely 'grave causes' and 'guarantees,' but also 'conditions'—the latter representing the objective facts which the guarantees are intended to safeguard. In other words, for a valid mixed marriage, there should be not only a sufficient cause and satisfactory promise, but also actual freedom from danger of perversion and actual Catholic education of the offspring.² If this were true, it would lead to extraordinary consequences. 'A lawful condition regarding the future suspends the validity of marriage': that is the language of common sense, also the language of Canon 1092, 3°. The 'conditions' in the case—if they are understood, as they ought to be, in their legal sense—refer to the future; they are also so lawful as to be obligatory under all the laws that are worth considering. But

¹ But see below, page 418 (note).

² Cf., e.g., Noldin, iii. n. 565: '*Conditiones* sunt: a. ut universa proles in religione catholica educetur; b. ut parti catholice plena libertas concedatur exercendi suam religionem, etc.' A few paragraphs further down he treats of the 'cautiones.'

who can say they are fulfilled till the last moment of married life? So that a mixed marriage would never be valid: its validity would be suspended till one of the partners had gone where there is no marrying or giving in marriage any more.

Better, we think, have done with these 'conditions' as distinct from 'guarantees,' and take the Church's law as she gives it. She imposes no conditions that suspend the validity of mixed marriages; she simply requires a sufficient cause, as in the case of other dispensations, and certain statements regarding the *present* intention of the parties concerned. If these demands are satisfied, she grants a dispensation, and, except there be some other impediment, the validity of the marriage is secured. Her general law, as enforced for centuries past—with one small exception which is not to our purpose, and on which we need not dwell—is re-stated in Canon 1061 (summarized for cases of 'difference of worship' in Canon 1071):—

'§ 1. The Church does not dispense in the impediment of mixed religion, unless :—

'1°. Just and grave causes urge;

'2°. The non-Catholic partner give a guarantee regarding the freedom of the Catholic partner from danger of perversion, and unless both partners give a guarantee regarding the exclusively Catholic baptism and education of all the offspring;

'3°. There be moral certainty that the guarantees will be fulfilled.

'§ 2. The guarantees, as a rule, should be in writing.'

There is no demand, as a condition for dispensation, that the parties afterwards carry out what they promise, nor even that they really intend to do what they guarantee. The only condition is that they furnish a statement, generally in writing, that such is here and now their intention. It would be well, perhaps, if the Church could read the mind and prophesy its future changes; her list of dispensations, at least, would read somewhat differently. But we are dealing with matters of the external forum, and, in that sphere, the Church, like every other external society, has to be content with the facts as they appear; as regards the future, she has to trust to the common honour of human nature, to the vigilance and care of her special servants (1064), and, above all, of course, to the divine influence that may one day rectify the hidden tendencies that mar the intention of the moment.

In the present case these conditions were fulfilled. The guarantees were actually given—and in writing, too. There was moral certainty on the part of the dispensing authority¹ that the promises would be

¹ The Code does not say *who* is to be morally certain. But other documents supply the answer. Cf., e.g., the statement of the Holy Office to the Primate of Hungary, 29th July, 1880: 'Ut superior ecclesiasticus moralem certitudinem habeat,' etc.

respected: so much so that even the priest most closely in touch with the facts had no suspicion that the guarantees meant less than their wording would lead one to expect. That is why we think that the dispensation and marriage were valid. In confirmation of the principle we may quote a passage from one of the numerous documents bearing on the general question. On the 17th April, 1879, the Holy Office informed the Bishop of Ottawa that, in spite of the civil law, *written* guarantees should be insisted upon, and that the Bishops, 'if convinced in any particular case that these guarantees were not sincerely given, were not to grant the dispensation.'¹ The case is the same as the present one, except that the Bishops were not deceived; in such circumstances they were not to act—and would not, as we admitted above. But the implication is strong that, if they *were* convinced, even though the document was fraudulent, they were empowered to grant a real dispensation, and in the ordinary course *would* grant it as a matter of fact.

As against all this it may be objected that in several of the Roman pronouncements a demand is made that the guarantees be '*verae cautiones*.' Undoubtedly. But what is the meaning? That the statements be 'sincere'—under pain of invalidity? We hardly think so. It means that the guarantee must be a 'true' one in the sense that it is not based on vague, casual, or ambiguous statements, nor on the supposed character of the parties, nor, in fact, on anything that gives rise to conjecture rather than moral certainty. It must be a straightforward, formal, and definite promise—a 'true' safeguard in the sense that, when given by people of ordinary honour and decency, it leaves us in no reasonable doubt as to their intention. To demand any more would leave every mixed marriage in doubt and expose the Holy See and its delegates to endless difficulties. Occult defects, known only to a few and possibly incapable of proof, cannot be allowed to confuse the situation. The dispensing authority takes all reasonable precautions, satisfies himself in a human fashion that everything is correct, and then, whether it *be* correct or not as a matter of objective fact, *grants* the dispensation.

This conclusion is suggested by a number of considerations. First of all, it is hardly conceivable that the Church, if she could help it, would allow the validity of marriage to depend on anything so vague and unascertainable as the internal intention of one or other of the contracting parties. The mysteries of the mind elude analysis: if a man is determined to keep his purpose to himself, no human power can determine for certain what it is; in fact, when there are conflicting motives at work, he may be honestly unable to say which of them is chief, and what (in consequence) is his own real, predominant intention.² To leave validity of marriage, and legitimacy of children,

¹ 'Quante volte in qualche caso particolare siano convinti [i Vescovi] che le medesime [cauzioni] non siano præstate con sincerità di animo, non concedano la dispensa.'

² See I. E. RECORD, October, 1918, pp. 274-80.

dependent on a thing like that is, when it can be avoided, a most ill-advised and dangerous proceeding. We are aware, of course, that validity does depend on true *matrimonial* consent. But after all, that is a requirement of the natural law which the Church is powerless to modify: the temptation to withhold the consent is, moreover, not so great as in the case of the guarantees that concern us now. The demand of the natural law has occasioned trouble enough: it has led to complications that no theologian can unravel, to more conflicts between the internal and external *fora* of the Church, and to more misery in married life, than anyone cares to contemplate.¹ To suggest that the Church has, by a law of her own, deliberately multiplied all this trouble is to suggest something for which a general knowledge of her policy would leave us quite unprepared.

Secondly, if the Church had made such a law, she would have given us clear evidence of the fact. And where has she given it? Nowhere, so far as we can discover. She does not give it in Canon 1061, nor in any corresponding enactment. If she did, the experts whose silence we had to deplore some pages back would surely have had something to say on the matter.

Thirdly, and chiefly, she has, we think, made her mind clear enough in the opposite sense. She has given us some idea of what she means by 'true and suitable guarantees.' And it must be remembered that as it was she, and not the natural or divine law, that established the diriment impediment, so is it she that must tell us on what exact conditions it may be removed. The *onus probandi* lies on anyone who would extend these conditions beyond what they can be clearly proved to involve. Now there are many documents from which her meaning can be deduced. We will content ourselves with two, and add a few statements from recognized experts:—

1°. In a reply of the Holy Office, given on the 17th February, 1875, the following occurs:—

'The promise of the usual guarantees ought to be so serious that the Bishop can satisfy himself with moral certainty that it will be faithfully observed and fulfilled by the non-Catholic partner.'²

Any word here about sincerity? None—except in so far as the want of it may make itself so clear as to affect the Bishop's judgment. The one essential condition in fact—as suggested in documents of this kind and in Canon 1061—is, 'The Bishop must entertain a moral certainty based, not on conjectures however reasonable, but on the definite statement and promise of the parties themselves.'

¹ Ibid.

² 'La promessa delle solite cauzioni . . . deve essere così seria, che il Vescovo riesca a formarsi la certezza morale che sarà dal conjuge eterodosso osservata ed adempiuta fedelmente.'

2°. The same Holy Office, on the 30th June, 1842, actually gave a definition. 'What,' asked a German Bishop, 'taken in its accurate and strictest sense, is the meaning of "suitable guarantee"?' And the answer was, 'Such a promise as, embodied in an agreement, furnishes moral security in regard to its execution, so that the execution may be prudently expected.'¹

And we must remember that the moral certainty is that attained by the dispensing authorities, not by the partners themselves. The promise is given to the Church rather than to each other.

3°. Noldin's definition of '*cautiones opportuna*' is '*tales promissiones utriusque partis, quae prudentem seu moralem certitudinem praebeant fore ut conditiones essentielles fideliter impleantur.*'²

4°. Wernz's words come to the same: '*Pontifices . . . iubent exigere . . . veras cautiones . . . i.e., tales promissiones et assecurationes . . . quae praebeant morale fundamentum iudicii practici prudenter expectari posse executionem trium essentialium conditionum. . . . At spes in sola voluntate bona contrahentium fundata nequit supplere veras conditiones.*'³

Which is what we tried to say above.

We may be told that this means 'putting a premium on vice' and that no law should be so interpreted. The maxim is very much over-worked. No law, we admit, can have the promotion of vice as its purpose, primary or subsidiary: but many laws, and good ones too, furnish occasion for fraudulent dealing, and do not remove the temporal advantages that attach to their violation; the lawgiver tolerates the evil results in consideration of advantages that could not be otherwise secured. What of taxation laws, even the best and the most equitable? Do they not mulct the honest man and let the dishonest go free? What of conscription laws—again even the best? Do they not send the decent man to his death and give freedom to the wretch that maims himself just beyond the standard? Laws of legal procedure, civil or ecclesiastical, will punish the innocent and let the perjurer go free; in all departments of business some advantage will be secured by fraud, at least if it be of the intelligent type. To give an instance closely related to the present case; a sinner will secure a minor matrimonial dispensation (1054) when a saint would have been refused. And are

¹ Query:—'*Quid accurate et strictissime sumpta significat: cautio opportuna?*'

Reply:—'*Talem promissionem, quae, in pactum deducta, praebeat morale fundamentum de veritate executionis, ita ut prudenter hujusmodi executio expectari possit.*'

² *Th. Mor.*, iii. 565.

³ *Jus. Decret.*, t. 4, p. 2, n. 587.

dispensations not granted more easily 'ex causis inhonestis'? So in regard to the 'mixed' guarantees. We cannot exclude the sinner without involving the innocent in disaster. If we refuse him his 'premium,' we leave the Catholic partner unmarried—with perhaps an illegitimate family. Which of the two should we be most anxious about? It will add enormously to the terrors of a mixed marriage if the Catholic is to be left in the power of an infidel who can prove that he was one day a liar. And what, after all, is the premium? An indissoluble Christian marriage. Dear, of course, to the Catholic—but, in the eyes of a pagan, a 'premium'?

And, finally, if it be urged that this leaves the Church's law at the mercy of any two of the type described, who are perverse enough to conspire against it, we may be allowed to remark that there is hardly any law of the Church that may not be robbed of its good effects by the deliberate malice of the men and women it was intended to benefit. If the devil may quote Scripture, degenerates may sometimes snatch a dispensation. It will do them little good; and it will do the law little harm—for, when there is even a fair degree of truth and honour, the probability of such a case arising is so slight that the law as a whole is unaffected. It is not easy to appreciate the psychology of a man who is anxious to have his marriage sanctioned by the Church, but ready at the same time to become the head, or rather second in control, of a heathen family. The State allows him a position of command, the Church orders him to assume it, but he forgets both privilege and obligation, and settles down to take his orders meanly from the foes of the Church he appealed to—and, in fact, to add to their numbers. He may mean to have his children legitimate in the eyes of the Church, but he pays a great price when he leaves them in the outer darkness and makes himself a pariah. If his object is to preserve the respect of his Catholic friends, he adopts a peculiar method. He can hardly hope to retain their esteem when they find him an outcast from the Church's sacraments and presumably an object of mild contempt in his own little houseful of pagans.

So, we think, few will follow his example. The abuses will be comparatively slight. And the law, understood in our sense, will secure its own immediate purpose in the vast majority of cases, and always protect the rights of the innocent.

We may sum up our conclusions:—

1°. A defect in intention, if revealed to nobody, will have no effect on the validity of the dispensation. This we regard as absolutely certain.

2°. Even if revealed to a few—remaining technically 'occult'—it will still have no effect, provided it is not revealed to the Bishop. This, we think, is practically certain: and it covers 'Americanus's' case. The certainty is not quite so strong as in the first hypothesis, for the value of the guarantee has lessened—especially when the defect has been revealed to, and tolerated by, the other partner.

3°. When it has become known to many, but not to the Bishop, and so become 'public' in the technical sense, the solution is more difficult. The reply will depend on whether we make the Bishop's subjective certainty the test, or, as some of the documents would seem to suggest, regard the objective situation as furnishing an insufficient basis for a prudent judgment. We should be sorry to say anything against the first view. But in practice the case will not arise. The priests in close touch with the facts will do their work. Public facts will not escape their notice. These will be reported to the Bishop; and his judgment will coincide with that of every prudent man in the community.

4°. The defect is made known to the Bishop. In this case he certainly will not, and probably cannot, grant a dispensation.

Our analysis of the husband's psychology may be too severe. He may have hoped that things would come right somewhere, somehow. If he had even that saving grace, we are glad to attempt a defence of the view that he is at least a married man and his children legitimate.¹

M. J. O'DONNELL.

¹ Since the above was put in type, we have read an article by Father J. C. Harrington in the *Ecclesiastical Review* (Sept., 1921, pp. 257-62). He quotes Dr. Petrovits, who has recently published a work entitled *The New Church Law on Matrimony*. Both condemn the view expressed above. Canon 40—'si preces veritate nitantur'—is quoted. But the 'preces' simply state that the guarantees have been signed, and that *is* true. The only document cited—Instruction of the Holy Office, July, 1880—is made to support a statement that it does not warrant—but even the statement is not opposed to our thesis. The 'premium on dishonesty' principle is the only internal argument offered (p. 262). The Church, it is said, would be 'encouraging fraud' if she 'demanded no more than the mere promising': she would be 'jeopardizing the spiritual welfare of her children by sanctioning bad faith in the *cautiones*.' Does she 'encourage fraud' when she grants minor dispensations to men who have presented a whole catalogue of falsehoods (1054)? Would she be doing very much for spiritual interests if she allowed a dishonourable man to break up the home and have the family declared illegitimate? We leave our reply as it stands.

CANON LAW

THE NEW QUASI-DOMICILE AND FUNERAL OFFERINGS

REV. DEAR SIR,—Canon 92, § 2, of the Code creates a new difficulty in parishes where funeral offerings form part of the clerical revenues. A parishioner of parish H is taken ill, brought to the county infirmary, union hospital, or tuberculosis sanatorium in the county town in parish S; remains there, say, for seven months, dies there, and is buried in his or her home parish, H, where the funeral Mass is celebrated and the offerings taken up by the home clergy.

In pre-Code days, when the clause ‘*cum animo ibi manendi saltem ad majorem anni partem*’ held undivided sway over the realm of quasi-domicile, the ‘*parochus loci ubi mors contigerat*’ was well content to receive a *quarta pars* of the offerings, knowing well that hospital and sanatorium patients, invariably intending from the beginning to escape as speedily as possible from such earthly purgatories, acquired not even a quasi-domicile.

But now that Canon 92, § 2, giving as an alternative qualification for quasi-domicile ‘*commoratio re-apse protracta ad majorem anni partem*,’ seems to discount entirely a person’s intentions; the aforesaid ‘parish priests of the death-place,’ not content with their already ample urban opportunities from *quartae partes*, indecently claim the entire sum of funeral offerings, on the ground that such patients as die in hospital, after seven months’ residence or upwards, had acquired a quasi-domicile with them. I say ‘indecently,’ because it seems to outrage all the canons of equity, that clergy who have had, at most, a few turns of occasional light duty in attendance on patients should receive the *entire* amount of funeral offerings: (1) taken up at a funeral attended, not by them at all, but by the clergy of parish H; (2) contributed, not by their parishioners at all, but by a body of people utter strangers to, and under no obligation of maintenance to them; (3) contributed by that body of people in the parish H, in the firm belief, and with the intention, that it should go towards the maintenance of their own home clergy to whom they pay it; (4) and, finally, constituting the acknowledged chief main support of their own clergy—to whom, on that understanding, they pay only very rare and trivial dues; (5) while, all the time, in crowning irony, the said home clergy, who have had all the care and responsibility for the deceased during his or her whole life up to a few months previous, should receive nothing at all (except a *stipendium Missae*, generally half in amount of their daily Mass offerings), and bear all the trouble and expense involved in the performance of funeral rites.

Is not a *quarta pars* of the funeral offerings more than ample

recompense for the proportion of duty performed by the clergy of parish S ?

I wonder did the authors of Canon 92, § 2, ever intend to divert thus so predominant a portion of clerical revenue *entirely* away from the direction in which it is presumed and intended to go by its donors ? Such legislation would be decidedly *odiosa*, inflicting a grave injustice both on the donors in parish H, and on their home clergy ; yet in my opinion, and that of eminent canonists, the legislation of the New Code regarding quasi-domicile was, on the contrary, intended to be *favourable*, in the technical sense of the word, i.e., to the individuals concerned, the deceased person, his or her fellow parishioners, and their clergy, not to complete strangers like the clergy of a distant and alien parish. I wonder, too, did the framers of Canon 92, § 2, really intend so completely to eliminate all element of intention as to give a quasi-domicile to people who *expressly intend not to remain* in a place a day longer than can be helped, much less the greater part of a year ? Yet was there ever a hospital or sanatorium patient whose daily intention it was not, persevering hopefully even against hope, to escape from doctors, nurses, and the tedious boredom of such *loca tormentorum*, and get home as speedily as possible ?

It is quite conceivable that the New Code, Canon 92, was framed to remove the long-felt trouble and inconvenience arising in so many cases where it was practically impossible to determine a person's intention. But if it goes so far as to give quasi-domicile in the face of a constant intention of not remaining, then there are depths in the Code as yet quite unsuspected by us simple missionary priests. Will you kindly 'heave the log,' and plumb this particular deep-sea sounding, for the sake of those very numerous parishes where funeral offerings constitute at least three-fourths of the total revenue, and where the alleged interpretation of Canon 92, § 2, given above, would spell financial disaster.

CARRICKADUFF.

The introduction of this new kind of quasi-domicile has evidently adversely affected our correspondent's parochial rights : the loss of the offerings on the occasion of even a single funeral may sometimes be a very serious consideration. No wonder, therefore, that he feels and writes keenly on this subject ; and that he seeks an escape from the unpleasant consequences which Canon 92, § 2, apparently involves. He thinks that perhaps residence, no matter how protracted, is not sufficient for the acquisition of a quasi-domicile in the case of those 'who expressly intend not to remain in a place a day longer than can be helped' ; and he stresses the seemingly inequitable conditions which result from the contrary view.

■ An unprejudiced examination of the whole matter, however, will show, we think, that his position is untenable. As is well known, in accordance with the new legislation, one may acquire a quasi-domicile

in a two-fold way : by residence with the intention of remaining in a place for the greater part of a year, and by actual residence in a place for the greater part of a year. For the sake of greater clearness, let us quote the words themselves of the Code : ' Quasi-domicilium acquiritur commoratione uti supra, quae vel conjuncta sit cum animo ibi manendi saltem ad majorem anni partem, si nihil inde avocet, vel sit reapse protracta ad majorem anni partem.'

It is evident that the second method is altogether independent of intention ; one condition, and one alone, is prescribed for the acquisition of a quasi-domicile, viz., residence continued for the greater portion of a year. When, therefore, one fulfils that condition, a quasi-domicile is acquired, no matter what one's intention may be, even though it be ' not to remain in a place a day longer than can be helped.' Nor can we agree with our correspondent that it requires any great depth or subtlety to see this. The Code requires only one condition for the acquisition of a quasi-domicile, and it must be evident, even after a most superficial examination, that, when the one condition is fulfilled, the quasi-domicile is acquired. To our mind, all the subtlety and ingenuity would be required to show that, in spite of the plain words of the Code, a further qualification in regard to intention were necessary.

We fear our correspondent has not a quite correct conception of the differences between *leges favorabiles* and *leges odiosae*, nor of the main purpose in Canon Law of this distinction. It is quite unnecessary for us to discuss the differences—as a matter of fact there is not unanimity on all points—since practically the sole object of the distinction is to assist in the interpretation of doubtful laws. In accordance with the maxim, ' favores sunt ampliandi odiosa sunt restringenda,' doubtful laws, if they are favourable, should receive a wide, if they are odious, a strict interpretation. Now, the law under consideration is not doubtful ; the words taken by themselves convey a clear, definite meaning ; and hence this distinction has here no practical application. As a matter of fact, however, this law is *odiosa* in the technical sense : it is a correction of the pre-existing general law ; but, as we have already stated, the point is of no practical importance.

From what has been said, therefore, it is clear that one who is taken to an infirmary, hospital, or sanatorium, and who remains there for a period of more than half a year, acquires there a quasi-domicile. Consequently one who dies in such an institution after a residence of this duration dies in one's own parish, and so, in accordance with the Armagh law, the clergy of the place in which the institution is situated had a right to all the offerings. When, therefore, they claim the whole offerings, we cannot subscribe to the adjective ' indecent,' which our correspondent predicates of such action : the exercise of a right guaranteed by law is hardly deserving of this qualification.

A word or two now as to the alleged inequity resulting from this law. And first of all, it must be remembered that, if a law is just generally speaking, even though in particular cases it bears hardly upon individuals, its validity is not interfered with. Absolute perfection is

as little an attribute of legislation as of any other human institution. There can be little doubt that the introduction of a quasi-domicile dependent upon residence alone will, as a rule, lead to the most satisfactory results: the cumulated experience of canonists and of those engaged in the practical affairs of the Church has long demanded some such institution. But, even in the circumstances in question, a few considerations will help us to realize that the inequity, if, indeed, it exists at all, is certainly not of the gigantic proportions which our correspondent would have us believe. The spiritual ministrations which a period of six or seven months illness in an infirmary or hospital requires are not by any means the negligible factor suggested, but on the contrary are sometimes a very severe tax on the energy and patience of the local clergy. When it is remembered that only a very small percentage of those admitted to such institutions, even of those who undergo long illnesses, die, and that from those who are discharged, or their friends, the local clergy receive no recompense, their claims to the funeral offerings in the rare cases in which death does occur, even on the grounds of natural justice, are far from negligible.

Again, it is hardly correct to say that, as a rule, the people who contribute funeral offerings intend them to go to the home clergy. From all the inquiries which we have made on this matter we understand that the only express intention which most of the contributors have is to show respect to the deceased and to the friends of the deceased: paying offerings is practically equivalent to attendance at the funeral. In regard to the destination of the offerings, the intention is usually merely an interpretative one. But even though there were an express intention in favour of the home clergy, it would not operate against the provisions of law. In this connexion we may not inaptly quote the following passage from the Constitution *Romanes Pontifices*: 'Legis porro sese interponens auctoritas, si largitionum tempora et causas praestituatur, illud efficit quoque, ne fideles semper pro arbitrio possint modum et finem designare in quem oblatam stipem erogari oporteat, nequit enim facere privata voluntas ut quod a legitima potestate in bonum commune praecipitur certo destituatur effectus.'

Our correspondent also urges that funeral offerings form the main support of the clergy in the Armagh province, the implication being that it is diverted into other channels by the operation of this law. But really the number in any one parish who die in hospitals, infirmaries, or sanatoria is so small that this source of revenue is affected only in a very accidental way.

From what has been said, it must be evident what our views on this subject are: we think that not only do patients in hospitals and sanatoria for a period of more than six months acquire a quasi-domicile there, independently altogether of their intention, but that also the implication of this conclusion in connexion with the Armagh law on funeral offerings, taking all circumstances into consideration, violates very little, if at all, the dictates of natural equity.

THE MASS 'PRO POPULO' ON SUPPRESSED HOLIDAYS

REV. DEAR SIR,—1°. May parish priests who reside at a considerable distance from their churches, celebrate the Mass *pro populo* on suppressed holidays, in their own oratories?

2°. Is it true that our Bishops may dispense from the obligation of applying the Mass *pro populo* on suppressed holidays?

PAROCHUS.

1°. Canon 466, § 3, states that: 'A parish priest should celebrate the Mass *pro populo* in the parish church, unless circumstances render it necessary or advisable to have the Mass celebrated elsewhere.' We are of opinion that the case mentioned by our correspondent is covered by this exception. Hence, even in accordance with the general law itself, a parish priest who lives at such a distance from his church that it would be a rather serious inconvenience for him to say Mass there on suppressed holidays, may fulfil his obligation by celebrating in his own oratory. In addition, our Bishops have faculties to dispense in this obligation in virtue of a special rescript of which we shall have more to say in our reply to the second query.

2°. Before the publication of the Code our Bishops had special faculties to dispense from the obligation of applying the Mass *pro populo* on suppressed holidays; and, as these were not included in the general withdrawal of faculties in 1918, they may still be utilized. Their latest renewal took place in January, 1916, for a period of ten years, and a copy of them may be found in the *Irish Theological Quarterly* of April, 1916, p. 233.

SOME RECENT DECISIONS AND DECREES

I

TRANSFERENCE OF MASSES

In the May issue of the *Acta Apostolicae Sedis* is published a decision of the Congregation of the Council, which is of great importance, not merely in connexion with the particular matter in which it was given, but more especially on account of the underlying general principle which it serves to illustrate and confirm.

According to Canon 838, Masses may be transferred even to extra-diocesan priests, provided they are known to be beyond exception or to have the commendation of their own Ordinary. The exact words of the Canon are: 'Qui habent Missarum numerum de quibus sibi liceat libere disponere, possunt eas tribuere sacerdotibus sibi acceptis, dummodo probe sibi constet eos esse omni exceptione majores, vel testimonio proprii Ordinarii commendatos.' In a certain ecclesiastical province, not specified, there was a prohibition against the transference of Masses to extra-diocesan priests: 'Nominatim prohibemus Missas celebrandas dare extra uniuscujusque dioecesis ambitum absque Ordinarii permissione.' The question then arose as to whether this statute, in view of Canon 838, was still valid, and the matter was submitted to the Congregation

of the Council for a decision. The Congregation answered with a distinction : in the case of foundation Masses, Masses *ad instar manualium*, and manual Masses given on account of some pious cause, the prohibition still holds ; otherwise the provisions of Canon 838 are to be observed. The reason why the provincial statute still holds in the former case is quite evident. These Masses are not personal donations at all ; they are rather gifts to some ecclesiastical institution or pious cause of which the Bishop is a higher administrator. The ordinary rector or administrator, therefore, has not the free disposition of these Masses, and hence their transference is not really covered by Canon 838. In the case of other manual Masses, however, the Ordinary has no such special administrative powers, so that they may be freely disposed of by the recipient, apart from any restrictions imposed by the donor. Now, Canon 838 expressly concedes the faculty of sending such Masses even outside the diocese under certain conditions, and hence the provincial statute in question, being in direct opposition to it, is abrogated in accordance with Canon 6, § 1.

This decision in regard to manual Masses, as we have already insinuated, emphasizes a rather important general principle, viz., that facultative laws in the Code—such are those introduced by words like *possunt*, *queunt*, etc.—abolished all laws, whether general or particular, which restricted the power or permission which they conceded. It was in virtue of this principle that it was concluded, for example, that our particular impedient impediment in regard to the time for contracting marriage, and also some of our special regulations in regard to fast and abstinence, were abolished. There was an inclination, however, in some quarters to regard particular dispositions of this kind as rather *praeter* than *contra legem*, and hence it is well to have all doubt on the point removed.

II

THE APPOINTMENT OF BISHOPS

The new method of appointing Bishops is being rapidly extended : Scotland, Brazil, and Mexico are the countries which have been most recently subjected to it. In view of its probable application to Ireland in the immediate future, a few notes on the subject may not be inappropriate.

It was in the United States that the new method first became obligatory. In that country, from the third Plenary Council of Baltimore, in 1884, until the new legislation on the subject issued by the Consistorial Congregation in 1916, Bishops were selected in practically the same way as in Ireland. Permanent rectors and diocesan consultors, discharging the functions of our parish priests and canons, elected their *terna* and forwarded one list to the Holy See, another to the provincial Bishops ; the latter also, after considering the names submitted to them by the diocesan clergy, sent on the result of their deliberations to Rome. In a country like the United States especially, situated at such a distance from the Holy See, it is evident that this system necessarily involves considerable delay, and, as a consequence, all the dangers which are incidental

to the long vacancy of an episcopal see. This was the reason upon which greatest stress was laid for the introduction of the change, though we feel sure that the Roman authorities had other and not less important motives in view.

A mere outline of the new system will suffice for our present purposes : it will be time enough to consider it in detail when, if ever, it is extended to this country. Well, negatively, the most important point to be remarked is that the diocesan clergy—irremovable parish priests and consultors or canons—are deprived of practically all voice in the appointment. It is true, indeed, that a Bishop, before sending to the Metropolitan the name or names of those whom he deems worthy of episcopal honours, should consult them individually, but he is not bound to follow their advice. Positively the decree provides that every two years each Bishop of a province should send those names to the Metropolitan, and that the latter should then draw up an alphabetical list of the names submitted and circulate them amongst his suffragans. A meeting of the provincial Bishops must then be called to discuss and vote upon the merits of the candidates. It is also recommended that, in regard to those who are deemed worthy of being raised to the episcopate, some suggestions should be made as to the kind of diocese which each is most fitted to govern. The whole proceedings should be committed to writing by the Secretary of the meeting, and should be signed by him, the Metropolitan, and the other Bishops. A copy of the document should be transmitted to the Holy See, but the original itself should be preserved in the Metropolitan secret archives, as a rule, for one year, after which it is to be destroyed ; it should be destroyed even sooner, if there is any danger of secrecy being violated.

When a see becomes vacant, no meetings for a selection of candidates, such as were formerly necessary, are prescribed : the Roman authorities will be guided in their choice mainly by these biennial recommendations. The Bishops, however, especially in the case of the more important sees, may send special letters to the Holy See regarding the qualifications of particular candidates.

With some slight modifications these provisions were extended to Canada, in March, 1919. In this country, however, the commendation of candidates, previously, was entirely in the hands of the Bishops, so that for it the change was not such a drastic one as for the United States. A decree of the Consistorial Congregation, in November, 1920, made the new system, with again some slight changes, obligatory for Scotland ; whilst May and August of the present year have witnessed its extension to Brazil and Mexico respectively. These facts, apart from any other circumstance, incline one to suspect that these provisions will soon be applied to Ireland. As a matter of fact, we understand that their application is, and has been for a considerable time, under consideration. Most people would regret the passing of the old system in this country. Whatever defects it may have, and however imperfectly it may have worked in other countries, there has been very little fault finding with its results in Ireland.

LITURGY

THE MEANING OF 'MISSA PRIVATA' IN THE 'ORDO.' THE GOSPELS WHICH ARE 'STRICTE PROPRIA.' MIDNIGHT MASS IN PAROCHIAL CHURCHES. THE PRAYER TO ST. JOSEPH. THE PRIVILEGE OF ALTAR IN THE SODALITY 'A S. JOSEPH TRANSITU.' WOODEN CROSSES FOR THE STATIONS

REV. DEAR SIR,—I. I am sometimes in doubt as to the necessity of saying the Prayers ordered to be said only in a 'Missa privata.' Would you kindly inform me what is the exact meaning of the terms 'in Missa privata tantum,' so frequently used in the *Ordo*?

II. Which Gospels are to be looked upon as 'stricte propria' in accordance with the rubrics of the New Missal? Could you give a list of those Gospels, or a clear rule?

III. Am I right in saying that at midnight on Christmas Day one Mass only is allowed in parochial churches? Must it be a solemn or at least a sung Mass, or is it allowed to have a 'Missa lecta'?

IV. Is the Prayer to St. Joseph beginning with the words, 'To thee, O Blessed Joseph,' to be said only for the month of October or is it to be for October and the 1st and 2nd of November?

V. The members of the sodality 'A.S. Joseph Transitu' are granted the faculty of privileged altar as often as they celebrate Mass for the dying. Is this a case of privileged altar for the living?

VI. Must the crosses attached to the Stations of the Cross be of wood? I have got a set in *terra-cotta* from Lyons, without wooden crosses, and was of opinion that the French manufacturers, in their own interest, would produce Stations such as the Church requires.

SACERDOS.

I. The phrase, 'Missa privata' is used in two senses, which must be carefully distinguished. It is used in contradistinction either to a public Mass or to a solemn Mass. A public Mass is one that is celebrated in a church or public oratory, and at which the faithful generally are invited to attend, while a private Mass is either celebrated in a private oratory or, if celebrated in a public oratory or church, is one at which the faithful are neither invited nor expected to assist. As distinguished from a Solemn Mass a private Mass is one in which the celebrant has not the assistance of deacon and subdeacon, and in which there are no chanters singing alternately with him. In other words, a Mass is private in this second sense as contradistinguished from a High Mass or a 'Missa cantata.' Now, this is the

sense in which the phrase 'Missa privata' is used in the *Ordo*. When, therefore, the *Ordo* directs certain prayers to be said 'in Missa privata tantum,' they are to be said in every Mass which is neither a High Mass nor a 'Missa cantata,' whether the Mass is said in a private oratory, in a convent chapel, or in a parish church, or whether it is said on a week-day with only a few present or on a Sunday in presence of the congregation.

II. According to the rubric those Gospels are to be regarded as 'stricte propria' which are special to a particular Feast or Office; in other words, are not taken from the 'Common,' or appropriated from some other Feast, or repeated during the octave of a Feast. The importance of the distinction arises in connection with the last Gospel of the Mass, for the rubric of the New Missal prescribes that if a Gospel is 'strictly proper' it shall take the place of the Gospel of St. John whenever the particular Mass is not said but is commemorated. The following Gospels are expressly mentioned as fulfilling the rule. (a) The Gospel of the Sunday, 'licet anticipata vel etiam quoad officium reposita.' (b) Of a Feria of Lent, of Quarter Tense of Advent and September, of Rogation Monday. (c) Of a Vigil, privileged or common, of the Octave Day of Epiphany, or a day within the privileged octaves of Easter and Pentecost. If a Feria and Vigil, or two Vigils occur on the same day, the last Gospel is of the one first commemorated.

Again, even if a Sunday, Ferial, Vigil, or one of those privileged octaves do not occur, there may be many other occasions throughout the year when the Gospel of a commemorated Feast should be regarded as 'strictly proper' and take the place of the Gospel of St. John in the Mass of the day. For example (a) if the Gospel commemorates the mystery of the Feast, either historically, as in the Feast of the Beheading of St. John the Baptist, or prophetically, as in the Feasts of the Finding and the Exaltation of the Holy Cross. (b) If the person whose Feast is celebrated is mentioned in the Gospel, as in the Feasts of Our Lord, the Feasts of the Blessed Virgin, the Angels, St. Joseph, St. John the Baptist, many Feasts of the Apostles, Holy Innocents, St. Mary Magdalen, St. Martha, etc. If more than one such Feast is commemorated in the same Mass, the last Gospel is of the one first commemorated, and precedence is always given to the Gospel of a commemorated Sunday, a Vigil, a Ferial, or privileged Octave of the first class. The Sacred Congregation, so far as we know, has not published any complete list of the Gospels that should be regarded as 'strictly proper,' and, as a consequence, there is an uncertainty about the matter. There are Gospels which differ only very slightly from those assigned to other feasts or to the Common, and it would certainly relieve anxiety in some cases if we had a list issued by the proper authority.

The following exceptions to the general rule may be noted. (1) If the Gospel of a commemorated Sunday, Ferial, Vigil, or Octave is the same as the Gospel of the Mass it is omitted in the end and the Gospel of St. John is read. (2) If the Vigil of the Nativity falls on the Fourth Sunday of Advent, the Gospel of the Sunday is not said; neither is it

said on the Sunday that falls between the 2nd and 4th of January (inclusive).

III. Yes, only one midnight Mass is allowed in parochial churches —‘Non autem alia sine apostolico indulto’—and it may be either a sung Mass or a ‘Missa lecta.’¹

IV. By the Encyclical Letter of Leo XIII, dated August 15, 1889, the special Prayer of St. Joseph was to be added to the Rosary in the daily devotions prescribed for the month of October, and an indulgence of seven years and seven quarantines was granted every time the prayer was recited. The time prescribed for the October devotions, as indicated in the previous Encyclicals of the Holy Father, is from October 1st to November 2nd; and as the Prayer of St. Joseph has been authoritatively added to them, it should, we think, be recited until November 2nd. The words of the Encyclical are:—‘Ut Octobri toto in recitatione *Rosarii*, de qua alias statuimus, oratio ad sanctum Josephum adjunctatur’—the qualifying clause clearly indicating that there is no distinction as to the time-limit prescribed for the recitation of the Rosary and the Prayer.

V. One of the privileges attaching to membership of the pious sodality ‘A S. Joseph Transitu’ is, undoubtedly, that priests have ‘facultatem altaris privilegiati quoties Missam pro morientibus celebrabunt.’² (See *Acta Ap. Sedis*, 1918, p. 319.) Is this a case of privileged altar for the living? It would seem so, though we confess we do not see our way clearly in the matter. Authorities state that the Church, acting ‘per modum jurisdictionis,’ does sometimes grant the privilege of altar ‘pro viventibus,’ but the cases are rare, and at any rate the usual conditions for gaining a plenary indulgence are prescribed, viz., Confession and Communion, prayer for the Pope’s intentions, and at least a mental union with the celebrant of the Mass. Are these conditions necessary in the present instance, or is it necessary at all that the dying person should be aware of the Mass being offered for him? May the indulgence be gained for several dying persons, for the words are, ‘quoties missam pro morientibus’—notwithstanding a decree of the Congregation of Indulgences to the effect that a plenary indulgence cannot be divided among several people? Or may it be that the plenary indulgence remains suspended until after the moment of death and then avails for the particular soul for whom the Mass was offered? There is a decree of the Congregation of Indulgences, dated January 31, 1848, which states that, provided the Indult of privileged altar does not include the words ‘pro defunctis,’ the Sacrifice and the indulgence of the privileged altar may be divided in the intention of the celebrant, thus allowing the fruit of the Mass to be offered for the living, and the plenary indulgence of Altar for the dead. If there were not other decrees of the same Congregation (August 25, 1897, January 23, 1901) which seem to run counter to this teaching, we should say that the meaning of the privilege granted in the present instance is that, provided the Mass is

¹ Can. 821, § 2.

² Decr. S.C.I. N. 283.

offered for one or several dying persons, a plenary indulgence is obtainable for some one deceased soul designated by the celebrant. These decrees, however, will not allow such an interpretation, and until we have more explicit evidence, we do not think ourselves justified in holding that their teaching has been overruled. Personally, we incline to the opinion that the privilege in question is a case of privileged altar 'pro viventibus,' and is to be interpreted as follows:—If the Mass is offered for a dying person by a member of the Sodality a plenary indulgence is gained for that person, provided he is *capable* of receiving it when the Mass is offered, in other words, provided he is in the state of grace and has the requisite intention of gaining an indulgence.¹

VI. The crosses ought to be of *wood*, under pain of nullity, as is clear from several decrees of the Sacred Congregation of Indulgences (June 20, 1838; August 22, 1842; June 14, 1845), and from the prescription of the Ritual—'quae ex ligno esse debent.' It is hardly likely that a responsible French firm would be ignorant or negligent of this regulation, and our correspondent should make sure that he is not doing them an injustice. The wooden crosses may be gilt, embellished with ornaments of metal or terra-cotta, provided the ornamentation is not so excessive as to obliterate the appearance of wood.² Again, sometimes the little wooden crosses are supplied separately from the pictures or engravings, and are intended for erection above or below them on the wall. To these little crosses, however, the Indulgences of the Way of the Cross are attached, and for the blessing and erection of them the requisite faculty will be needed. Before our correspondent proceeds to remedy the defect, it might be well to communicate with the firm who supplied the Stations and demand an explanation.

THE NEW MISSAL

(Continued)

CHANGES AND INSERTIONS IN THE BODY OF THE MISSAL

We have already stated that there are many changes and additions throughout the Missal in the rubrical directions connected with the several Masses. They are mostly introduced for the sake of greater clearness in the wording of the rubric or to bring the rubric into harmony with recent decrees and Apostolic Constitutions, and only in rare instances do they contain anything entirely new to which attention need be directed. There are, however, certain changes in each section of the Missal which we think deserving of a special mention.

(a) AT THE BEGINNING OF THE BOOK.

(1) In the 'Ritus servandus in celebratione Missae,' tit. xii, we notice a change in the rubrical direction to the celebrant leaving an

¹ See *Ephemerides Liturg.*, February, 1921, pp. 94, 95; Ojetti, vol. i. p. 213.

² Beringer, vol. i. p. 274.

altar not containing the Blessed Sacrament. Formerly it was '*caput inclinat,*' now it is '*se profunde inclinat,*' the same as when he arrives at the altar.

(2) The Prayer to the Saint in whose honour the Mass has been said is enriched with an indulgence of 100 days (Benedict XV, 16 Nov., 1917).

(b) IN THE 'PROPRIUM DE TEMPORE.'

Most of the rubrical additions are concerned with the changes demanded when the Masses are said as Votive Masses. We note the following points: (1) Whenever the Feast of Holy Innocents (Dec. 28) enjoys the rite of double of first class, the '*Gloria,*' '*Alleluia,*' and '*Ita Missa est*' are said.

(3) The Secret of the Prayer of the Blessed Virgin '*Deus qui salutis,*' which was heretofore '*Muneribus,*' is now '*Tua Domine propitiatione.*'

(4) In the Secret of the Mass of Thursday after the first Sunday of Lent, the word *propensius* is substituted for *propitius*.

(5) On Good Friday, the *Improperia* are duly arranged for recitation by the celebrant, deacon, and sub-deacon.

(6) In the Post Communion of Holy Saturday, Easter Sunday, and Easter Monday, the conclusion is now, 'in unitate ejusdem Spiritus Sancti.'

(c) IN THE 'ORDO MISSAE.'

(1) Only *four* intonations of the '*Gloria*' are retained and *one* intonation of the '*Credo.*'

(2) The new Prefaces of St. Joseph and '*Pro Defunctis*' are inserted in their proper place, and the Prefaces of the Nativity and of the Ascension are also given in the Ferial tone.

(d) IN THE 'PROPRIUM SANCTORUM.'

Here, again, most of the rubrical changes are concerned with the contingencies of the transference of the Masses, or their being said as Votive Masses. The additions necessitated when each of the several Masses is said as 'Votive' are duly indicated, and whenever the two Feasts occur on the same day they are given separately—never intertwined, as in the older Missals. In this section, however, the changes of greatest importance are those affecting the text of the Missal owing to the substitution of Epistles, Gospels, Secrets, and Postcommunions different from those found in the old Missals. They are so many that we cannot be sure that we have noted them all.

(1) January 19, Feast of St. Canute. The Gospel is no longer *si quis vult* from the Mass *Sacerdotes Dei*, but *Nolite arbitrari* from the Mass *In virtute*. Likewise the Secret and Postcommunion are no longer from the Mass *In Virtute* but from the Mass *Laetabitur*.

(2) January 31, Feast of St. Peter Nolasco. The Secret and Postcommunion are no longer from the Mass *Justus*, but from the Mass *Os Justi*.

(3) February 14, Feast of St. Valentine. For the Secret *Oblatis*, a new Secret, *Suscipe*, is substituted.

(4) February 15, Feast of SS. Faustinus and Jovita. For the Secret *Oblatis* and Postcommunion *Haec Nos* are substituted the Secret and Postcommunion of the Mass *Intret*.

(5) March 6, Feast of SS. Perpetua and Felicitas. For the Postcommunion *Praesta* is substituted a new one, *Mysticis, Domine*.

(6) March 10, Feast of the Forty Martyrs. For the Secret *Sacrificiis* is substituted another, *Preces, Domine*, and in place of the Postcommunion *Quaesumus*, we find a new one, *Sanctorum tuorum*.

(7) April 23, Feast of St. George. In future, outside Paschal time, the Gospel *Nolite arbitrari* from the Mass *In Virtute* takes the place of the Gospel *Siquis venit* from the Mass *Statuit*.

(8) April 29, Feast of St. Peter, Martyr. The Gospel, *Nihil est opertum*, from the Mass *Laetabitur*, takes the place of the Gospel *Si quis vult*, outside Paschal time.

(9) May 7, Feast of St. Stanislaus. In Masses outside Paschal time the Gospel is *Si quis vult* from the Mass *Sacerdotes Dei*, not as heretofore, *Si quis venit*, from the Mass *Statuit*.

(10) May 18, Feast of St. Venantius. Outside Paschal time the Gospel is no longer *Si quis venit* from the Mass *Statuit*, but *Nolite arbitrari* from the Mass *In virtute*.

(11) May 26, Feast of St. Eleutherius. The Secret is now *Munera* instead of *Hostias* and the Postcommunion *Haec nos* instead of *Refecti*.

(12) May 30, Feast of St. Felix. The same as in the preceding.

(13) August 16, Feast of St. Joachim. The Gradual Versicle now reads:—*O Joachim, sanctae conjux Annae, pater almae Virginis, hic famulis ferto salutis opem*.

(14) September 22, Feast of St. Thomas of Villanova. The Secret now reads, *Sancti Thomae*, and the Postcommunion *Deus fidelium remunerator*, both from the Mass *Sacerdotes Dei*.

(15) September 28, Feast of St. Wenceslaus. The Gospel *Nolite arbitrari* is substituted for *Si quis vult*.

(16) October 7, Feast of the Holy Rosary. In the Preface the words *Et te in Festivitate* are substituted for *Et te in sollemnitate*.

(17) November 10, Feast of the Martyrs Trypho, etc. The Epistle now begins, *Fratres: Existimo, quod non sunt condignae*.

(18) November 11, Feast of St. Martin. A new Secret *Sanctifica, quesumus* takes the place of the old one *Da, misericors Deus*.

(e) IN THE 'COMMUNE SANCTORUM.'

(1) We notice that the Common of Many Martyrs outside of Paschal time is placed before the Common of Martyrs within Paschal time, and that in the third Mass of the former the principal Gospel is now *Attendite a fermento pharisaeorum*, not, as heretofore, *Sedente Jesu*.

(2) In the Common of Doctors two Secrets are given, one for a Doctor Pontiff and the other for a Doctor non-Pontiff, viz., *Sancti N*.

Pontificis tui atque Doctoris nobis Domine, etc., and *Sancti N. Confessoris tui atque Doctoris nobis Domine*, etc.

(3) For the Common of Feasts of the Blessed Virgin there is given only one Mass, the Secret of which is always *Tua Domine*, under the heading 'Missae de Sancta Maria in Sabbato' we are given five Masses of the Blessed Virgin, prescribed for the several seasons of the year, which may also be said whenever the Mass of the Blessed Virgin is said as a Votive Mass. The headings of the several Masses are changed to the following: (i) *Per Adventum*, (ii) *Ab octava Epiphaniae usque ad diem 1 Februarii*, (iii) *A die 3 Februarii usque ad Sabbatum post Sexagesimam*, (iv) *Tempore Paschali*, (v) *A Sabbato post Octavam S. Corporis Christi usque ad Dominicam 1 Adventus*. In No. ii. of these Masses the Secret is now *Tua Domine*, not *Muneribus* as heretofore.

(4) In the *Orationes diversae pro Defunctis* the letter 'N' is inserted, and in the Postcommunion of the last set of prayers we notice a change in the text. It now reads: . . . '*clementer indulgeas et eas in tuorum laetantium redemptorum sede constituas.*'

(f) IN THE APPENDIX 'PRO ALIQUIBUS LOCIS.'

There were more than two hundred Masses in the Appendix of the old Missal. Of these fifty-seven have been retained and five new Masses have been added, making in all sixty-two. They are now distributed in the order of dignity into three classes, viz., (1) In honour of Our Lord, (2) in honour of the Blessed Virgin, (3) in honour of the Saints. In addition there is a Supplement containing (a) a Common of many Confessors-Pontiff, (b) a Common of many Confessors non-Pontiff, (c) Common of many Virgins, (d) Common of many non-Virgins.

M. EATON.

DOCUMENTS

LITANY OF THE SAINTS OF IRELAND APPROVED BY THE HOLY SEE FOR USE IN ALL THE CHURCHES OF IRELAND

(March 9, 1921)

ARMACANA.

LITANIAE SANCTORUM HIBERNIAE.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de coelis Deus,

Fili Redemptor mundi Deus,

Spiritus Sancte Deus,

Sancta Trinitas unus Deus,

Sancta Maria,

Sancta Dei Genitrix,

Sancta Virgo virginum,

Sancte Joseph,

Sancte Kiliane,

Sancte Rumolde,

Sancte Livine,

Beate Oliveri,

Omnes Sancti Martyres,

Sancte Caelestine,

Sancte Patrici,

Sancte Malachia,

Sancte Machanisi,

Sancte Finiane,

Sancte Mele,

Sancte Macartine,

Sancte Eugeni,

Sancte Colmane,

Sancte Fedlimine,

Sancte Eunane,

Sancte Laurenti,

Sancte Conlethe,

Miserere
nobis.

Ora pro nobis.

Ora pro nobis.

Ora pro nobis.

Sancte Laseriane,
 Sancte Edane,
 Sancte Kirane,
 Sancte Alberte,
 Sancte Albee,
 Sancte Colmane,
 Sancte Finbarre,
 Sancte Flannane,
 Sancte Munchine,
 Sancte Fachanane,
 Sancte Otterane,
 Sancte Carthage,
 Sancte Jarlathe,
 Sancte Nathaee,
 Sancte Asice,
 Sancte Nicolae,
 Sancte Colmane,
 Sancte Muredache,
 Sancte Declane,
 Sancte Virgili,
 Sancte Senane,
 Sancte Frigidiane,
 Sancte Cuthberte,
 Sancte Ruperte,
 Sancte Celse,
 Sancte Catalde,
 Sancte Donate,
 Beate Thaddaee,

Ora pro nobis.

Omnes Sancti Pontifices et Confessores, *Orate pro nobis.*

Sancte Columba,
 Sancte Coëmgene,
 Sancte Brendane,
 Sancte Canici,
 Sancte Kirane,
 Sancte Columbane,
 Sancte Galle,
 Sancte Fursee,
 Sancte Fintane,
 Sancte Comgalle,
 Sancte Fiacri,

Ora pro nobis.

Omnes Sancti Monachi et Eremitae,

Orate pro nobis.

Sancta Brigida,
 Sancta Ita,
 Sancta Attracta,
 Sancta Dympna,
 Sancta Lelia,

Ora pro nobis

Omnes Sanctae Virgines,
 Omnes Sancti et Sanctae Dei,

*Orate pro nobis.
 Intercedite pro nobis.*

Agnus Dei, qui tollis peccata mundi, *Parce nobis Domine.*

Agnus Dei, qui tollis peccata mundi, *Exaudi nos Domine.*

Agnus Dei, qui tollis peccata mundi, *Miserere nobis.*

V. Orate pro nobis omnes Sancti Hiberniae.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Gratiam tuam, Domine, multiplica super nos, commemorationem celebrantes omnium Insulae nostrae Sanctorum; ut quorum esse cives gratulamur in terris, cum his mancipatum habere mereamur in coelis. Per Dominum.

ARMACANA.

Eñus et Rñus Dominus Cardinalis Michael Logue, Archiepiscopus Armacanus et Primas Hiberniae a Sanctissimo Domino nostro Benedicto Papa XV supplex petivit, ut Litanias Omnium Sanctorum Hiberniae humiliter exhibitas approbare dignaretur in usum omnium Hiberniae Ecclesiarum. Sanctitas porro Sua, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascriptas Litanias de Sanctis Hiberniae ab eodem Sacro Concilio revisas ac dispositas, approbavit, earumque usum in Ecclesiis totius Hiberniae, de speciali gratia, benigne concedere dignata est. Contrariis non obstantibus quibuscumque. Die 9 Martii 1921.

✠ A. CARD. VICO, Ep. Portuen., *Praef.*

ALEXANDER VERDE, *S. R. C. Secretarius.*

NOTIFICATION REGARDING THE PONTIFICAL COLLEGE OF ITALIAN PRIESTS FOR FOREIGN MISSIONS

(May 26, 1921)

DE PONTIFICIO COLLEGIO SACERDOTUM PRO ITALIS AD EXTERNA
EMIGRANTIBUS.

NOTIFICATIO

Sacerdotum Collegium, quod *Motu proprio* diei 13 martii 1914 Pius X instituit, SSñus D. N. Benedictus XV, instauratis magna cum munificentia aedibus 'Via della Scrofa, n. 70,' hisce diebus aperuit ad instituendos italos sacerdotes qui se dare intendunt ministerio spiritualis adsistentiae Italici ad exterarum regionum emigrantibus praestandae.

Praecipuae Collegii leges hae sunt.

1. Collegii finis est ut praeparet iuniores sacerdotes, ad Italos in peregrinas regiones migrantes honeste et religiose excolendos et iuvandos. In Collegio itaque non recipientur nisi sacerdotes qui animi

mentisque virtutibus, aetate, prospera valetudine, aliisque dotibus huic fini assequendo sint pares.

2. Supremus Collegii Praeses erit Praelatus pro Italis ad externa emigrantibus.

Tres sacerdotes singulatim electi, unus ab Eñño Cardinali a Secretis S. C. Consistorialis, alter ab Eñño Cardinali Urbis Vicario, tertius a Praelato pro Italis ad externa emigrantibus, eodem munere fungentur ac Deputati pro Seminariis.

3. Praelatus, supremus Collegii moderator, cum approbatione Cardinalis S. C. Consistorialis Secretarii et Eñni Urbis Vicarii, sacerdotem eliget, qui Rectoris Collegii munere fungatur: eiusque erit Collegium ipsum moderari prout iuris et officii est Rectorum Seminariorum.

4. Acceptatio uniuscuiusque sacerdotis pertinebit ad Praelatum pro Italis ad externa emigrantibus, qui, ante omnia, notitias de vita et moribus praesertim ab Ordinario eiusdem sacerdotis quaerat; et eos tantum in Collegio recipiat, qui conditionibus praediti sint in art. 1 recensitis.

5. Sacerdotes qui in Collegio recipi cupiunt petitionem scriptam Praelato pro Italis ad externa emigrantibus exhibere debent, qua indicentur uniuscuiusque patria, dioecesis, aetas, curriculum studiorum munia quibus quisque in dioecesi functus sit aliaeque requisita.

6. Statim ac aliquis sacerdos ingressus fuerit, Rector certiolem, faciet Eñnum Cardinalem Urbis Vicarium.

7. Significare poterunt alumni regionem, ubi malint munere fungi pro emigrantibus. Morem tamen gerent moderatoribus, qui aliter, iustis de causis, statuendum censuerint.

8. Ordinaria mansio in Collegio erit unius anni, a medio octobri ad mensem iulium anni insequentis. Quod temporis spatium iustis de causis in singulis casibus poterit prorogari.

9. Alumni quarto quoque mense periculum studiorum facient intus domique, quo suum in disciplinis progressum ostendant, et si quis deficiens inveniatur, poterit ad propriam dioecesim remitti.

10. Alumni qui, quavis de causa, existimabuntur non idonei ad munus emigrantes adiuuandi, poterunt a Praelato supremo Collegii moderatore dimitti, iique dimissi Romae consistere prohibentur, sed in dioecesim suam redire debebunt.

11. Disciplinae institutionis et studii erunt:

a) linguae exterae: anglica, hispanica, lusitana, teutonica, iuxta regiones ad quas potissimum alumnus destinatur;

b) iurisprudentia civilis, mores et consuetudines locorum iuxta idem criterium;

c) disciplina apologetica et pastoralis;

d) sacra liturgia et cantus ecclesiastici;

e) elementa habendi et reddendi rationes;

f) elementa hygienis et medicinae.

12. Sacerdotes, Collegii alumni, dum in Urbe manent, subiecti erunt Eñño Cardinali Vicario; et, quoad interiorem disciplinam, Praelato et Rectori.

13. Exacto tirocinio, mittentur ad exterarum regiones ad Italos emigratos aliosque, si opus sit, iuvandos, initis prius tractationibus inter locorum Ordinarios et Praelatum Collegii Praesidem, et cum debito Sacrae Congregationis Consistorialis rescripto.

14. Missio decem annos regulariter perdurabit : eaque perdurante sacerdotes, tum quoad disciplinam ecclesiasticam et morum correctionem, tum quoad animarum curam, subiecti erunt Ordinario loci ad tramitem communis iuris. Quotannis tamen de se et de suis rebus docebunt Praelatum pro Italis ad externa emigrantibus.

15. Sacerdotes, sive dum in Collegio in Urbe manent, sive dum in missione in externa regione versantur, Ordinarium suum in Italia non amittunt ; nisi forte per incardinationem, servatis de iure servandis, exterae dioecesi cooptentur.

16. Expletis decem missionis annis, sacerdotes redire poterunt ad suam dioecesim in Italia ; aut, obtentis a Sacra Congregatione Consistoriali opportunis facultatibus, ubi degunt permanere. Eos vero redeuntes Ordinarii non recipiant uti alienos, sed uti proprios ac benemeritos, qui in exteris locis fidem et pietatem in italica gente servare studuerunt, quique idcirco saltem indirecte, sed interdum etiam directe, suae originis dioecesi profuerunt. Itaque iusta ratio de iisdem habenda erit quoties de muneribus et officiis seu beneficiis conferendis agetur.

Praelatus pro Italis ad externa emigrantibus constitutus est R. P. D. *Michaël Cerrati*, Episcopus tit. Lyddensis.

Collegium aliquot iam numerat alumnos, quamvis nonnisi paucos ante menses aedes instrui potuerint. Qui itaque Ordinarii, utriusque praesertim Americae, ope indigeant aliquot sacerdotum in bonum Italorum apud se commorantium, eos postulare poterunt sive a Sacra Congregatione Consistoriali, sive directe ab ipso Praelato huic Collegio praeposito.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 26 maii 1921.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. ✠ S.

ALOISIUS SINCERO, *Adressor*.

DOUBT REGARDING VOTIVE MASS OF THE MOST SACRED HEART OF JESUS ON THE FIRST FRIDAY OF THE MONTH

(July 8, 1921)

DUBIUM

CIRCA MISSAM VOTIVAM SACRATISSIMI CORDIS IESU PRIMA FERIA VI
MENSIS

Sacrorum Rituum Congregationi propositum est dubium : ' An feria sexta post Octavam Ascensionis, si iuxta Rubricas fiat Officium et Missa de ea, et simul occurrat prima feria sexta mensis, celebrari valeat una

Missa Sacratissimi Cordis Iesu, tamquam votiva sollemnis, iis in ecclesiis in quibus mane peraguntur devota exercitia in honorem eiusdem Sacratissimi Cordis Iesu ?

Et Sacra eadem Rituum Congregatio, audito specialis Commissionis suffragio, re sedulo perpensa, ita rescribendum censuit :

‘Attentis Rubricis Missalis nuper editi tit. II, n. 3, atque Decretis S. R. C. 4084 Vallisvidonis diei 29 novembris 1901 et 4093 Romana diei 26 martii 1902 ad 3, Missa in casu erit dicenda de feria sexta post Octavam Ascensionis, quae aequiparatur Festo Christi Domini, cum iisdem tamen privilegiis Missae votivae sollemnis, cum cantu vel lectae, de Sacratissimo Corde Iesu, pro re gravi, iuxta declarationem seu Decretum S. R. C. 4271 Baionen. diei 8 iunii 1911, ad II.’ Atque ita rescripsit ac declaravit.

Die 8 iulii 1921.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, *Secretarius.*

LETTER TO VERY REVEREND BEDE JARRETT, O.P., ON THE FOUNDATION OF A HOUSE OF STUDIES AT OXFORD

(June 10, 1921)

EPISTOLA

AD R. P. BEDAM JARRETT, O.P., PRAEPOSITUM ANGLIAE PROVINCIAE, DE
NOVO SODALIUM ORDINIS ET STUDIORUM DOMICILIO OXONIAE PRO-
PEDIEM EXCITANDO GRATULATUR

Dilecte fili, salutem et apostolicam benedictionem.—Aedificandi novi Oxoniensis monasterii quod in veteris memoriam spemque fructuum dudum cogitas, iam te prope esse in limine non mediocri cum laetitia accepimus. Ad Angliae enim populos praecipua quadam caritate ac desiderio respicimus et ea est dominicana familia, quae ad conciliandos catholicae veritate animos possit plurimum simul exemplo disciplinae sanctae, simul studio divinae gloriae. Amplissimaeque utilitatis facis spem spectando in nova domo non perfectionem solum religiosae vitae, qua dominicani sodales *Christi bonus odor sint*, sed etiam eorum operam agitationemque proximis fructuosiores excolendis vulgandisque humanis divinisque doctrinis. Hoc proposito consilium iniisti addendi monasterio scholas, in quibus cum domesticis tum externis auditoribus tradantur, principio quidem, philosophia ac theologia, Aquinate, ut sollemne vobis est, duce; tum dein, cum facultas tulerit, ea varietas et copia disciplinarum, quibus parva initia in magnam efflorescant studiorum universitatem.

Quid postulent tempore, quid a religiosis viris, nunc maxime, Ecclesia desideret, optime nosti. Et est cur confidamus, te auspice, vetus illud pietatis doctrinaeque domicilium, quod Oxoniae flebilium casuum vis iamdiu sustulit, esse brevi ad vitam revocandum et ad decus pristinum,

magno cum emolumento Ecclesiae ac civitatis. Bonum interim omen vel ex hoc sumere licet quod, ut nuntiatum est, novae domus excitandae initium incidet die xv proximi augusti; quae dies, sacra Virgini in caelum assumptae, septem abhinc saecula, dominicanis sodalibus initium fuit Oxoniensis commorationis.

Nos, ut par erat, et gratulati tibi iam animo sumus operis consilium, cum illud significatum primum Nobis est, et hisce nunc litteris iterum vehementiusque gratulamur opus idem iam prope effectum reddendum, probantibus, imo etiam hortantibus civibus ex omni ordine iisque liberalitate praeaeuntibus non exigua. Libet his omnibus testari benevolentiam Nostram, laudes impertiri, auctores esse ut coepta optima omni studio prosequantur. Et ut coepta eadem felicem ad exitum deducantur, tibi, dilecte fili, viris illis quos supra memoravimus, religiosis sodalibus tuis iisque omnibus qui operi auspicando intererunt, caelestium conciliatricem munerum, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die x iunii mcmxxi, Pontificatus Nostri anno septimo.

BENEDICTUS PP. XV.

AGGREGATION OF PRELATURE OF RIO BRANCO TO THE ABBEY OF THE BLESSED VIRGIN OF MONTSERRAT

(May 13, 1921)

CONSTITUTIO APOSTOLICA BEATAE MARIAE VIRGINIS DE MONTESERRATO FLUMINIS IANUARI

PRÆLATURA NULLIUS DE RIO BRANCO ABBATIAE BEATAE MARIAE VIRGINIS
DE MONTESERRATO FLUMINIS IANUARI AGGREGATUR

BENEDICTUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Romani Pontifices praedecessores Nostri precibus a Sancti Benedict Ordine sibi delatis benignas semper porrexerunt aures, cum pro certo haberent monachorum Benedictinorum optata et Ecclesiae gloriae et civilis societatis bono profutura.

Cum autem Administrator Apostolicus Congregationis Brasiliensis Ordinis Sancti Benedicti, ab hac Apostolica Sede nuper postulasset ut praelatura *nullius* de Rio Branco tribueretur abbatae Beatae Mariae Virginis de Monteserrato in civitate Fluminis Ianuarii, ita ut Abbas pro tempore eiusdem abbatae administrationem memoratae praelaturae suscipere, quin ad ibidem residendum obstringeretur, ea tamen lege ut per Vicarium aliosque idoneos religiosos viros illius loci regimen et curam animarum assumeret, Nos, praedecessorum Nostrorum vestigiis inhaerentes, rebus omnibus mature perpensis et attento favorabili voto Apostolici Nuntii in Brasilianan ditione ac Abbatis Primatis Ordinis Sancti Benedicti, oblatis precibus annuendum censuimus.

Suppleto igitur, quatenus opus sit, quorum intersit vel sua interesse

praesumant, consensu, praelaturam, seu territorium *nullius* de Rio Branco nuncupatum, cum omnibus et singulis ibi existentibus et commorantibus, abbatiae Beatae Mariae Virginis de Monteserrato Fluminis Ianuarii aggregamus et addicimus.

Praesentes autem Litteras et in eis contenta quaecumque, etiam ex eo quod quilibet, quorum interest vel sua interesse praesumant, auditi non fuerint, ac praemissis non consenserint, etiam si expressa, specifica et individua mentione digni sint, nullo unquam tempore de subreptionis, vel obreptionis, aut nullitatis vitio, seu intentionis Nostrae, vel quolibet alio, licet substantiali et inexcogitato, defectu, notari, impugnari vel in controversiam vocari posse; sed eas, tamquam ex certa scientia ac potestatis plenitudine factas et emanatas, perpetuo validas existere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus, ad quos spectat, inviolabiliter observari debere; et si secus super his, a quocumque, quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum prorsus et inane esse et fore volumus et decernimus.

Hisce itaque ut supra constitutis, ad eadem omnia executioni mandanda deputamus venerabilem fratrem Henricum Gasparri, Archiepiscopum titularem Sebastensem, in Brasiliana Republica Apostolicum Nuntium, eique tribuimus necessarias et opportunas facultates, etiam subdelegandi, ad effectum de quo agitur, quemlibet virum in ecclesiastica dignitate constitutum, onere eidem imposito infra sex menses, a data praesentium Litterarum computandos, ad Sacram Congregationem Consistorialem mittendi authenticum exemplar peractae executionis.

Non obstantibus regulis in synodalibus, provincialibus, generalibus universalibusque Conciliis editis, specialibus vel generalibus constitutionibus Apostolicis et quibusvis aliis Romanorum Pontificum praedecessorum Nostrorum dispositionibus, ceterisque contrariis quibuscumque.

Volumus autem ut harum Litterarum transumptis, etiam impressis, manu tamen notarii publici subscriptis ac sigillo alicuius in ecclesiastica dignitate constituti munitis, adhibeatur, in iudicio ex extra illud, eadem prorsus fides, quae eisdem praesentibus adhiberetur, si originaliter forent exhibitae vel ostensae.

Nemini ergo liceat quae hisce Litteris Nostris aggregationis, decreti, commissionis, mandati, derogationis et voluntatis Nostrae statuta sunt infringere vel eis ausu temerario contraire; si quis autem hoc attentare praesumpserit indignationem omnipotentis Dei ac beatorum Petri et Pauli, Apostolorum Eius, se noverit incursurum.

Datum Romae apud Sanctum Petrum, anno Domini millesimo non-gentesimo vigesimo primo, die decima tertia mensis maii, Pontificatus Nostri anno septimo.

✠ C. CARD. DE LAI, Episc. Sabinen.,
S. Congreg. Consistorialis Secretarius.

O. CARD. CAGIANO,
S.R.E. Cancellarium.

RAPHAËL VIRILI, *Protonotarius Apostolicus*.
LUDOVICUS SCHÜLLER, *Protonotarius Apostolicus*.

Loco ✠ plumbi.
Reg. in Canc. Ap. Vol. xxiii. n. 3.

**'OPERA APOSTOLICA A IESU CHRISTO OPERARIO' AT GENEVA
ERECTED INTO A PRIMARY OR CENTRAL ASSOCIATION**

(April 8, 1921)

LITTERAE APOSTOLICAE

OPERA APOSTOLICA A IESU CHRISTO OPERARIO, GENEVAE INSTITUTA,
ERIGITUR IN PERPETUUM IN PRIMARIAM SIVE CENTRALEM, CUM
FACULTATE AGGREGANDI EIUSDEM NOMINIS SOCIETATES UBIQUE
TERRARUM

BENEDICTUS PP. XV

Ad futuram rei memoriam.—Romanorum Pontificum decessorum Nostrorum usu institutoque receptum est ut piae societates ad pietatis et caritatis opera exercenda institutae, quo propositum sibi finem uberiorius consequi valeant, singularibus decorentur honoribus et privilegiis opportunis muniantur. Iam vero perspectum Nobis est frugiferas has inter societates merito accensendam esse illam a dilecto filio Iulio Schuh, presbytero paroco, fundatam in curiali aede ad Sanctae Clotildis, Genevensis urbis, sub titulo 'Operae apostolicae a Iesu Christo Operario.' Hoc pium opus, anno MCMXVI, probante Ordinario, conditum est pro salute et sanctificatione operariorum curanda et provehenda potissimum per merita et exempla absconditae vitae D. N. Iesu Christi in oppido Nazareth. Nosque, quibus nihil antiquius est, quam ut opificum, qui manuum labore victum sibi comparant, etiam spiritualibus necessitatibus consultum sit, operis eiusdem coeptis favendum ultro existimavimus. Idcirco non sine laetitia comperimus apostolicam ipsam Operam, a pluribus Episcopis amplissimis verbis laudatam, brevi in universam Europam sese effudisse et longinquas quoque Americae regiones pervasisse; cumque in praesens Moderator dictae Operae enixis Nos precibus flagitaverit, ut ipsam ad Primariae gradum evehere dignemur, Nos votis his annuendum libenti quidem animo censuimus. Quare, omnibus rei momentis attento ac sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus Congregationi praepositis pro Tridentini Concilii decretis interpretandis, Apostolica Nostra auctoritate, praesentium tenore, Operam apostolicam a Iesu Christo Operario, canonice institutam in ecclesia paroeciali ad Sanctae Clotildis in urbe Genevensi, in Primariam sive Centralem cum consuetis privilegiis, perpetuum in modum, erigimus atque instituimus. Operae autem enunciatae, sic in Primariam sive Centralem, per Nos erectae Moderatori atque officialibus hodiernis ac futuris, Apostolica pariter auctoritate, largimur ut ipsi, servata forma constitutionis rec. mem. Clementis Pp. VIII Nostri praedecessoris, aliisque Apostolicis ordinationibus desuper editis, alia eiusdem nominis atque instituti opera ubique terrarum, tam erecta quam erigenda, sibi aggregare possint et cum illis communicare valeant indulgentias et spirituales gratias omnes et singulas, eidem apostolicae Operae ab hac Sede concessas, quae tamen cum aliis communicari queant.

Decernentes praesentes Literas firmas, validas et efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri

atque obtinere, eidemque Operae apostolicae, sic in Primariam seu Centralem per Nos erectae, nunc et in posterum perpetuo suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Non obstantibus constitutionibus et ordinationibus Apostolicis, ceterisque omnibus, licet speciali atque individuali mentione ac derogatione dignis, in contrarium facientibus quibuscumque. Volumus autem ut praesentium Literarum transumptis seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die VIII aprilis MCMXXI, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status*.

ERECTION OF A NEW PREFECTURE IN COLUMBIA

(May 13, 1921)

ERIGITUR NOVA PRAEFECTURA APOSTOLICA 'DE TIERRADENTRO,' IN COLUMBIA, PARTE TERRITORII DISTRACTA EX ARCHIDIOECESI POPAYANENSI

BENEDICTUS PP. XV

Ad futuram rei memoriam.—Cum in archidioecesi Popayanensi, Republicae Columbianae in America meridionali, pars vulgo *Tierradentro* nuncupata ac sodalibus Congregationis Missionis ad populos indigenas spirituali ope destitutos excolendos commissa, peculiari indigeat itemque sollicita cura, ut suscepti iam fructus augeantur feliciter, opportunum visum est consilium eandem praedictae archidioecesis partem in distinctam missionem erigere. Quare, omnibus rei momentis attento ac sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, haec quae infrascripta sunt statuenda existimavimus. Nimirum Apostolica Nostra auctoritate, praesentium vi, ab archidioecesi Popayanensi territorium de *Tierradentro* nuncupatam separamus sive distrahimus; atque in eo independentem erigimus Apostolicam Praefecturam, quam de *Tierradentro* appellari volumus, quamque sodalibus Congregationis Missionis commissam permanere edicimus. Novae autem Praefecturae confinia haec sunt: ducendo initium a confluvio fluminis *Paez* cum *Rio Negro de Narvaez* (apud 2°44' latitudinis borealis et 1°28' longitudinis occidentalis a meridiano de Bogotá) limes cursum huius fluminis sequatur, usque eo ubi septentrionalis pars incipit montium quibus nomen *Cordillera Central*: hinc, per hanc lineam montium, limes ad austrum dirigatur, usque ad punctum ubi *Cordillera Centralis* dirimitur ab ea quae orientem versus procedit; inde confinia sectentur montium seriem qui divortium aquarum constituunt inter affluentes fluminis de Plata et affluentes fluminis *Paez* (2°3'

latitudinis borealis et 3° longitudinis occidentalis) atque per hanc montium catenam limes procedat usque ad scaturigines torrentis *Quebrada de Buenos aires*; inde per cursum eiusdem torrentis procedat usque ad eius confluvium in flumen Paez exindeque cursum huius fluminis descendat usque ad eius ostium in Rio Negro de Narvaez, unde initium est ductum.

Haec praecipimus et statuimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri et obtinere, illisque ad quos pertinent, sive pertinere poterunt, nunc et pro tempore amplissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter, attentari contigerit. Non obstantibus contrariis quibuscumque.

Datum Romae apud Sanctum Petrum, su anulo Piscatoris, die XIII maii MCMXXI, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status*.

CHURCH OF ST. DOMINIC AT NAPLES HONOURED WITH THE TITLE OF A MINOR BASILICA

(May 25, 1921)

ECCLESIA SANCTI DOMINICI, VULGO 'MAGGIORE,' NEAPOLI EXSTANS, TITULO
ET HONORIBUS BASILICAE MINORIS COHONESTATUR

BENEDICTUS PP. XV

Ad perpetuam rei memoriam.—Vetustissima ecclesia cum adnexo coenobio Ordinis Praedicatorum Neapoli erecta in honorem sancti Patriarchae Dominici Confessoris, a decessore nostro Alexandro Pp. IV primum consecrata, molis amplitudine praestans simulque egregiis artis operibus et Regum nobiliumque familiarum mausolaeis decora, iure meritoque inter sacras aedes ad Ordinem Praedicatorum pertinentes excellit. Frequens eiusdem Ordinis familia, tum choralis officio, tum Missa conventuali, tum sacris ritibus et pompis in eodem templo divini cultus decori piissime consulit. Insignes ibidem reliquiae antiqua populi christiani religione asservantur; duo praesertim corpora, alterum sancti Tarcisii Martyris Christi sive Ssmae Eucharistiae, alterum beati Raymundi a Capua Confessoris, nec non brachium divi Thomas Aquinatis Confessoris et Ecclesiae Doctoris, qui plures per annos continenti in coenobio et in cella, dein in sacellum conversa, commoratus est, suisque confratribus pretiosa suae doctrinae et sanctimoniae pignora reliquit, ipsumque Ssnum Crucifixum, qui eum prodigiose alloquutus est. Hisce perpensis, cum dilecti filii Dominicus Ruggiere, religiosae provinciae Neapolitanae Praepositus, et Pius Ciuti, coenobiticae familiae Prior, suorum quoque sodalium ferventia vota depromentes, ad perennandam etiam memoriam septimi centenarii a beato transitu sancti Patriarchae fundatoris Ordinis

Praedicatorum atque enunciatae ecclesiae titularis, Nos suppliciter deprecati sint ut praefatam sacram aedam titulo ac dignitate Basilicae minoris cohonestare dignaremur, hasque preces cumulet et ornet tum Archiepiscopi Neapolitani, tum Procuratoris generalis Ordinis Praedicatorum gravissimum suffragium, votis his annuendum ultro libenterque existimavimus. Quam ob rem, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus Sacrorum Rituum Congregationi praepositis, Apostolica Nostra auctoritate, praesentium vi perpetuumque in modum, ecclesiam Sancti Dominici, vulgo 'San Domenico Maggiore' nuncupatam, in civitate Neapolitana erectam, ad titulum et dignitatem Basilicae minoris evehimus, cum omnibus et singulis honorificentis et privilegiis quae minoribus almae huius Urbis Basilicis de iure competunt.

Haec concedimus, decernentes praesentes Literas Nostras firmas, validas et efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere, illisque ad quos spectant sive spectare poterunt nunc et in posterum plenissime suffragari, sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Non obstantibus contrariis quibuscumque.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die xxv maii MCMXXI, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status.*

REVIEWS AND NOTES

NOVUM TESTAMENTUM GRAECE. Textum recensuit, apparatus criticum ex editionibus et codicibus manuscriptis collectum addidit Henr. Jos. Vogels. Dusseldorf: L. Schwann. 1920.

THIS is a critical edition of the Greek New Testament by a Catholic scholar. The author's chief aim has been, as he explains in a short preface, to produce a critically better text than the widely-used Greek Testament of Nestle, and thus to make Catholic students independent of Protestant work in the important department of the textual criticism of the New Testament.

Nestle's method—which consisted, apparently, in following Tischendorf, Westcott and Hort, and B. Weiss when these scholars agreed, and any two of them when they agreed against a third—is rejected by Vogels as too mechanical. The great work of von Soden Vogels finds defective because of its inadequate use of the versions, and its too ready assumption that the Arabic text of Tatian is a perfectly reliable witness for the original form of the Diatesseron. Vogels, however, though he finds fault with von Soden's insufficient use of the versions, does not himself make an exhaustive employment of them. He agrees with von Soden that the codices Aleph and B. are not of the first importance—for the somewhat surprising reason that these codices show clear traces of the influence of the Latin version. While Vogels is thus slightly indefinite in his general theoretical standpoint, we see that, in practice, his chief preoccupation is to establish a sort of neutral Greek text by eliminating from the Greek the influence of the versions.

There are many highly interesting features in the text set up by Vogels. A few of these may be mentioned here. Vogels retains as genuine the conclusion of Mark. He puts the narrative of the woman taken in adultery (John vii. 53b-viii. 11) in double brackets. He omits Matt. xx. 16b, Mark ix. 44-46, Luke i. 28 ('Blessed art thou among women'), Acts xxviii. 29, and the Comma Joanneum. In John i. 3, he begins a new sentence with 'What was made'; in 1 Cor. vi. 18, *κλώμενον* is put in brackets. Vogels' reasons for adopting particular readings are not in all cases quite obvious. But his work throughout is of excellent quality, and students may use his text with confidence. The critical apparatus is sufficient for all the needs of the theological student. The type used is clear. The paper is very thin, but it does not allow the print to show through, and it is agreeable in tint. Catholic students of theology generally find it necessary to use the Vulgate along with the Greek text of the New Testament. Hence it is greatly to be regretted that

Dr. Vogels did not see his way to print the Vulgate version page by page with his Greek text. He may be able to do this in a future edition of his work, and thus provide theological students with an ideal text-book.

Both the author and the publishers are to be warmly congratulated on the appearance of this admirable work.

P. BOYLAN.

EINFUEHRUNG IN DIE SUMMA THEOLOGICA DES HEILIGEN THOMAS VON AQUIN, von Dr. Martin Grabmann. Freiburg: Herder. 1919.

IN this little work the author, a well-known authority on medieval philosophy, discusses the relations of the *Summa Theologica* of St. Thomas to the philosophical thought of the Middle Ages, and the place which it occupies in the philosophical development of St. Thomas himself. Dr. Grabmann treats his theme in three chapters. In the first he describes in general the origin in the thirteenth century of that type of encyclopaedic synthesis in philosophy and theology which is known as the *Summa*, and then goes on to give an account of the development of the *Summa* of St. Thomas in particular. In this section the author gives us a vivid picture of the academic methods of the Middle Ages, and explains, with a clearness often sadly wanting in systematic works on medieval thought, the relations of the various kinds of *Disputationes* and *Quaestiones* which were a chief feature of medieval university work, and out of which the great syntheses of theology and philosophy produced in the Middle Ages, directly or indirectly, emerged. The academic career of St. Thomas is carefully outlined in this section, and the connexions between the actual academic work of the Saint and his literary production are pointed out in a very interesting way.

In the second chapter Dr. Grabmann examines the aims and structure of the *Summa Theologica*, and shows how it embodies faithfully the ideals of the *Prologus* by its elimination of useless discussions, and brilliant transformation of current scholastic method. This chapter contains valuable information on the literary relationship in which Aquinas stands to his predecessors. In the third chapter Grabmann stresses the important fact that, while the formula '*Divus Thomas sui interpret*' may be widely applicable, the thought of Aquinas, to be fully understood, must be studied in relation to the views of his forerunners—particularly in relation to the teaching of Albert and Alexander. All through this chapter the author betrays his extraordinary knowledge of Scholasticism by frequent references to unpublished material.

The book ends with a general reflection on the value of St. Thomas's work in Dogmatic Theology, Philosophy, Psychology, Ethics, and Sociology—particularly in regard to the bearing of Thomistic teaching on the problems of our own times. Grabmann sees in the *Summa Theologica* a rich store-house of principles and ideas which would serve, if skilfully used by thorough students of Thomistic thought, to solve most of the urgent problems of to-day in metaphysics, ethics, and sociology.

Indeed it would seem as if Dr. Grabmann accepted as almost literally true the enthusiastic utterance of Petrus Labbe with which he concludes his little book : '*Neque aliud superest, nisi lumen gloriæ, post Summam Thomæ.*'

This work may be confidently recommended to students as a most scholarly and stimulating introduction to the study of the *Summa Theologica* of St. Thomas.

P. BOYLAN.

SUPERNATURAL MYSTICISM. By Benedict Williamson. London : Kegan Paul, Ltd.

THE title of this book sounds peculiar. In these days when non-Catholics, who are trying to grope back to the things of the spirit, apply the name mysticism to a thing which is false and dangerous, it may not be safe to use the word without some qualifying term. But I am afraid the title 'Supernatural Mysticism' is not happily chosen. With Catholics, mysticism means not only something supernatural, but something beyond the ordinary of this supernatural order.

This work will be used with much profit as a meditation book, and be found very suitable and helpful to nuns for a retreat, especially nuns of the enclosed Orders. I am sure, however, many who read it will be disappointed. The title would lead one to expect a book treating mainly of mystic prayer and the mystic states : but about twenty of the twenty-seven chapters of the book deal with such subjects as Heaven, Hell, Humility, Detachment, etc., after the ordinary manner in which these subjects are treated in a multitude of other spiritual works. Even the part which does treat of contemplative prayer is, I would say, superficial, and will prove to be little helpful to souls desirous of attaining to the Divine Union by mystical contemplation. Evidently the author does not understand the term mysticism in the sense it was understood by the great contemplatives, such as SS. Teresa and Francis de Sales. In the following words, which Father Williamson writes when speaking about the Blessed Sacrament, we obtain some idea of what he means by the term mysticism : 'It is the Sacrifice of the At-one-ment,' he says, 'since it makes all one with Him and in Him, and in Him one with each other . . . as we kneel there at His Feet, we reach through space, we are in touch in a mystical way with the dear ones at the very ends of the earth, nay more, with the citizens of heaven itself.' It is regrettable that the number of Catholic writers is on the increase who depart from the usage of the word mystical received amongst the great contemplatives of the Church. To speak of mysticism and asceticism in the same breath is to create confusion : and to teach, as it is taught in some spiritual books, that almost everything supernatural is mystical, is to cause holy souls to mistake that which is good for that which is incomparably better and more precious.

There is, I think, a good deal of loose phraseology in the book. We read, for instance, such statements as the following: ' . . . People are not much moved by reason—good people least of all ' (p. 84) ; ' Worldly people have their quarrels, make them up and forget them ; good people, never ' (p. 99) ; ' . . . non-possession does not necessarily mean poverty, nor possession riches.'

P. B. O'M.

BOOKS, ETC., RECEIVED

- America* : A Catholic Review (September).
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RETREATS : A NOBLE VENTURE

BY REV. C. C. MARTINDALE, S.J.

IT would be impossible to exaggerate the encouragement derived by the present writer from a recent visit of a well-known Dublin priest. I learned from him that it was proposed to open at Rathfarnham a retreat house, capable of containing some forty retreatants. I well remember that beautiful park, and agree that no more suitable place could be thought of, unless indeed the hours of the trams back into Dublin would make it difficult, for men whose work begins early, to return to the city in time on the Monday mornings, when presumably most retreats will end. I remember experiencing the same difficulty when it was a question of getting soldiers back in time for first parade ; and it is still a difficulty when a retreat house is not actually in a town where the men have their work, as indeed it should not be, for then the break with ordinary life would not be complete enough, nor the healing work of country air and scenery so powerful as it should be. But with good will these difficulties seem to solve themselves. The site of the new retreat house, then, is ideal, and I cannot prize too highly the mood which the wide green spaces and the clean sky foster. There is a holiness even about uninjured nature, for, after all, God made it and God keeps it and sees that it is good and may be reached through it. It may be but His garment, but it is *His* garment, and its hem still heals.

But what I heard about with such delight is, in great measure, the superb fund of men on which the retreat house will be able to draw. Rathfarnham will not only have an absolutely inexhaustible population from which to draw its guests, but it has every means for mobilizing that

population. Every kind of group is ready formed and active, from which co-operation may be expected. Sodalities are living things in Ireland ; so is the Society of St. Vincent de Paul ; so are all sorts of parochial organizations which can furnish large groups at a time. There need be no question of line-fishing. Nets with a wide sweep can be thrown out and drawn in full. And I know how generous is the co-operation already promised. I hear how ready are scores of young men, and doubtless girls, to take charge of the recruiting. In short, I think of Rathfarnham with, I hope, a holy envy ; and return with a strong stimulus to my own task.

It will be readily realized that I could not speak in such terms of enthusiastic congratulation were I not convinced of the incomparable value, I might almost say, the absolute necessity, nowadays, of retreats. Of their general idea and of their history abroad, full as it is of romance, I do not think I need speak, as this is sufficiently accessible in the late Father Plater's first book on the subject, *Retreats for the People*. The same book tells in adequate outline of their introduction into England. Or rather, I should say, of the introduction of retreats for certain classes of the population who had not hitherto had the opportunity of making them. The practice of holding closed retreats for leisured folks of both sexes, for young men and women who had recently left school and were welcomed back to their college or convent, had for a considerable time been in vogue. But this left the enormous bulk of the Catholic population quite untouched, and it was to these that Father Plater was so anxious to make retreats accessible. In later years, and at the present moment, he would only have found new arguments to persuade him of their necessity.

May I first put forward a certain set of considerations which will help to explain this.

When the faith of united Christendom was shattered, first by nationalism, then by sheer individualism, belief, in the Catholic sense, was replaced by religious feeling. The result was that, for a long time back, the very idea

of God has been so diluted in many countries that the vague emotion which satisfied people who did not want to say that they disbelieved in Him was present anyhow only intermittently; so that in large tracts of life God exercised no control upon action at all; and in particular He could exercise no social influence, so to say, since He had become an affair of individual impression and mood merely. In consequence, the idea of a general moral law vanished with Him, for although men retained their consciences, no one could presume to instruct them, since there was no general and final authority, and right and wrong were felt to be the most private affair of any, and that a man was responsible wholly to himself. No one had the right to interfere with a man's conscience. But, since God had withdrawn Himself so far into the background, men seldom did even what they thought right because they thought *God ordered* it, but because it paid, or was expected of decent living folk, or from other human motives. Our Lord Himself ceased to be the giver of a divine and authoritative revelation, and became a beautiful distant figure standing for a moral code felt to be ever more impracticable. Of course the entire idea of a teaching Church and also of the supernatural life, as such, quite disappeared. It is true that convention maintained a great deal of formula and observance in place, but underground the sapping process had gone far further than anyone imagined. The onslaught of early nineteenth century rationalism brought a great deal of this tumbling, and when it reached the working-classes wrought indescribable havoc.

On the whole, it is astounding how responsive men still are to the appeal of ordinary Christian dogma. I leave out a number of facts which seem to me important, and say at once that the frightful explosion of the war finally shattered the framework of life within which men had been able to hold themselves together, and they returned, after a spell during which none of the old habits or rules seemed to hold good, to a world ever more chaotic. The sense of instability remained, and will long remain, and issues at

best into extreme despondency, and at worst into reckless revolutionism, into anger and hate. In either case, all that controls animal instinct goes by the board; it is melted away or torn away, and chastity cannot survive. I would add that the women have suffered as severely as the men. Suddenly accustomed to huge wages, to freedom to go where they willed, and to consort with strangers, they revealed for how much mere convention and lack of opportunity had counted in correct behaviour, and principle, how little. And the rôle of sheer hysteria has to be reckoned with. Mankind cannot stand more than a certain psychological pressure. The whole nation has suffered war shock. This is not pessimism; I do not forget sublime and beautiful facts; but I think all that I have said is justified, and it fills me with infinite compassion for these souls tortured into sheer dehumanization.

But the human race *is* human, and resents chaos. It needs a purpose, and it cannot find one without principles. Only the Catholic Faith can adequately supply these. Only retreats can adequately impress them into the human complex. Missions have their value; they excite or terrify into momentary obedience to admitted precepts. But the limitations of missions are well known. Reading, too, is excellent, but a cinema-going generation does not read, and many cannot; and the sporting papers and cheap magazines fascinate, and then debauch, the minds of the mass of those who do.

Education? But here is a new and separate problem. The enormous bulk of our children leave school at eleven to fourteen, and even the more fortunate classes do so at eighteen, and tend to leave younger. In neither case is there any Catholic education to follow which keeps pace with every other education that life is giving them—intellectual, professional, social, and that of sheer experience of the physical and mental crises of adolescence. Mere memories of 'childhood's pieties, mere assertions of authority are not, and I dare to say should not be, enough, for the growing lad or girl. I do not assuredly decry piety;

it is astonishing how its delicate flower survives in the hideous life of factory or workshop, or in garage or medical lecture-room, in very many cases. But not normally. How should it? And authority? The authority of public opinion is a very weighty one, and in our press, our theatres, our higher educational books and establishments the authority runs mostly counter to that of catechism and of sermon. In the conflict between authorities, that which is to conquer must be very clearly the best guaranteed. And in our early education it is impossible, even were it desirable, to anticipate all that life will suggest to make the Church's authority seem weak. Nor can we merely be satisfied with reclaiming souls, if possible, that have suffered in faith or morals. We ought to *prevent*. And we cannot even be satisfied with Catholics whose private career is correct, or who at least present themselves for a cure when they fall spiritually sick. The Church must be Apostolic in each of her members. We ought to *inspire*.

To help to this end, I can conceive no method anywhere near so efficacious as retreats for boys and girls who have lately left school, and for every class of adult.

A retreat, suitably given, is, in sheer good scientific psychology, the best way of doing what is needed. It supplies *clear ideas*; it gives them in the shape of a strong suggestion; it affords time and every encouragement for their 'acceptation,' as they say; the ideas turn into ideals and forthwith free the will from the tyranny of instinct and send the man out unified within himself, with a permanent principle of self-control, and a purpose for action. This is a large claim, but I think experience justifies it.

I was explicitly asked to say what we are trying to do in this country, and indeed to give some purely personal details so as to be certainly speaking not on general principles and saying what ought to happen, but what does; even though my experience must be very limited and inferior to that of many others more qualified to speak. At least it will have the value of any first-hand document.

When I went to Oxford in 1917, Father Plater had

already begun to give retreats to soldiers.¹ For this he had used the retreat house at Osterley, near London, to which he took groups of soldiers from Epsom camp. We borrowed a house seven miles out of Oxford, at Begbroke, and to it he took wounded soldiers from our enormous group of Oxford hospitals, and I used to take Cadets, of whom we had two battalions training at Oxford, or members of the Air Force. I will say at once that so obvious were the results of the retreats, even to the non-Catholic eye, that the authorities vied with one another to anticipate our wishes. Thus the Commandant of the Third Southern General Hospital said that a week-end retreat did his men more good than a month in a convalescent home, put ambulances at Father Plater's disposal, and even suggested names of men he thought would profit by the retreat. It is true that he afterwards became a Catholic, but that was a consequence, not a cause. As for me, a Colonel of one of the Cadets' battalions, an Irish Protestant, sent a circular note to all his O.C.'s, saying that any request I might make was to be granted. In consequence there was never any difficulty about getting leave for men, or for exemption from the first parade on Monday, and the various companies used to send round all the rations of the men during the time when we would not have been able to give them enough to eat. Of course we supplemented these, and often used those rather rougher eatables during the week and supplied the men with our own; for good food is essential in a retreat. We used to collect the men; Father Plater in the hospitals themselves, or after Mass, or in their billets, or in the Catholic Cadets' club, which had been lately opened. We drove to Begbroke, starting at about 2.30 on Saturday afternoon, and after an early tea, went in procession, saying the Rosary, to the

¹ I ought perhaps to speak diffidently in this paper about soldiers. But I was asked to write from my own experience, such as it is; and that experience began with soldiers, who, one might have feared, might have turned out to be difficult stuff to deal with, and proved to be some of the easiest. Yet human nature, once you get at it, is always God's good creation.

Servite church, and brought back the Blessed Sacrament, singing hymns. This little ceremony in itself made a profound impression on the men. Then, and since, I have found that two talks, one before and one after supper, or at most three, are enough for the Saturday. On the Sunday, I gave two morning talks ; one before tea ; one before and one after supper. On Sunday, at an hour varying with the number of men, we had Exposition, during which men watched in couples, for a quarter of an hour minimum. They often stayed an hour, and this is a time during which incredible graces are given. The men returned after Mass on Monday. They had recreation after midday dinner and supper, else, they observed silence. Next year we could not get Begbroke, and had the retreats in our own house, Campion Hall, despite the narrow space. But the men were no less happy.

As well as this, the generosity of the Sacred Heart Nuns enabled me to give a large number of what could be called retreats to men from Queen Mary's Hospital at Roehampton. This huge place was devoted to men who had lost their limbs in the war. The men returned to hospital—it was almost opposite—for the night, which was not an ideal plan, but one does what one can. Also they arrived after dinner on Friday and went home before dinner on Sunday ; one must be prepared to manipulate one's programme according to circumstances. The Nuns' goodness entirely outstrips proper recognition. They did not mind crutches on their polished floors ; they gave us leave to use schoolrooms, fields, lake and boat ; they saw to it that we had footballs for recreation, and gramophone and books for winter evenings—for we had a system of 'recollection' days preparatory to the reception of the Sacraments as well as real retreats. The children of the school divided the responsibility of providing oranges, sugar, sausages, what not, among themselves, class by class ; and since there were several Catholic sergeants on the staff—in fact, the regimental sergeant-major himself became a Catholic after some six months' very laborious

instruction—every kind of willing co-operation reached us from all sides.

The mention of these Roehampton retreats encourages me to say that it ought not to prove a too great difficulty to find a *locale*. The Sacred Heart Nuns certainly were not founded to house men's retreats, and the house at our disposal at Birmingham belongs to the Sisters of a congregation meant to provide women's retreats; but so broad-minded is its Superioress, and so convinced of the apostolic value of men's retreats, that she does not hesitate to give us an incredible amount of help besides the actual house. Again, the Nuns of the Holy Sepulchre at New Hall, Chelmsford, have, this year and last, offered their beautiful and ancient convent to Father Plater and then to myself for a men's retreat, and I have but lately returned thence after a retreat to just under forty men, of whom some fifteen were Protestants. Think of the number of institutions better adapted by their nature than the above, which stand empty all the holidays! Is it too much to hope that many of these will be glad to see themselves used for a similar purpose? 'But it is a nuisance . . . but it must be very tiring. . . .' Yes, it is. But do we exist, as priests and religious, for our own convenience? What are we for if not to be tired? And we can safely say that the sight of the happiness of the men they hospitalize will a thousand times repay all the inconveniences and all the tirednesses imaginable.

This means of course that the men are happy. They do, as St. Ignatius says, 'get what they want.' And it is pretty clear that what they want is, as I have said, clear ideas which shall make articulate all that they feel they have in them, and a consequent bracing of the will which shall enable them to co-ordinate themselves within themselves, and with the world they live in, and both with God. Hence I find that they love a great deal of sheer dogma and even natural philosophy, put very simply and never in the least—well, conceitedly; as if one were conferring intellectual favours. For this I find that they like to see Catholic

doctrine not in little chips and splinters of truth, but connectedly and in a way that convinces their sense of logic, which is strong. I strive to show to them all the doctrines in which they submissively believe—or which the more sophisticated are finding it hard to believe—in their inherent order and reasonableness. This is why, I think, a very small statement of the Catholic Faith, which I printed chiefly for instructing soldiers, has been adopted by the Catholic Evidence Guild as a sort of text-book not only for their instructees, but for their speakers. It begins from the beginning and advances in an ordered way, making no jumps in its procedure. This, and its brevity, are the only merits I can see in it. Similarly for Moral. I devote the afternoon talk to an explanation of all that concerns chastity, beginning always from common sense, and from what all will agree to from their personal experience, and ending, as always, with the strictly supernatural. I find that all, at any age, are very grateful for this. It can be done with the utmost frankness, yet without the least indelicacy. I should like to enlarge on this point. Since most of the men I have in retreat are from eighteen to twenty-six or so, that is naturally the subject which provides them with the acutest problems.

Does this suggest that these retreats are very unemotional? Well, they are, as far as the talks go. Even when speaking of sin, death, or hell, I make no appeal at all to the pictorial, and avoid anything that could be called, however remotely, ‘working the men up.’ But their hearts are ready to receive what God wants to give them; and the Sacred Heart, which is breaking with love for these lads, is not likely to let them go unconsolated. Nor does He do so. It would be an indecency to dwell upon the tears with which men accept the return of grace into their hearts, or relearn what they had thought was long ago forgotten or belonging to a happy but irrecoverable childhood, or realize for the first time that God loves them and that they have a work to do in the world for their incomparable Friend and Captain, Christ;—but I can allude more

easily to the correspondence which begins after each retreat and often lasts for years, always referring to the retreat as the happiest and best piece of work they had ever done ; letters, too, from mothers and sisters of men who had written home about their experience ; and from parents, too, whose sons had been killed in war, and who cherish as their consolation the thought that, in those final months, God had drawn so near. From all over the world those letters have been coming, and especially, I love to think, from Australia, so many of whose sons came to retreat during those sad years, and who found in it something of home, as well as of heaven.

A few detached remarks. I always try to take a snapshot of the retreat group. This serves as a continual reminder, for each gets a copy—I know many who always carry theirs about with them—and gives occasion for a little personal letter about a fortnight after the retreat, just when impressions may need some revival. This recapture of the retreat is often enough to make it permanent thenceforward. In some parishes the men say the Rosary weekly that they may keep their retreat resolutions, and write their names on a post card which they send to show that they have not forgotten. Again, for reading during meals, I have mostly used a book of stories from the New Testament, so that Our Lord's life may be properly recalled. Else, I find that the Joyful Mysteries of the Rosary in the morning, and the Stations of the Cross in the evening, can suffice, for there is not much time in these week-ends, and we could not dream of putting up with a retreat which was little else save 'First Week' matter, i.e., sin and its results. I would add that I try to explain briefly both Rosary and Stations ; and the men are entranced by an informal explanation of the altar (the stone, lights, vestments . . . all that they take for granted), and of how Holy Water is made, and so on.

Finally, what sort of man comes to retreat ? All sorts. Father Plater was especially keen on forming an *élite*, a group of men who should go forth eager and able to lead

in their parishes, to co-operate with their priest, to speak with conviction of their faith in circles that no priest might reach, and, in short, to exercise that lay apostolate which is so absolutely necessary. Nor was he wrong, nor did results prove him too optimist. But since I am far less capable than he was to organize, or to speak properly on social and labour topics, and since I find myself possessed of a particular affection for men who are on the whole not so very respectable nor satisfactory, and, in fact, for the scoundrels of this world—those are the ones I am as happy to see as any. When I said ‘scoundrels,’ perhaps the ‘lonely’ ones would have been nearer the mark, and they are very many, and for them no one seems to do anything. The one thing you can see is, that once in retreat, everyone is the same. At Chelmsford there were gardeners, a butcher, a postman, a foreman of works (very Socialist!), an employer of labour (by no means Socialist!), and so on. In one and the same retreat I have had Guards’ officers and Colonial privates, a wealthy young diplomatist, and clerks; and one retreat was entirely made up of university students and about thirty miners. And be sure that the more gilded the Guardsman, the more certainly would he be put to sleep in the same dormitory as the collier. In retreat, as at the altar-rail, there can be no distinction of persons. Nor indeed have I ever found the least tendency to introduce such divisions. Yet, I think that these big retreats are not so satisfactory as the small ones, if they only last for a short week-end. If you are to see all the men at all intimately, and I think you should, it simply cannot be done in the time.

I have left no room to speak of women’s retreats, of which I have had but little experience. There are many convents whose business it is to see that they are given, like the Cenacle, or Marie Réparatrice, in one of whose houses I am writing this. They cater for general, or special, retreats, as for school-teachers, factory-girls, or actresses. I expect that their retreatants are very faithful to them as the men are. Men often return to retreat after a year, and

I found at Roehampton that men would ask to have their week-end leaves cancelled, or even their discharge from hospital postponed, that they might make a second or even a third retreat. As more than one hefty Australian said to me: 'I find I can do everything better since the retreat—football included!' And when there are many such, whom you can group, a real influence is formed. When you think of the scattered talent and energy of our Catholics! when you see a loyal Catholic not doing anything! . . . I found, in a word, that once a Catholic cadet or wounded soldier had made a retreat, he beat up the others, and took matters spontaneously in hand. There is an enormous work that no priest, but only the laity, can do. *Retreatants do it.*

I fear that this may have seemed a very egotistic article; but I have been writing what I was asked to, and have done so with the less reluctance because there are so many priests who do the same work more continuously and at far greater cost, and could add to or correct what I have been saying, and also because I never forget that without the help and instruction and example of Father Plater, I should probably never have begun to attend to this sort of work at all; and, finally, because what a priest must bring to it is little save affection and sincerity, for, once that human contribution has been made, God does the rest, and one stands by to witness the miracles of His grace upon souls.

C. C. MARTINDALE, S.J

THE UNMARRIED MOTHER¹

By SIR JOSEPH GLYNN

HAVING come across this problem in the course of the past few years, and having examined the present methods of dealing with the question, it occurred to me that some help towards its solution might be afforded by examining the size of the problem and the various ways in which it is being dealt with both in Dublin and elsewhere.

To ascertain the number of illegitimate births in Dublin was the first objective, and in connexion with this, to find out how many of these were Dublin cases and how many were from the provinces. For that purpose I was supplied with the figures from the South Dublin Union and the three Maternity Hospitals in the city. They do not cover the entire ground, as a number of such births take place in lodging-houses, and in the homes of maternity nurses. In addition, many of the girls register as married women in the hospitals, and thus escape detection. Another source of error in the figures arises from the fact that a number of girls from the provinces give a Dublin address, and thus add considerably to those returned as belonging to Dublin.

For obvious reasons I cannot give the figures separately for the hospitals, and, therefore, am compelled to group the South Dublin Union and the hospitals together. The total number of illegitimate births recorded in all these institutions for the year 1919 was 415, of which 199

¹ This paper was written in the spring of 1920 with the object of having the question discussed at a meeting of Catholic social workers. The meeting did not take place, as, owing to the condition of the country, it was thought premature to embark on a scheme such as is outlined in the paper.

were registered as from the Dublin area, and 215 from the provinces.

In order to check these figures, I ascertained that the total number of illegitimate births registered with the Registrar-General for the City of Dublin during 1919 was 406. This latter figure does not include the townships, but against the figure from the latter may be set off the number of births which take place outside the South Dublin Union and the hospitals.

The size of the problem, therefore, appears to be something between 400 and 500 illegitimate births, which, so far as the registered information goes, appear to be pretty evenly divided between the city and the provinces, but which, so far as the opinion of the officials of the institutions is concerned, should be divided as to one-third Dublin and two-thirds the provinces. It will be seen that the problem is not one which should be left to Dublin to solve, but is one which intimately concerns the whole of Ireland.

There are, at least, four voluntary agencies in Dublin endeavouring to care for these cases, and the system adopted is the same in all, viz., separation of the mother and child at once and the placing of the latter with a foster-mother. The only advantage which this system affords, and that advantage is very questionable, is that it enables the mother to seek work at once and hides her shame from the public.

The disadvantages are many and obvious, the principal being: (a) Injury to the child's health by being deprived of the mother's nursing; (b) the non-development of the maternal instinct in the mother which leads to neglect of the child; and (c) the non-realization by the mother of her responsibility and of her sin, not only against the moral law, but against the natural law, in bringing a child into the world which will bear a brand on it all its life; (d) the danger of relapse as a result of (a), (b), and (c), above. The cost of the present system is out of proportion to the good done. It involves in some cases the cost of board

and lodging for the girl until her confinement ; or where she cannot afford to pay, cost to the rates in the South Dublin Union. After the birth of the baby, it means an annual cost which is steadily increasing for the care of the child with the foster-mother ; or to the rates in the Union.

The case of girls who are compelled to resort to the Union is deplorable, owing to their associations both prior and subsequent to their confinement. They meet hardened women who sneer at their shame, and who, by their vile example, destroy all their decency and self-respect. If the present system stands self-condemned, it remains to be seen what can be substituted for it.

Before going further into the matter it would be well to consider the class of girl affected, and plain speaking is absolutely necessary. I have heard it truly said that 'It is the fool who gets into trouble.' In other words, in these days when scientific vice is so widespread, it is only the frail, ignorant girl, often mentally deficient, and always weak-willed, who finds herself pregnant. This girl is not bad, and if taken up at once and properly handled, will lead a virtuous life thenceforward. But she must be taken in hands as soon as her condition is known and before she gets into the company of those who will cause her to look lightly on her sin. When her baby is born, mother and child must be kept together for a year if possible, so that the maternal instinct may be fully developed, and the responsibilities of motherhood fully realized. The mother will then be willing to make sacrifices to rear her child, and her love for the child will be a powerful deterrent to further wrong-doing.

When I first turned my mind to this question I thought that the solving of it lay in a combined hostel and factory. The idea then was that the girl, when she knew of her condition, should enter the hostel and work in the factory until her confinement, returning to the hostel after her baby was born and continuing to work in the factory for six months or a year, after which she could obtain regular work ; or

if she had to enter domestic service, could place the child with a foster-parent. When I discussed this plan with the head of the Child Welfare Department of the Ministry of Health in London, she informed me that medical men condemned the living together in the one building of a large number of babies of about the same age, owing to the rapid spread of infantile complaints amongst them and the consequent high mortality. She also said that it was found impossible to make workrooms pay owing to the changing of the girl-workers and the difficulty of getting a reasonable amount of work out of them. The latter was caused by the fact that a large percentage of these girls are wanting in some way or other, and frequently very troublesome. I also discussed the matter with a representative of the Catholic Women's League in London, who agreed with most of the conclusions of the lady from the Ministry of Health. The work problem is not so acute in London, as they are able to send all their girls to do daily work, which is very plentiful in London and the suburbs.

Both ladies agreed that if the hostel consisted of separate houses, though adjoining, the danger mentioned of assembling too many children together would be considerably reduced, but they still felt that not more than twenty children should be accommodated in each house, and that, so far as possible, their ages should be mixed. They thought that a factory for making ladies' under-clothing would succeed owing to the great demand for such articles, and they also thought that it would not be advisable to have such work actually carried on in the hostel, because the proximity of the mother to the child would prevent the former from attending to her work. They favoured a system in which the mother would work in a different, though adjacent, building, from which she could return at stated hours to nurse her baby. The evening would be free for doing the necessary washing of the baby's clothes, and in learning from the superintendent or nurse in charge the principles of Mothercraft.

FINANCE

All this means money, and plenty of it. Where is it to come from ?

I have shown that this is not a Dublin question : on the contrary, the general belief is that two-thirds of the cases are from the provinces. It must, therefore, be dealt with from an all Ireland point of view. To do this we must have it directly under the patronage of the Catholic Bishops. I am aware that it has been said that efforts at helping such cases only leads to making immorality easy, by taking away the deterrent of the terrible consequences to the girl which usually follow her lapse from virtue. My answer is that the evil is there and must be recognized ; that the girl who is left to take the consequences will probably sink into a life of immorality, and will learn to sin without having to take the consequences which followed her first fall ; that there are in our city and all over the country bands of active proselytizers anxiously looking out for such girls and willing to take their children from them. This latter fact is well known, but I may mention one fact which shows how widespread it is—in one institution in Dublin in 1919, 30 girls, mainly very young (16 or 17 years of age), were sent from a well-known Protestant proselytizing nursery in Co. Dublin, and were all registered as Protestants.

It seems to me, therefore, that for these reasons we must frankly face the issue and try to provide the best means of helping such cases. My suggestions are :—

1. That the Bishops should be approached by a strong representative Committee, partly clerical and partly lay, with a request that an annual collection should be made each year throughout the country to maintain Hostels and Workrooms such as I have outlined.

2. That the Bishops should entrust the management of the funds to a mixed committee which would be nominated by their Lordships and which would report annually to their Lordships.

3. That the Hostels should be under lay management rather than under a religious Order, owing (1) to the difficulty of getting girls to enter a home controlled by nuns ; (2) to the early hours of retiring necessary in a convent, and which in a Hostel would prove unsuitable for girls who must go out again into the world to earn their living ; (3) that ladies who are mothers themselves or who have been engaged in rescue work in the city are more calculated to gain the confidence of the girls than Sisters, who, from the very nature of their vows, are rather a standing reproach to the girls under their supervision.

4. That the Lady Superintendent should be a well-trained social worker of good position and not a nurse, but that under her should be at least one fully trained maternity nurse.

5. That no confinements should take place at the Hostel, but all cases should be sent to the Maternity Hospitals.

6. That attached to the Hostel should be a factory for ladies' underclothing, glove-making, or similar work under expert management.

7. That a fixed sum be charged to each girl living in the Hostel, and against that be set off her earnings in the factory. If the latter exceed the former, the difference to be paid to her on leaving. If her keep exceed her earnings, the loss to be borne by the funds of the Committee.

8. When the time arrives for the girl to leave the Hostel, an outfit to be provided, and, if possible, work obtained for her.

It is difficult to estimate the total initial cost of the scheme. Large houses in the vicinity of Mountjoy Square are obtainable at reasonable prices. The full equipment for a bed would probably amount to £30. The factory should be properly equipped, and should be a well-lighted and ventilated building. The capital outlay for the Hostel and factory would probably run to £10,000, and, in addition, a yearly income would be required.

Under the Maternity and Child Welfare Acts, grants of public money would be available from the State, which would help towards the cost of management and equipment. At a later stage a detailed account of the probable capital outlay could be given should the proposals contained in this paper meet with the approval of the Bishops.

At the present stage what is required is the close examination of the question by those who have engaged in this class of work, and the preparation by such workers of a reasoned statement to lay before the Bishops. It is with a view of initiating such an examination that I have prepared this paper for consideration.

JOSEPH A. GLYNN.

‘PERFECT KNOWLEDGE AND FULL CONSENT’

By REV. DAVID BARRY

THE ideas of perfect knowledge and full consent are familiar to us since our Catechism days ; but, though the meaning of these two pre-requisites for the commission of mortal sin is clear enough, it may be that sometimes our acquaintance with the conditions of their existence and the obstacles in their way, is not very close or very helpful. Without such knowledge, however, we cannot pretend to discharge, even substantially, our duty as confessors. For it is these acts of the intellect and will that, if they have grievously sinful matter for their object, determine whether a penitent is in the friendship of God or at enmity with Him. And it is their absence in such a case that makes all the difference between objective and subjective morality. A knowledge of the amount of matter that is a serious violation of each of the Commandments enables us to gauge what is materially or objectively sinful, and to say how far the sinner's conduct fell below the standard of right and wrong. But the duty of a confessor is rather to estimate his guilt and responsibility before God for his shortcomings ; in other words, to adjudicate on subjective morality.

It is true, indeed, that the theologians tell us that as a general rule the external criterion of morals is faithfully reflected in the internal one, and so empowers us to ascertain the actual state of the conscience we are called on to judge. But this, after all, is only a presumption that is frequently set aside ; and we are bound to be on the lookout for indications that may assist us in determining the case of our penitent on its own merits and demerits ; on

the facts he may submit to us, and on the inferences we may be able to draw from them. Even when we have done our best in this particular, we have sometimes, and indeed often, reason to fear that our verdict will not approximate to that of the Divine Judge who alone can read the secrets of hearts, and light up the hidden things of darkness. And this because 'the shades of the rainbow are not so nice, and the sands of the seashore are not such a multitude as are all the subtle, shifting, blending forms of thought and of circumstances that go to determine the character of us and of our acts. But there is One that seeth plainly and judgeth righteously.'¹

Even when scrutinizing our own consciences—where the prerogative of judging is in a special way committed to us, and where we are in a particularly advantageous position to acquire accurate information—we are often and seriously at fault. For no one of us knows whether he is worthy of love or hatred. Still we are bound to utilize the feeble lamp of our intelligence, and to keep it trimmed, too, in order to guide us through the mazes and recesses of the human mind; and to form some notion, not indeed of the various degrees of merit and demerit, good and evil, in the acts of our penitents, but at least as to whether the all-important boundary between mortal and venial sin has been passed by them.

Now, inasmuch as the will is the organ of the liberty, it is also the seat of sin,² and the extent of its consent to what is seriously wrong is the measure of the sin committed. But as there can be no freedom to act or not to act without light streaming on the will from the intellect, any hindrance to the activity of the latter faculty is a hindrance to the free operation of the will, and so to sin or grievous sin. The obstacles in the way of the perfect knowledge that is necessary for mortal sin may, outside the case of immature age, be divided into three classes:

¹ Gladstone, in *Life* by Morley, i. p. 196.

² St. Thomas, *Summa Theol.* 1^a 2^{ae}, qu. 74, a. 2 ad 1; St. Augustine, *Lib. de vera Relig.*, c. 14.

(a) insanity in its various forms ; (b) a short suspension of intellectual operations, e.g., in sleep or drunkenness ; (c) a state of ignorance or inadvertence.

In regard to insanity, the degrees of it are so numerous, and the subject matters of the aberration may be so various, that a question arises as to the responsibility of almost every one who has even one crotchet and is not completely mad. It is only in the case of those who are in this latter condition that we can take it for granted that they are incapable at least of a venial fault, however gross be the objective violation of the law that they commit. And no doubt a majority, even of those who are under restraint, have the command of their faculties requisite to secure the deliberation and consent necessary for mortal sin. Though it is quite true that a person conspicuously weak in one department of intellectual activity is likely to be somewhat deficient all round and not to have much penetration in other matters. So there may be a presumption that he has not sinned at all, or sinned mortally, that we could not extend the benefit of to those who are normal in every respect.

Persons who are half asleep, e.g., those who are beginning to sleep or just waking, are a second class in whom mental apprehension is so obscured, or the range of it so limited, that it does not give the will the freedom of election between good and evil which is necessary for a mortal sin. Those who are sound asleep are, of course, responsible for what happens while they are in that state, only on the supposition that in their waking moments they did something with the prevision, or having a reasonable probability, that while they were unconscious it would issue in what was materially sinful. And this is true, of course, whether the sleep be natural, or be induced by drugs or hypnotic suggestion. Accordingly, the basis and elements of real malice in sin come into being only when we are awake, and if there be question of mortal sin, only when we are thoroughly so. In other words, any inordinate act committed in unconsciousness is, at all events

according to the more common opinion,¹ only, in technical language, ‘nominally’ sinful, that is, only in so far as there is a causal connexion between it and a previous free act.

Much the same is true in the case of those who, while in a state of complete drunkenness, violate various commandments. It is probable enough that one who gets drunk only on rare occasions has, while he is in his senses, no prevision of the acts, e.g., of quarrelling and blasphemy, that he does when drunk. But the habitual drunkard, at the stage of advertence to and responsibility for the intoxication, is very likely to foresee as probable, and² so incur the guilt of the other sins that (as he has no doubt often heard) are the usual concomitants of it in his case.

Moreover, what I have said about the weak-minded applies even more particularly to those who are the victims of intemperance. Because there are almost endless degrees of incapacity due to it, and it is seldom indeed that the power of judgment is so impaired as to make a venial sin impossible. And many of those who may be described as ‘heavily’ in drink have knowledge enough to be held fully accountable for what they do, without any reference to the fact that it was before their minds when they were sober.

So far we have considered the circumstances where the intellect is not properly functioning because its physical instrument, the brain, is, if I may say so, out of gear. It is now time to say something about the cases in which it does not operate because the material to work on is not brought within its purview. This may be due to habitual ignorance of the malice of a proposed action; or may be, perhaps, through inadvertence for the time being to it, owing to the mind’s being engrossed with some other object. Formerly a pretty influential school of theologians held that the evil of his acts was imputable to a person if he could and ought to have known it, though

¹ See Walsh, *De Actibus Humanis*, n. 411.

² Lehmkuhl, *Theol. Moralis*, i. n. 894 (11th ed.).

in point of fact he did not. As St. Alphonsus¹ puts it, they taught that actual advertence to malice is not required to entail guilt, and that it is enough to have virtual or interpretative, which consists in the power and the duty of having knowledge.

This view was evidently excogitated to bring those to account who, by their bad habits and a long course of self-indulgence, have seared and blunted their consciences to such a degree that the sense of sin seems almost dead in them, so that they drink in their iniquities like water, with scarcely any consciousness of the heinousness of what they are doing. But however little sympathy one may be tempted to have for the sinners in question, there is no doubt that this opinion, at any rate without very large qualifications, has become obsolete. And ignorance, unless there are certain aggravating circumstances attending its presence, is a complete answer to the charge of culpability for any act. According to St. Thomas²: ‘*Si vero sit talis ignorantia quae omnino sit involuntaria, sive quia est invincibilis sive quia est ejus quod quis scire non tenetur; talis ignorantia omnino excusat a peccato.*’

If, however, a person designedly, or through negligence or press of work, fails to acquire the knowledge that will keep him from sin, he is responsible for the outcome of his ignorance; because his negligence or unwillingness to learn makes the ignorance voluntary and a sin, provided it has reference to what he can and is bound to know.³ And the same is true if one, because of haste or precipitancy, wilfully omitted to give due consideration to a matter on which it may reasonably be expected that he would be properly instructed. For this recklessness is a virtual confession of indifference as to whether he commits a sin at all or a mortal one. Whereas, on the other hand, if he has no suspicion as to the fact of his ignorance, or if he be aware of it, but it regards a subject as to which he is

¹ *Theologia Moralís, de peccatis*, nn. 4 sqq.

² *Summa*, 1^a, 2^{ae}, qu. 76, art. 3, corp.

³ *Ibid.*

not called on to judge, any violation of a law that may result from it is a purely material one.

In the second place,¹ ignorance may become voluntary and entail responsibility through the medium of a passion that one deliberately gives way to. Because, when indulging it, the sinner embraces in his will the usual effects of it, although he may not be aware of what they are precisely and in detail. He apprehends them as it were in bulk in their cause, and when his inclination is set on this, he cannot dissociate himself from them even if he wishes to do so. Thus, if a person gives rein to the passion of anger, it must be taken for granted that he sees and implicitly desires whatever evil means may lead to the satisfaction of it.

Similarly,² the inadvertence that people who act under stress of a bad habit allege in justification of themselves, must be jealously examined, either because it may be voluntary in its cause, as we saw in reference to the case of passion; or because, as St. Alphonsus prefers to believe, the forgetfulness in question, though dimming the mental vision somewhat, is not really sufficient to impede this substantially. And after the vicious propensity has been allowed to operate, the assertion of the sinner that he did not realize beforehand what he was going to do may be due to the fact that, being accustomed to the sin, it has less repugnance for him than for others, and so the warnings of his conscience did not make much impression and passed quickly from his mind.

But though indulgence in a habit or passion thus helps to familiarize people with the consequences of it, and to present a conspectus of them when it is going to operate, still vice and passion serve to obscure their *malice*, and even to give the intellect a bias in their direction. So in this way, as well as by their direct action on the will (of which I shall speak later), they tend to lessen the responsibility of the agent for wrong-doing. Thus Laymann,³

¹ St. Alphonsus, *ibid.* ‘Secundo.’

² *Ibid.* ‘Tertio.’

³ Quoted by Lehmkuhl, *Theologia Moralís*, i. n. 346 (11th ed.).

speaking even of what is intrinsically evil, says that it is possible that the mind, under the influence of a strong passion, is so absorbed with the idea of gratifying it, that it does not realize at all, or only in a very faint way, the malice of the act. And in his judgment this is sometimes the explanation of suicide. The same is true if there be an element of great desirability in the sinful object. For, as St. Alphonsus¹ says: 'Potest . . . intellectus ita rapi a delectabilitate objecti oblatis ut nihil malitiae moralis in illo advertat.'

Supposing that there is no hindrance to the performance of the act of the intellect, the next question to be considered regards the completeness of its grasp, and the penetration of its view, of the malice of the object which are required for mortal sin. And in this matter it is particularly important to be on one's guard, for the theologians in some contexts say that a confused or obscure knowledge of the malice of an act is enough²; whereas in other places they postulate a full and definite one.³ The truth is, if I may put the idea in rather a crude way, that there are two branches in the act of the intellect concerned with the commission of mortal sin: one pointing out to the will that the matter in question is serious; and the other showing it as forbidden or immoral or as having some element that is correlative with these two.

Now, in order to discharge the former function, the mind must *clearly perceive*, or at least *clearly suspect*, that the act is seriously wrong or a grave deordination—a complete departure from the course of action that man is bound to follow in order to reach the goal of his existence. But, on the other hand, a composite picture of the different lines of malice⁴ in such an act, or a confused or vague notion

¹ *Theologia Moralis*, i. n. 3.

² St. Alphonsus, *ibid.* n. 4; 'Tertio'; Lehmkühl, n. 336.

³ St. Alphonsus, *ibid.* n. 5.

⁴ 'Ratio quando apprehendit aliquid ut malum, semper apprehendit illud sub aliqua ratione mali; puta quia contrariatur divino praecepto, vel quia est scandalum, vel propter aliquod hujusmodi,' etc. St. Thomas, 1^a, 2^a, qu. 19 art. 5 ad 3.

of the character of any one of them is enough. It is not necessary that the intellect should realize clearly that mortal sin is an infinite evil, that it is turning away from God, that it is a crucifying again of Our Saviour, that it is sacrificing our eternal life for the merest trifle, and that it involves a hideous transformation of the soul; advertence to any of these, or of many other evil consequences in it, is sufficient.

So that when we speak of perfect knowledge as a necessary factor in grievous sin, we do not mean, nor would it be possible, that the sinner has grasped comprehensively the malice of what he is about to do. Indeed, nothing more is generally required than a habitual knowledge of the evil of sin under any of its aspects. For, when the act is contemplated, this knowledge, from being in a latent state, emerges more or less into consciousness. This is specially true of the *supreme* malice of mortal sin—its opposition to God—in the case of fairly well-instructed Christians; for them, at any rate, no question of philosophic sin can arise.¹

Again, a reflex or independent judgment as to the evil of a sin is not necessary, nor is a leisurely² one; in other words, it is not necessary that a person adverts to his advertence. For in the case of people ordinarily well-instructed, not to speak of those with timorous consciences, when they are tempted to do any act that is grievously wrong, the idea that it is wrong presents itself automatically as part of the mental picture of the act itself; and perhaps stands out in bolder relief than the seductive ingredient in it.

I may sum up by saying that though clear knowledge or suspicion of the *amount* of malice is a necessary constituent of mortal sin, such a knowledge of its *quality* is not.

¹ Cf. the famous proposition condemned by Alexander VIII on Aug. 24, 1690.

² St. Thomas and Suarez (apud Lacroix, lib. v. n. 220) as against Gury (*de peccatis*, n. 150) say some time is required for perfect deliberation, though after it there may be perfect consent in a moment. Cf. Ferreres, i. n. 231 (9th ed.).

Coming now to the question of 'full consent,' it is to be noted that this expression simply means that the will, with complete freedom, definitely accepts, cleaves to, and takes pleasure in the illicit object. It does not signify at all that the will surrenders to the evil suggestion without misgiving or even without a struggle. And no doubt a certain shrinking from it, and a velleity or inefficacious longing to avoid it, are usually present to most persons about to commit mortal sin, except alone to the most hardened cases.

The direct impediments to the full freedom requisite for the fateful decision of the will, have been referred to already in a passing way, as affecting its activity indirectly, in so far, namely, as it is dependent on the intellect. Of these the most important are the emotions or passions, whether of our lower¹ or spiritual² nature. If the perfect balance of man's various faculties as planned by God, and actually realized in the state of original justice, had continued, all the others would be ancillary to the will, and as much its loyal and obedient servants as the members of our body are in the present dispensation. But now the passions anticipate the will, try to impress it into their service, and to hurry it into courses more often evil than virtuous.

Moreover, the disturbance of the equipoise of man's powers, due to the fall, may be aggravated, in the first place, by *heredity*. Because a passion that has acquired a great addition to its native strength in one generation is likely to be passed on, through the medium of the physical organism, to subsequent ones, with its baleful propensities increased almost in geometrical proportion. That is to say, unless some one in the line of descent undermines, by a valiant effort, its power, and reduces it to comparative insignificance. For this a copious measure of God's grace is necessary above all things, not only to

¹ It is to these that the name of concupiscence is given by the theologians. St. Thomas, 1^a 2^{ae}, qu. 30, a.1.

² Lehmkuhl, op. cit. n. 83; Maher, p. 444.

strengthen directly the will, but even, it may be, to do away with the taint in the sensitive faculties.¹

But what is most injurious to the will, and does most to paralyse its energy, is the increased pressure on it due to the fact that the passions have been developed by *personal indulgence*. For, being intensified in this way, they will probably be more and oftener active than if their increased power be owing to heredity, when it may often be more or less quiescent, and, as it were, act only like a dead weight on the will. Furthermore, when a person's capacity to resist temptation becomes relatively enfeebled through a vicious habit acquired by himself, he may, nevertheless, be fully responsible for acts that are the outcome of it, and are in themselves indeliberate or only semi-deliberate; which would not be true at all if his disability were an inherited one. Because, as we saw already, these acts or others of a similar kind are a natural and probable result of the course of conduct the sinner committed himself to when the bad habit was in an inchoate condition, and the will largely uninfluenced by it.

If, however, guilt has not been incurred in this way, it is for the confessor to determine, as well as he can in individual cases, how far his penitents are to blame for acts that are the consequence of a fierce assault of passion—reinforced or not by their own previous misdeeds or those of others. As Tanqueray² advises: ‘In praxi si poenitentes dicant se non potuisse vehementi passioni resistere, interrogandi sunt utrum media adhibuerint necne ad eam vincendam, et ex omnibus adjunctis judicabitur num et quatenus liberi et culpabiles fuerint.’ But seeing that God, through the medium of prayer, especially if it be offered through the hands of the Blessed Virgin and St. Joseph, makes issue with temptation, it is comparatively seldom that passion is able to take the will captive,³ and deprive it of all freedom, and so of the

¹ See Pesch, *de Gratia*, n. 26.

² *Theologia Moralis*, i. n. 103.

³ Lehmkühl, *op. cit.*, n. 80.

power of committing even a venial sin. And in the case of external actions especially, it is very rarely that a measure of freedom sufficient for mortal sin does not survive every impetus of emotion.¹ Even so compelling a passion as fear, having death itself as its object, may leave will-power sufficiently untrammelled to carry out the dictates of conscience under pain of eternal damnation. Moreover, those who are in the habit of being swept away by the tide of emotion are nevertheless accountable, if they take no steps to recover their freedom, by correcting the bad habit, or bringing the passion as far as may be under the influence of reason.

Another factor that may sap the power of the will is great allurements on the part of the sinful object (*a*) for all men, considering the imperfect material and instruments with which the soul has to work out its salvation in the most favourable circumstances; or (*b*) for an individual, by reason of some special temperamental weakness of which he is the victim. This baneful attractiveness is likely to be most potent when the person or thing giving rise to it is physically present. And hence the necessity for avoiding a proximate occasion; and if we do not do so, the responsibility for what was clearly foreseen that it would lead to.

It may be now opportune to mention a few of the signs of imperfect advertence and consent that it is advisable for the confessor to have in mind, when he is seeking by interrogation in *doubtful cases* to ascertain whether what was a serious violation of the moral law objectively was one also subjectively.

Well, 1. If *immediately* after the act was committed the penitent was seized with great sorrow and compunction, there is a presumption that he was wavering in his attachment to the sinful object, and that his consent was not so whole-hearted as to involve the guilt of mortal sin.

¹ See Ballerini, *Opus Theologicum Morale*, i. n. 685 (3rd ed.).

2. The same is true if, after the action, on his having gained a fuller knowledge of the evil in it, he was able to assure himself that he would not have done it, had he realized its character fully. And for the same reason, our judgment must be lenient, if he lost no time in trying to deflect his will when he realized the full evil of what the temptation led to.

3. Again, on the supposition that a person had an opportunity of giving effect to a sinful purpose, and did not do so, there is a presumption that he did not deliberately entertain this desire.

4. Furthermore, if the whole tenor of a person's life shows that he is deeply averse to offending God, especially by mortal sin, and in a particular case there is room for doubt, this is to be resolved in his favour. On the contrary, it is to be assumed that he sinned grievously on the occasion in question, if he has been accustomed to do so in the same matter. However, in the case of one who has been a habitual sinner, it is possible that his imagination is so defiled, and his will so held in thrall, that he may be occupied for some time with sinful representations and find himself considerably attracted by them, without there being any scope for the exercise of liberty. And one who is now making an honest and determined effort to amend his life should, when we are judging him, be given the benefit of this possibility.

5. A penitent who does not know whether at the critical time he was asleep or awake, can take for granted that he has not given perfect consent, for if he had done so, he would know that he had the complete use of his faculties at the time.¹

After a person has fully grasped the malice of a mortal sin to which he is tempted, if, instead of at once detaching his will from it, he calmly deliberates on the relative advantages of committing it or not, this is itself a mortal sin, as being a gross insult to God. It is, in fact, weighing His

¹ Billuart, *de peccatis*, diss. viii. art. iii. § iii.

friendship and service in the same balance as some miserable temporal benefit—real or fancied. But I think many people do not advert to the malice of this hesitation and reluctance, no doubt thinking that it is a legitimate part of the process of making up their minds; and their grudging and niggardly ideas of the Divine service are satisfied, should their determination in the last resort be to remain on the side of God.

DAVID BARRY.

THE MAN IN THE SEAT

By 'PETRA'

Judge not the preacher ; for he is thy judge ;
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.

The worst speak something good ; if all want sense,
God takes a text, and preacheth patience.

He that gets patience, and the blessings which
Preachers conclude with, hath not lost his pains.
He that by being at church escapes the ditch,
Which he might fall in by companions, gains.

He that loves God's abode, and to combine
With saints on earth, shall one day with them shine.

Jest not at preacher's language, or expression ;
How knowest thou, but thy sinnes made him miscarrie
Then thy faults and his into confession :

God sent him, whatsoe'er he be : O tarry,
And love him for his Master : his condition,
Though it be ill, makes him no ill Physician.

None shall in hell such bitter pangs endure
As those who mock at God's way of salvation.
Whom oil and balsames kill, what salve can cure ?
They drink with greedinesse a full damnation.

THESE words of poetic and fine advice were penned
by George Herbert three hundred years ago.

He was a parson, and although his works are
little read now they have gained for him a small niche in
the temple of fame and short commemorations in the
histories of English literature. The words are addressed
to the man in the seat, and warn him not to judge the
man in the pulpit. Their re-reading may be a pleasure,
a profit, and a consolation to both these men, for they
are words of profound wisdom.

The poet's words warn sermon hearers, and show
us that sermon critics of a bitter, blighting type were

active and numerous in the young Church of England built on its German model. The spirit remains and is to-day very active. It is held to be responsible for the dearth of men in the church seats of Protestantism. It is responsible for the many divisions and subdivisions of Nonconformity. It is responsible for many of the wrongs and woes of British religion. 'Judge not the preacher,' wrote the parson poet. Yet, hear official Anglican voices :

To diminish the amount of bad preaching is quite easy. The obvious method is to stop the preaching of all but those who have the required gifts. No special gift is needed for keeping silence in our churches. But perhaps we are too optimistic, there certain men are entitled by law and custom to preach two or more sermons every Sunday, and it may be difficult for some of them to refrain from doing so. . . . The Bishop has power by law to require of such men the performance of a task, which is beyond their ability—namely, to preach twice a day. But Bishops are not bound to exercise that power. We earnestly recommend them never in any circumstances to exercise it.¹

If a good preacher is not available, the people must put up with a poor one. They naturally rebel ; if the discomfort does not push them to rebellion, they grumble and are put out of tune for the act of worship. . . . Bad preaching is positively harmful. It can be stopped only by silencing the bad preachers. . . . This means that in many parish churches preaching will be infrequent. . . . It is far better to have no sermon at all than to have a bad sermon, and freedom from bad sermons will whet men's appetites for those that are good. The relief will also foster habits of worship, making attendance at church far less irksome and far more profitable to the soul.²

How very different are these thoughts from the thoughts and acts of the Catholic Church, ever exhorting her priests to preach the Word in season and out of season, so that the man in the seat may be taught, may be moved, may be pleased. Catholics go to church to be in the great Presence, to assist at the Act, which is done in memory of the Saviour's Passion. This is the principal and essential notion of their attendance. Their anxiety about the sermon is quite a secondary consideration. Indeed, such is the mind of the man in the seat, in a Catholic church, that he prefers a sermon of the kind preached by the two friars, who, by order of St. Francis, walked meekly and

¹ *Church Times*, May, 1917.

² *Ibid.* January, 1916.

silently through a village as a preparation for their preaching. On their return the Saint told them that they, by their humble and pious demeanour in the village street, had preached an excellent sermon, though they never uttered a word. Many shepherds can preach excellent sermons by their meek and unaffected humility and silence in church, and such sermons are generally popular, though rather uncommon. 'Songs without words' is world-famed; sermons without words are pleasing and popular!

Adown the ages what a vast amount of time and labour has been spent by preachers trying to teach, to please, and to rouse the man in the seat. The constant care of the Catholic Church is shown in the decrees of her many Councils, in her vast literature dealing with the duty, the utility, the matter and form of sermons. See the bookshelves of pastors; they contain volume after volume of sermons—the ready-made article, the sketch, the plans, the seeds, the pulpit aids, good, bad and indifferent. Indeed, it is wonderful that in this age which has seen so many volumes of sermons selected from the Fathers, selected from standard Latin, French, German, and Flemish preachers, no genius has compiled a volume named, 'Half Hours with the Worst Preachers.' The man in the seat could easily give sources, names and addresses to the editor of such a volume. It would contain little from the Catholic pulpit, for it is redeemed by its sane matter. It is occupied by men trained in theology, well read in devotional literature, and men who are trained speakers. If a Catholic preacher do not benefit the man in the seat, it is not the fault of his training nor of his learning, it is the fault of the man in the pulpit or of the man in the seat.

But who can say when a sermon is good, is bad, or indifferent? Who can say when a sermon teaches, pleases, and rouses the man in the seat? This person often is a very poor judge. And the man in the pulpit is a far worse judge of his own effort.

In every art a man must learn the trade
Save critics—they are ready made.

And, just as Byron was wrath with his ready-made critic, so were the leading London preachers, when an Ulster journalist went round their churches noting their pulpit words, their gestures, and their mannerisms. They writhed on Monday mornings when they saw themselves as others see them, and they wailed in print. Whether the critic's words effected changes I know not, but he was very outspoken and very kind. But the want of a critic is even as bad as the presence of one in the seats. The great critic of Fray Gerundio, the comic preacher of Spain, was 'a shoemaker, an eternal wit, and a buffoon by profession, whom the people called "the scourge of Preachers," because in the affair of sermons his voice was decisive. If he said of a preacher, "a brave cock, a famous cock, an excellent crower," the Father might talk what nonsense he would. . . . He called Father Gerundio, "the cock of cocks," the numb plush sultry (*=ne plus ultra*) of Pulpits.'

This man was and is a type universally found amongst men in the seat. But the educated critic is equally unsatisfactory. Who has not preached before a stony-faced line in a seat? In church, we often notice the kind of face owned by Lord Thurlow, of whom Curran said he wondered whether any man could be as wise as Thurlow looked. Canon Sheehan's hero, Father Lethaby, preached in the cathedral before a great congregation including many priests, and when the new curate returned to Kilronan the wise old pastor wished to judge the unheard sermon.

'Didn't any fellow say, "Prosper, procede et regna"?''

'No.'

'Didn't any fellow [he was referring to the clergy] take you by the hand even and say, "Prosit ! Prosit ! Prosit !!!"'

'I am afraid not, it was quite the other way,' said Father Lethaby, gloomily.

'From a long and profound experience of human nature allow me to tell you that every indication you have mentioned points to the fact that you have preached not only an edifying and useful, but a remarkable sermon,' said Father Dan.

'I am quite certain it was a failure. Look at the attitude of the priests.'

'That is just my strongest foundation,' Father Dan replied.

Still, pulpit orators and even predella preachers hanker after criticism of a judicious and gentle kind. Lesage's immortal hero, Gil Blas, in one of his tramping escapades, on his route to the University of Salamanca, became the copyist and confidential friend of the Archbishop of Toledo. 'Speak confidentially, my friend,' said the Archbishop, 'have you found in your copying of my sermons any carelessness of style or any misapplied terms?' Gil Blas replied that he was not competent to judge, and even if he were, he knew that his Grace's works were beyond censure, beyond criticism, faultless. The prelate's pleased smile showed the wanderer that he had scored off the vain author. 'I strove,' says the wily student, 'to gain his good graces by this flattery. I became dearer to him day by day. . . . And I learned that I might reckon my fortune made.'

One evening, the prelate repeated with studied declamation, in his room, a sermon (which he was to deliver next day, in the cathedral), and he wished Gil Blas to judge and to criticize! He questioned the student-tramp, not only on the general merits of the sermon, but he also inquired what Gil Blas considered its telling phrases and special beauties. The rascal played on his patron's vanity, and picked out for fulsome flattery some choice morsels. He became a favourite. 'You have both taste and judgment, Gil Blas,' said the prelate-preacher; 'I ask one thing from your zeal. When you notice that my pen shows signs of old age, do not fail to warn me of it. I do not rely on myself in this matter. My *amour propre* could deceive me. This admonition needs a disinterested mind. I choose thy judgment because I know it is good. Do not fear to be frank and sincere. I will receive your warning as a mark of your love.'

After an illness of the Archbishop, the cathedral critics noted the declining powers of their chief pastor. Gil Blas

teared to report ; but at last ventured to politely hint an almost imperceptible change in the orator's output. The patron grew very angry, would take no apologies, said he was duped, and badly duped, by the limited intelligence of his critic. He told the critic that the sermon mentioned was the best he ever preached, that the critic was too young to judge between good and bad sermons. 'Mon esprit, graces au ciel n'a encore rien perdu de sa vigueur. Désormais, je choisirai mieux mes confidants. Allez.' 'Go,' and he pushed poor Gil Blas from the room. Such ever was and will be the fate of candid critics.

Writing of sermon critics reminds me of a personal experience. Preaching in a small rural church, in the last century, I was mindful of the oft-repeated words of my dear college-master that much pulpit talk is not real or valid preaching ; and I knew Tom Moore's conundrum, 'Why is a pump like Lord Castlereagh ?'

Because it is a slender thing of wood,
That up and down its awkward arm doth sway
And coolly spouts and spouts away
In one weak, washy everlasting flood.'

Preaching the very beginning of a series of sermons on the credenda, I had spent time and great care preparing for my hearers the arguments for the existence of God. Before turning round on the modest predella, I prayed that *tantus labor non sit cassus*, that my preaching might be valid, that it might teach, please, and move my flock. In explanation of the argument from effect to cause, I mentioned how Crusoe argued from the footprint on the sand to the presence of a man on the island. Further on, I gave as an example in the argument from design, Paley's well-known example of the man finding the watch. I was confident that I had attained the three points of a good instruction, that my preaching was valid. In the sacristy, after Mass, I asked the altar-boys what the sermon was about. After a long pause one said, 'Robinson Crusoe knew the existence of God by his watch' ; another improved, 'that when Robinson found his watch he knew

that God had made the man leave it back in a wood!' Often since I have learned that St. Paul meant more than the commentators draw from his words, 'stultitia praedicationis.' But what of the man in the seat; what from my remarks did he take in mentally? Surely, the man in the seat must spend half hours with the worst preachers.

Outside the Catholic Church, the constant study of clergy is the man in the seat. The old Puritans, to draw the man to the church pew, preached on 'The Snuffers of Divine Love,' 'The Spiritual Mustard Pot to make Souls sneeze with Devotion,' 'A Pack of Cards to win Christ,' 'High-heeled Shoes for limping Christians,' 'Nine and Twenty Knives.' And their successors in England and in Canada follow the same devices of catchy titles. In *Canadian Life* (1915), the following is a list of sermon themes staged—I mean pulpited—in Toronto in the same week: 'The Ghost of a Chance,' 'Are we Downhearted?' 'If I were a Voice,' 'The Tragedy of Macbeth,' 'Everybody Welcome,' 'Look out for the Merry Uns.' And in England we read such specimens of fare for the flock, as Prebendary Carlile's chaste reference to the Good Shepherd, as 'the Divine Fox-hunter.'¹ Even grave and reverend preachers in Catholic churches sometimes adopt startling titles and startling phrases, but for sheer profanity, bad taste, and bathos the American minor Churches—Baptist, Methodist, etc.—excel in flock-feeding work. *Church Advertising: Its Why and How*,² is a most readable book, and although it may not meet with praise from the higher clergy, it affords great pleasure to the younger men, superseding Twain, Hart, Ward, and Chesterton. It tells how, in June, 1916, in Philadelphia, there met the advertising clubs of the world, and 'the sessions of this conference were attended by several hundred ministers and *consecrated advertising men*.' Now, these consecrated advertising men give us in this book themes, 'The Church the great Advertiser,' 'Preparing

¹ Shane Leslie, *The End of the Chapter*, p. 104.

² London Lippincott.

the Copy,' 'Delivering the Goods,' 'The Preacher as Salesman,' 'Advertising to fill a Church.'

More lovely than these themes are their wording, several passages of which I fear to transcribe, for I dread the ecclesiastical censor of this periodical. But 'these consecrated advertisers' describe the Apostles as 'the first press agents,' 'who definitely reported the eccentric sayings of the new Rabbi.' 'Bring along your cripples,' they said, 'and see what will happen.' 'He (Christ) has a brand new line of anecdotes.' 'Hear the teacher who has all the other rabbis guessing.'

One of those men tells that he announced that on a certain evening he would give to every hearer a rose; another filled his pews because he gave to every occupant an apple! Sermons so flowery and so fruitful must surely have pleased that patient man, the man in the seat. What sort of effect would themes and phrases and gifts like these have on a Catholic congregation? We know what would affect the preacher, and whence and how it would come!

Does the man in the pulpit study the wants and ways and mentality of the man in the seat? Examine any sermon book and it contains several unpreachable and impractical sermons. We ask ourselves, when perusing them, 'Did ever any man preach this stuff? Surely no audience can have heard this spoken. It is so frothy, or it is so heavily charged with scholastic terms, so obscure, so vague, so lacking in Scripture treatment, so lacking in unction, that it can teach nothing, please nobody, and move nobody, save to yawns and sleep.' The wonderful Dean Swift wrote:—

The first fault is the frequent use of obscure terms, which by the the women are called hard words and by the better sort of the vulgar fine language; than which I do not know a more universal, inexcusable and unnecessary mistake among the clergy of all denominations. . . . I have been curious enough to take a list of several hundred words in a sermon of a young clergyman which not one of his hearers among a hundred could possibly understand; neither can I easily call to mind any clergyman of my own acquaintance who is wholly exempt from this

error, although many of them agree with me in the dislike for the thing.¹

Plain speech should be coupled with plain thoughts. The thoughts, which serve as starting points, should always be simple, natural, and popular. The people do not understand abstractions or the speculation of reason, which are to them a strange language. You should start from the known to lead them to the unknown.²

This vagueness of thought and vagueness of speech, and pointless, unctionless sermons is what is the daily bread of the Anglican man in the seat. Reading Anglican sermons leads a man to endorse the bitter jibe, 'Clericus Anglicanus est stupor mundi,' and to agree with the censures of the official newspaper of Anglicanism.

With Catholic priests the defect is not want of training, want of knowledge, want of matter, want of models, nor want of advice. All these things exist in abundance, and the man in the seat, when he notices defects, in his charity makes many excuses. But critics in England tell us that it is bad preaching that causes the Catholic leakage. Father Watt, in his *Life of Father R. H. Benson*, writes, 'If priests, he (Benson) said, would only take as much care about their Sunday sermons as ordinary laymen take about their everyday work, we wouldn't have long to wait for the conversion of England. . . . Over and over again I met priests who didn't know on Saturday night what they were going to preach about on Sunday morning—and then they talk about the leakage!' Is bad preaching the sole, or the greatest, or a small cause of this leakage, so much bemoaned?

How great and how continuous has been the Church's care for the welfare of the man in the seat can be gathered from the acts and decrees of her Councils, general, national, provincial, and diocesan. Many of them are given in Father Boyle's interesting book, *Instructions on Preaching*.³ There we read the lessons given by St. Francis Borgia, the practical hints and rules of St. Francis de Sales,

¹ 'Letter to a young Clergyman.'

² Abbé Mullois, *Cours d'Eloquence Sacrée Populaire*, p. 149.

³ Dublin, Gill & Son.

the easy and simple outlines given by St. Vincent de Paul, the laws of Trent, the decrees of Armagh in the years 1660, 1687, the decree of Tuam in 1731, the decree of Cashel in 1782. To these may be added the important and salutary legislation issued by the Congregation of the Consistory in June, 1917. This is the strictest regulation ever issued on the subject, and binds Ordinaries to select preachers, to test them in the matter, form and delivery; to admonish, advise, or silence those whom they deem unworthy or unsuitable. Already, in these kingdoms, Bishops have put in force the Consistory's methods, the axe has been laid to the roots of the trees, and cedars of Lebanon have lost their pulpit position, and rage at their judges, whom they hold to be great church soporifics.

Hence it behoves many clerics to study carefully the wants, the ways, and the wiles of the man in the seat. A recent writer blames the profession colleges with turning out good theologians to the detriment of the turning out good preachers. The colleges aim at producing the finished article in both subjects, but, alas! failures are unavoidable. The pulpit failure is the more noticed; and the man in the seat, knowing only his Penny Catechism and his *Key of Heaven*, judges the pulpit occupant by his pulpit message and its delivery. It does not matter to him if the cleric have but a smattering of theology, if he delivers a message that pleases, teaches, and moves the listener. indeed, such is the peculiar mental outfit of the man in the seat that he prefers a pious, clearly-thought-out, simply-worded sermon or instruction, given by a hedge priest, to a learned theological sermon, eloquent, ponderous, obscure, and indistinct, given by a great divine.

We are told to read and study the sermons of the Fathers, as if they could be reproduced verbatim, or even all their ideas. And yet Augustine is unpreachable in nearly every sermon. Take at random any sermon from the Saint. I open my tattered volumes at Sermon 281, on SS. Felicitas and Perpetua. The preacher puns that those holy martyrs were sharers in perpetual felicity. The two

must go together. There is no gain in the perpetual unless it be also felicity, nor will felicity satisfy except it be perpetual—*Felicitas* and *Perpetua*. Again, preaching on St. John (xvi. 11), ‘Simon Peter went up and drew the net to land full of fishes, one hundred and fifty-three,’ the Saint said what no preacher may repeat.

This number signifies the thousands of the saints and of the faithful. But why did the Lord vouchsafe to signify by these figures the many thousands who shall enter into the Kingdom of Heaven? Hear why. You know that the Law was given by Moses to the people of God; and that in that Law the Decalogue forms the chief part. . . . These ten precepts no man accomplishes by his own strength, unless he is helped by the grace of God. If, therefore, none can fulfil the Law, unless God assist with His spirit, you must remember that the Holy Ghost is set forth to us by the number seven. . . . Since then we need the Spirit to fulfil the Law, add seven to ten you have 17. Now, if you count from 1 to 17 you obtain 153. . . Count it thus for yourselves, reckon thus, one and two and three and four make ten. In like manner add up the other numbers to seventeen and you will have the holy number of the faithful and of the saints, and that shall be in heavenly places with the Lord.¹

But wondrous are the ways of saints. In the next sermon he told the men in the seats, on the same text,

As the Law is signified by the Decalogue, so the Holy Ghost is set forth as septiform. . . . Thus we get seventeen. The Law commands, the Spirit assists. Therefore let us keep on reckoning to seventeen and we shall find ourselves at one hundred and fifty-three. You know how, I have often shown you. Two comes after one; two and one are three, three comes after two, which makes six, four comes after three, therefore we have ten. Add the rest, and when you get up to seventeen you will also have arrived at a hundred and fifty-three.

In a third sermon he repeats this pious arithmetic, ‘Add ten to seven . . .’, but for the sake of the man in the armchair (my reader), I forbear.

Times and tastes and themes have changed since those far-off days in Hippo. But I quote these sermons to show lovers of antiquity, givers of advice, and intending purchasers of great sermons that *all* Patristic sermons do not suit our pious seat-holders. What would the man in the seat say to this theme of St. Augustine? And yet

¹ *Sermons*, Edition St. Maur, 249-253.

St. Augustine's sermons are marvels both in matter and form, just as is his *De Catechandis Rudibus*. In it he gives rules and hints, drawn from his wonderful mind and great experience. His remarks in this work often reveal his own methods in preaching, and explain his peculiar subject-matter and treatment. Thus, he writes that when a preacher notices the man in the seat to yawn and to show a longing for fresh air, the preacher 'should try to arouse his [the man in the seat] attention either by saying something seasoned by hilarity and suited to the subject, or by narrating something extraordinary and strange.' Perhaps St. Augustine was putting this precept in practice when he was teaching his hearers the pious arithmetic given above.

And this prudent advice brings us to consider whether the man in the seat should be treated to pulpit stories. Sometimes I have heard pious stories from the *Gesta Romanorum* quoted by pulpit orators as real historical truth! Should pulpit effort be brightened by stories? Authors are of directly opposite opinions. The great De Vitry, celebrated as a medieval preacher, wrote: 'The sword whetted on the stone of judgment has no power over the laity, and to a knowledge of the Scriptures—without which they can make no headway—preachers should furthermore add light and edifying examples. Those who blame this method of preaching are ignorant of the fruits resulting therefrom.' And a well-known Irishman writes:—

To this feeling, the excessive love of variety, may be ascribed the vulgar habit of introducing anecdotes in the pulpit—anecdotes which are not only foolish and beside the point, but often practically untrue, inasmuch as the preacher always explains the facts, and the explanation may be palpably invented. Anecdotalism in the pulpit gratifies only the most ignorant and vulgar of hearers.¹

Which opinion is to be followed? Perhaps the golden mean of short, suitable stories should be the general but not universal rule. For pulpit anecdotes have been abused and have debased many a good sermon. Latimer, the reformer, told pulpit anecdotes which would suit a barrack-

¹ Mahaffy, *The Decline of Modern Preaching*, p. 125.

room, but must have made the man and the woman in the seat blush. The sermons of Meffreth, a German monk of the fifteenth century, are very beautiful, but often marred by his anecdotes. A fat priest carving a capon in Lent noticed his servant laughing. 'Sirrah, what are you laughing at?' queried the globular man. 'O Father, pardon me, I cannot help laughing; I am thinking what a quantity of dripping there would be from you, when the devils are roasting you.' What effect had Meffreth's words on the man in the seat?

Hear Father John Raulin (1443-1514). He was sent to reform a Benedictine monastery; and, in a public sermon, the reformer twitted those he was reforming on their over-zeal for certain ecclesiastical privileges and customs, while they weighed less strictly breaches of the Ten Commandments. He told his secular and regular audience that once on a time the beasts determined to spend Lent well, and went to confession, the Lion acting as confessor. The wolf, the first penitent, confessed with sorrow that once he had killed and eaten a lamb, but pleaded as an extenuating circumstance that he had a strong hereditary taint of lamb-seizing and lamb-eating in his blood. The Lion gave him a *Pater Noster* for penance. The fox, with watery eyes, depressed tail, and humble gait, came next, and sorrowfully told how he—he—he once ate a hen. 'Any extenuating circumstance?' queried the Lion. 'Two,' said Reynard: 'the hen was grossly fat and roosted within my reach. Had she been a good, lean, ascetic hen she would have roosted in a tree and be out of my reach!' 'True,' said the pious Lion, 'penance, one *Pater Noster*.' Next came the donkey, hobbling and uttering pious hee-haws. So great was her sorrow that not a word that she said could be distinguished. At last she said she had sinned in three ways. 'O Father, first of all I went along the roads, I found grass and thistles in the hedges, they were so tempting that I—hee-haw—hee-haw.' 'Go on,' said the Lion, 'you ate them, you committed robbery. Monster! I tremble for your crimes.' 'Secondly,' said the penitent

animal, 'I came near a monastery on a summer day, and the gates being open I ventured—I walked in and, I think, I soiled the pavement.' 'What!' roared the wrathful confessor, 'you, a female, enter the monastery, the enclosure, knowing it to be forbidden to females to enter that holy place.' 'O Father,' wailed the penitent, 'the holy monks were all in chapel, singing the Office. They sang so beautifully that at the end of a prayer, my heart being uplifted, my feelings overcame me and I tried to say Amen. But I produced only a hee-haw, which hindered the devotion of the monks.' 'Horrible,' said the holy Lion, his eyes flashing with pious indignation. 'Monster filled with crimes, is there any penance too great to be imposed on thee?' The ending of this tale is to be found in Father Raulin's works, published in Paris (1516-1518), 'per Bertholdin Rembolt opere et expensis Johannis Petit.'

What a vulgar sensation it must have caused, what pain and sorrow to the listening monks, to the pious man in the seat, gazing at the Tabernacle. Such anecdotes degrade the preacher and the place. This man preached just before Luther's revolt. Stuff like this helped the man in the seat to despise the man in the sanctuary.

But the man in the seat has one *bête noire* amongst pulpiteers, and that is the indistinct speaker. He is dreaded above all men. Spurgeon, in his lectures to his students, summarizes them neatly and thus: 'Chirp, which was the son of Lisp, which was the son of Simper, which was the son of Dandy; or Gurgler, which was the son of Mutterer, which was the son of Coward, the same was father of many sons.' The type, not uncommon in Ireland, is prevalent in the sister island. Who does not remember the witty quatrain of Mr. Punch:—

Now fades the glimmering subject from the sight
And all the air a sleepy stillness holds,
Save where the Canon hums his droning flight.
And drowsy tinklings lull the slumbering fold.

It would be difficult to discover the cause, but the fact is clear enough, that in some counties in England [and in some in Ireland] men's throats

seem to be furred up, like long-used tea kettles, and in others they ring like brass music, with a vicious metallic sound. Beautiful these variations of nature may be in their season and place, but my taste has never been able to appreciate them. A sharp, discordant squeak, like a rusty pair of scissors, is to be rid of at any cost, so also is a thick inarticulate utterance, in which no word is complete, but nouns, adjectives and verbs are made into a kind of hash.¹

In this matter of utterance, Americans excel. So, too, do the French clergy.

A novice amongst the Jesuits, no matter what he may have been previously—whether a lawyer, author, preacher, canon, grand vicar, bishop or even a cardinal—must attend a reading class three or four times a week. There he is taught to read like a child, to articulate and accentuate, and every now and then stopped while those present are called upon to point out the merits and defects of his reading. This training is persisted in, until his pronunciation is perfect and he is free from all disagreeable accent. But that is not all; every Monday, during his novitiate or during the term of his studies, that is for five, six, eight or ten years, he has to undergo a training in the tones, which consists in his being able to recite what is called the formula of the general tones—a short discourse, comprising all the tones ordinarily used in oratorical composition; such as the tone of persuasion, of menace, of kindness, of anger, of the mercy and justice of God, of prayer, of authority. Thereby the young preacher is taught how to be supple, to break in his own organism and adapt it to those different tones. After these come the special tones.²

And the man in the seat notes the effects of this training and ever thanks the great Society for its pulpit matter and form.

But can nothing be done to cure bad preachers? It would be too harsh to force them into the Jesuit novitiate. And Bishops may not care to be too exacting in enforcing the Consistory's decree, even though the man in the seat pine, yawn, sleep, or absent his thought. There is an easy home remedy. I began this paper with the wise words of an English parson, I conclude it with the practical and easy system recommended by an English priest of knowledge and varied pulpit experience. May his words sink into the brains and lips and lungs of preachers, and may

¹ Spurgeon.

² L'Abbé Mullois, *Cours d'Eloquence Sacrée Populaire*, p. 243.

his book, *Sermon Delivery*,¹ become the guide, philosopher, and companion of curates, pastors, canons, grand vicars, and Bishops. It has two sections, 'Exercises in Voice and Deportment.' In the first section the author prescribes: 'Place two small pebbles under the upper front lip over the eye teeth, or nearly so. Retain them during the remaining exercises. By this, flexibility and control of the upper lip are gained. Each pebble should be about the size of a small pea' (page 15). Can anything be easier? See what is gained, 'control of the upper lip,' a most important gain, but mark, the pebbles are to be accurately placed and retained during the exercises. On deportment, so loved by Dickens's Mr. Turveydrop, this learned doctor writes :—

Besides the five necessary gestures or movements—denoted by A, E, I, O, U, we have *thirty-two principal attitudes or positions*, indicated by S¹, S², S³, T¹, T², T³, TT¹, TT², N¹, N², N³, R¹, R², R³, RR¹, RR², RR³, D¹, D², D³, P¹, P², PP¹, PP², PP³, M¹, M², MM¹, W¹, W², W³; and the student will find these *sufficient* for all occasions. These exercises having been practised, it will be well to choose or compose a passage, and then, by means of the suggested signs, to pencil notes in regard to the proper gestures and attitudes (page 82).

O man in the seat, what pain you cause !

'PETRA.'

¹ London, Burns and Oates.

THEOPHAGY

BY REV. T. SLATER, S.J.

OF recent years a change may be observed in the attitude of many non-Catholic writers towards the Catholic doctrine concerning the Blessed Eucharist. It used to be said that the Catholic doctrine was not Scriptural, and that it grew gradually during the Middle Ages. Transubstantiation, especially, was said to have first appeared during the course of the ninth century. The Reformers of the sixteenth century rejected the Sacrifice of the Mass, and most of them rejected the doctrine of the Real Presence. They claimed that they restored the Lord's Supper to the original institution, as it appears in the New Testament. Many authorities, especially among the students of the science of religion, now assert that the Reformers were quite mistaken. They concede that the Catholic and Eastern Churches have faithfully preserved the original teaching on this point, as it appears in the First Epistle of St. Paul to the Corinthians.

This change of view is not altogether due to a closer study of the doctrine, as it appears in the New Testament and in the early Christian tradition, nor is it intended to bring any advantage to the Catholic Church. Rather the contrary. Many authorities in the science of religion claim to have discovered innumerable instances of similar beliefs among primitive peoples and survivals of them in the religions of the Greco-Roman world before and after the time of Christ. A scientific name has been given to these beliefs, they are instances of *theophagy*, and the Catholic doctrine of the Blessed Eucharist is a survival of *theophagy*. I propose to examine this view and see what is to be said about it.

Sir J. G. Frazer, in his elaborate work, *The Golden Bough*, is one of the chief upholders of the view, and I will borrow from him a few typical instances of supposed theophagy. Throughout our inquiry it will be very necessary to keep in mind the important distinction between facts and explanations of them. It is often difficult and sometimes impossible to get at the origin and meaning of long-established customs and institutions. The common Punch and Judy show will serve as an illustration. The learned have long had their various theories as to its origin and meaning; some are more probable than others, but the true origin and meaning are perhaps lost in the mist of bygone ages. This holds good more especially of many religious customs and institutions which flourished among the peoples of antiquity. If there are survivals of them in the modern world, those who practise them now, no more think of their origin and primitive meaning than an English crowd, enjoying the fun of a Punch and Judy show, troubles itself about the origin and primitive meaning of the show. My first instance of theophagy shall be the eating of first fruits.

THE FACTS

All the world over in all ages before consuming the first fruits certain ceremonies, sometimes of a religious character, have been observed. The first fruits of the season are not gathered before the appearance of some star, or before the formal permission of the king, chief, or medicine-man. They are cooked in special ways, in vessels not used before, and sometimes with prayer and thanksgiving.

In certain cases prayers are addressed to the first fruits themselves. The last sheaf of corn is made into a loaf shaped like a girl and is distributed in pieces to all the members of the family. In Scotland the last sheaf is made up like a woman and called the Maiden to this day. Sometimes the first fruits are only eaten after a fast, or after taking a purgative.

THE EXPLANATIONS

I will give Sir J. G. Frazer's explanation in his own words :—

The Thompson Indians of British Columbia cook and eat the sunflower root. Before doing so they address to the sunflower root the following prayer : ' I inform thee that I intend to eat thee. Mayest thou always help me to ascend, so that I may always be able to reach the tops of mountains, and may I never be clumsy ! I ask this from thee, Sunflower Root. Thou art the greatest of all in mystery. . . . ' These customs of the Thompson and other Indian tribes of North-west America are instructive, because they clearly indicate the motive, or at least one of the motives, which underlies the ceremonies observed at eating the first fruits of the season. That motive in the case of these Indians is simply a belief that the plant itself is animated by a conscious and more or less powerful spirit, who must be propitiated before the people can safely partake of the fruits or roots which are supposed to be part of his body. Now if this is true of wild fruits and roots, we may infer with some probability that it is also true of cultivated fruits and roots, such as yams, and in particular that it holds good of the cereals, such as wheat, barley, oats, rice, and maize. In all cases it seems reasonable to infer that the scruples which savages manifest at eating the first fruits of any crop, and the ceremonies which they observe before they overcome their scruples, are due at least in large measure to a notion that the plant or tree is animated by a spirit or even a deity, whose leave must be obtained, or whose favour must be sought before it is possible to partake with safety of the new crop. This indeed is plainly affirmed of the Aino ; they call the millet ' the divine cereal,' ' the cereal deity,' and they pray to and worship him before they will eat of the cakes made from the new millet. And even where the indwelling divinity of the first fruits is not expressly affirmed, it appears to be implied both by the solemn preparations made for eating them and by the danger supposed to be incurred by persons who venture to partake of them without observing the prescribed ritual. In all such cases, accordingly, we may not improperly describe the eating of the new fruits as a sacrament or communion with a deity, or at all events with a powerful spirit. [The use of new or specially reserved vessels for these occasions and the practice of fasting or taking a purgative before eating the first fruits point to the same conclusion.] . . . The intention is thereby to prevent the sacred food from being polluted by contact with common food in the stomach of the eater. For the same reason Catholics partake of the Eucharist fasting.¹

I have given the extract at some length, because it is so thoroughly characteristic of Sir J. G. Frazer's method.

¹ *The Golden Bough*, Part V. vol. ii. pp. 81-83.

The allusion to the Catholic practice of fasting before Holy Communion should be especially noticed. It seems to furnish the clue to the whole argument, and yet it betrays a curious incapacity to interpret Catholic beliefs and practices correctly. No instructed Catholic would explain the reason for fasting Communion as Sir J. G. Frazer explains it. The Catholic knows that fasting Communion is only of positive ecclesiastical precept, that it does not belong to the original institution of the Eucharist, and that there are several cases in which it is not of obligation. The law was made by the Church in order to repress abuses, and out of a certain feeling of reverence. The food of the soul should come before the food of the body, and the first place is due to Christ. No Catholic would admit the possibility of the Blessed Eucharist being 'polluted by contact with common food.'

But the whole argument seems to be top-heavy, even when limited by such phrases as 'probably,' 'we may not unreasonably infer,' and so on. If the student of the science of religion were dealing with the Gospels he certainly would not admit the texts with the same blind credulity as Sir J. G. Frazer manifests about travellers' tales concerning the Thompson Indians and the Ainos. But even if we grant that the travellers' tales in question are accurate, the important question of interpretation remains to be solved. Curiously enough, Sir J. G. Frazer does not seem to be self-consistent in his interpretation. He talks of the deity 'indwelling' in the millet, but not only is the sunflower root animated by a powerful spirit, but 'it is supposed to be a part of his body.' Had Sir J. G. Frazer the Blessed Eucharist in mind when he wrote that? In any case there is no parallel between Catholic belief and that of these savages. The Catholic believes that when he receives Holy Communion he does not eat bread, but that Christ comes and unites Himself to the receiver under the appearance of bread, because he comes to be the support of his soul, as bread is the support of his body. On the other hand, according to Sir J. G. Frazer, the Thompson

Indians wished to propitiate the spirit by which the sunflower root was animated in order to be able to eat the root with safety ; and similarly the Ainos pray to the indwelling spirit of the millet, in order that the new millet may be wholesome. 'Eating the god,' the title of this chapter of Sir J. G. Frazer's book, appears to be a misnomer. There is no question of theophagy or eating the god, the poor savages wanted to eat their sunflower root and their millet without being disturbed by the spirits which they thought infested their food.

In truth, if not suggested by anti-Catholic bias, Sir J. G. Fraser's explanation seems, at least, to be fanciful and far-fetched. There is a much more simple and natural explanation of the facts, and it has been adopted by later students of anthropology. It does not require much experience to discover that it is inadvisable and sometimes dangerous to eat unripe fruits and food that is not in season. Hence the need for fixed times for gathering the harvest, and for permission to eat first fruits granted by the chief or medicine-man. It is natural, too, to eat the first fruits of the season with some ceremony, and for all who believe in God's providence, which is also a natural belief, to ascribe a plentiful harvest to Him, to thank Him for it, and to offer a portion of it to His service. These simple and natural considerations may be distorted here and there, but they seem to be adequate to explain all the facts.¹

Sir J. G. Frazer claims to have discovered instances of transubstantiation, or the change of bread into the flesh and blood of a god, to be given in communion to his worshippers, among the Mexicans before the Spanish conquest, and among the Aryans of ancient India before the rise of Christianity.

Twice a year the Aztecs of Mexico made an image of their god Huitzilopochtli out of grain and honey. Portions of paste made in the same way were laid around the image

¹ Hastings' *Encyclopædia of Religion and Ethics*, vi. 44.

in the temple. Priests in festive attire ranged themselves round the image and honoured it with special ceremonies, and with dancing and singing. 'By means whereof,' says the old historian Acosta, 'they were blessed and consecrated for the flesh and bones of the idol. This ceremony and blessing (whereby they were taken for the flesh and bones of the idol) being ended, they honoured those pieces in the same sort as their god.' Subsequently the priests distributed the pieces and small portions of the image itself to all of the male sex, who were obliged in the meantime to abstain from all other food and drink.¹

At the second festival at the winter solstice the god Huitzilopochtli was killed in effigy, and the paste image in the likeness of a man and kneaded with children's blood was eaten in the same way.²

The Spaniards saw in these strange rites a satanic imitation of the Eucharist; Mr. A. E. Crawley sees in them a development from human sacrifice to ceremonial cannibalism. We cannot admit any real resemblance to the Blessed Eucharist, or any transubstantiation. Acosta allowed the superficial resemblances to colour his narrative, but there are indications in it that he was aware of a difference. His words—'This ceremony and blessing whereby they the [pieces of paste] *were taken for the flesh and bones of the idol*'—show that the pieces of paste were looked upon as symbols and signs only of the flesh and bones of the god, there was no transubstantiation. Transubstantiation is an idea which implies so many miracles that it cannot be admitted without clear and sufficient evidence. Protestants persist in interpreting *This is My Body* as equivalent to *This stands for My Body*, or *This contains My Body*, and the interpretation would be correct in almost any other conceivable case. 'The god is eaten'—the phrase by which the Aztecs designated their rite—must be interpreted as meaning 'The god is eaten in effigy,'

¹ *The Golden Bough*, loc. cit., p. 87.

² Loc. cit., p. 90.

just as on Guy Fawkes' day the Pope used to be burnt by English roughs.

Catholics are convinced that they have solid reasons for believing in transubstantiation, and taking the words—*This is My Body*—in their literal sense. He who used them on that solemn occasion was very God Who created all things out of nothing. He could make the change if He chose. He had worked innumerable astounding miracles, He had changed water into wine by an act of His will, He had fed thousands of people on a few small loaves, and He had promised His disciples to give them His flesh to eat and His blood to drink. Some of those who heard His promise understood it in a cannibalistic sense, and asked how He could do it. 'The words that I have spoken to you,' He replied, 'are spirit and life.' I will give you Myself in a real but in a spiritual way, not to be devoured in the crude way that you imagine. I will come and abide with you, dwell with you, to nourish your souls and to strengthen them as food does the body. You received a new and spiritual life in baptism, you were therein born again. That spiritual life, like every other kind of life, needs food, I Myself from whom it is derived will be its food. St. Paul understood—*This is My Body*—in that sense, and Christians innumerable have lived in that same faith ever since the words were uttered.

The idea of personating a god was quite familiar to the Aztecs. Occasionally they would set aside a young, handsome, and high-born captive, treat him with divine honours as their god Tetzcatlipoca for a period, and then sacrifice and eat him. It was not a case of transubstantiation. It was merely a case of personation.¹ The transition from this rite to that of the paste god in human shape was easy and natural.

The case of transubstantiation, or as he defines the term, the magical conversion of bread into flesh, which Sir J. G. Frazer discovers among the Aryans of ancient

¹ *The Golden Bough*, p. 92.

India, is still more plainly only a case of representation, not transubstantiation at all. It is a case, too, of representing not a god, but man, so that we need trouble no further about it here.

The worship of Dionysus in ancient Greece seems to have included theophagy, says Mr. A. E. Crawley. Bulls, calves, goats, and fawns were torn in pieces by frenzied women, and devoured by them raw. They believed, Sir J. G. Frazer infers, that they were killing the god, eating his flesh, and drinking his blood. The inference, however, rests on very obscure, conflicting, and uncertain data.

In the Bouphonia at Athens an ox was sacrificed and eaten. This rite, too, is obscure in its meaning. The ancients traced the rite back to Sopatros, who killed an ox which had eaten his cereal offerings. Sir J. G. Frazer explains it as an instance of eating the god, but he allows that the ox was only a representative of the corn spirit, and so, even according to his own explanation, it can hardly be regarded as a case of theophagy.

W. Robertson Smith built up an elaborate theory of occasional eating of divine food on totemism. The theory remained in vogue for a time, but it is now commonly abandoned for lack of evidence.

If a belief and custom of eating a god or of theophagy ever existed at any time among any people, it was a belief and custom which belonged to a low stage of civilization. There is no evidence that there was any such belief or custom in the Greco-Roman world at the time of Christ or of St. Paul. The question of some of the Jews: How can this man give us his flesh to eat? shows that the notion was utterly strange and unintelligible to the Jews of Our Lord's time. A passage from Cicero shows that it was equally abhorrent to the Romans of about the same period. 'We call our corn Ceres and wine Bacchus, we use a common figure of speech; but do you imagine that anybody is so insane as to believe that the thing he feeds upon is a god?'¹

¹ *De natura deorum*, iii. 16, 41.

In the judgment of a competent writer, Dr. J. A. MacCulloch, it is ludicrous to find several writers regarding the pagan mysteries not merely as resembling, but actually as the source of, the Christian Eucharist!

In discussing the theories which I have adduced, I have endeavoured to observe due courtesy to the authors of them. It is difficult to extend the same courtesy to certain recent popularisers of those theories. A popular pamphlet lies before me wherein hypotheses put forward cautiously, with a 'probably' or a 'perhaps,' are boldly asserted to be the solid and certain results of science. They are given an extension and a universality never dreamed of by their authors. Theories long since abandoned by the learned as untenable are paraded as being destructive of Christian teaching. I will quote a passage which will show how far the process has gone, and it will furnish the justification for treating the subject as explicitly as I have done:—

Enough has now been advanced, I trust, in disproof of the oft-repeated contention that Christianity is a Divinely revealed religion wholly different from and infinitely superior to every other religion under the sun. The truth is that everything in it which savours of supernaturalism has been derived from older cults, just as Christmas was from the Roman Saturnalia, and Easter from an ancient Spring festival, observed by every nation from time immemorial. As already abundantly shown, this is specially true of the God-eating Sacrament. It has come down from pre-historic times and in all essential points is the same to-day as it was three and four thousand years ago.

T. SLATER, S.J.

A BARDIC-SAINT OF IRELAND

BY J. B. CULLEN

THE valley of the Barrow, which extends through a considerable portion of southern Leinster, has not received as much notice as it deserves in descriptions of the natural attractions and associations of the water-ways of Ireland. Nevertheless, events and scenes and memories—connected with the best and greatest epochs of our country's past—have left their traces along the course of this classic river, from its source in the Slievebloom Mountains till it enters the sea at Waterford Harbour. In ages long gone by, when south-eastern Ireland was almost entirely a forest-land and roads were few, this water-way was mainly the medium of communication between those tribal divisions now forming the counties of Kildare, Carlow, Wexford, and Waterford. Neither does the Barrow lack certain elements of the picturesque that make it fall but little short of the beautiful, for many stretches of its scenery, especially between Carlow and 'the Meeting of the three Sisters,'¹ where it enters the Atlantic, compare favourably with those of the better-known rivers of Ireland. Nor yet is the spell of history wanting, since Sage and Saint, Gael and Dane, Norman and Puritan, the conqueror and the vanquished, have lived and left many a mark on its border-lands, and supplied many a pictured page to the gladsome—and, too often, sadsome—annals of our country.

In the early days of Christianity in Ireland, as with most of the rivers of the country, certain districts adjacent to the course of the Barrow were chosen by missionaries and scholar-monks for sites whereon to erect little churches or found monastic schools, that afterwards gave rise to the towns which now flourish along its banks.

¹ The junction of the Suir, Nore, and Barrow, where they flow into the Estuary of Waterford Harbour, near Dunbrody Abbey.

In the history of the poet-saint and scribe who founded the ancient monastery of Sletty we are interested in the following pages.

St. Fiacc of Sletty was a contemporary of St. Patrick, and, moreover, played an important part in the opening scene of the great Apostle's mission at the court of Tara, in the memorable Eastertide of 433. Afterwards the threads of his life-story were for a time closely interwoven with events narrated in the accounts of the labours and miracles of our National Patron.

Most of us are acquainted with the oft-told incident that occurred on the first appearance of St. Patrick and his followers at the court of King Laoghaire. Previous to the arrival of the Saint a royal command was given that none of the assembly should rise to do honour to the mysterious band of strangers. However, a few of the courtiers present were so impressed by the venerable appearance of the leader of the procession that they could not restrain their feelings of emotion, and failed to obey the orders of the pagan monarch. The first who rose, as is recorded, was Dubhthach, 'chief bard and brehon of Erin,' whose example was followed by Fiacc his pupil, who is described in the records of the event as 'the young poet.' The latter was not only the favourite pupil of the royal bard, but was, moreover, his nephew and foster-son. Dubhthach has ever since been immortalized in song and story as the 'first convert of Erin.' It is more than probable that his nephew received the gift of Faith at the same time. Fiacc, it is told, was then sixteen years of age—so that he must have been born about the year A.D. 415.

The conversion of the 'chief bard of Erin' was undoubtedly the first victory achieved by St. Patrick over paganism in Ireland. How important and far-reaching was the acceptance of Christianity by a personage of such exalted rank, and by one whose profession was highly esteemed in those days, we shall explain later on.

St. Fiacc was of noble lineage, being descended (in the sixth or seventh generation) from the celebrated

Cathair Mór, who was King of Leinster and Ard-righ at the end of the second century. The chiefs of the clan MacMorrough (now called Kavanagh) trace their descent from the same illustrious ancestor. We may note, in passing, that St. Moling, one of the immediate successors of St. Aidan, Patron of the See of Ferns, belonged to the same race. His monastery beside the Barrow continued to be the burial-place of the Kavanaghs down to less than a century ago. This Saint was honoured as the protector and patron of the chieftainage through the history of a thousand years.

But to return. The father of St. Fiacc is styled Mac Dara, who was Prince of Hy-Barrech, whilst his mother was sister of Dubhthach, 'royal bard of Tara.' The bards in both ancient and Christian Ireland were held in a degree of respect perhaps greater than that bestowed on any other class of society. Their services in the way of literature and poetry were almost the sole means by which the chronicles and history of the country were preserved, and genealogies recorded. The deeds of valour attributed to chieftains and renowned warriors were enshrined by them in metrical compositions—and thus easily committed to memory by the people. Their lesser poems and songs were wedded to the melodies of their harps and were the origin of 'the wild native strains' that have floated down through 'the waves of Time,' and are echoed in the national music of Ireland to-day. Like the orders of the Druids and Brehons, the ancient minstrels were prepared for their noble profession by a long course of study, and thus they gained the esteem they attained in popular estimation. From all these circumstances we can easily understand how the acceptance of Christianity by Dubhthach, as royal minstrel of Tara, came to be an event of almost more importance than would have been the conversion of the High-King himself.¹ His example was followed by numbers of the courtiers, who soon afterwards received baptism at the hands of St. Patrick.

¹ Laoghaire, it is recorded, never became a Christian, and died a pagan. The members of his family were, however, subsequently baptized by St. Patrick.

Fiacc, the subject of our memoir, apparently, for a great part of his life was never separated from his venerated kinsman. When the latter retired from the court of Tara and went to reside in his native place (the present North Wexford) his nephew accompanied him. In this locality, we may remark, a grant of land was bestowed upon him by the King of Hy-Kinsellagh, which lay on the coast not far from the present town of Gorey—now called Cahore Point. Here Dubhthach spent his declining years.

St. Patrick, in his progress through Leinster, on his way to Ossory, converted and baptized King Crimthan, at Rathvilly, Co. Carlow, about the year 450. On this occasion he altered his direct route by going a little out of the beaten track, in order to visit his 'first convert' at his seaside home in North Hy-Kinsellagh. During his brief stay in this territory he founded the little church of Donoughmore,¹ close by Dubhthach's residence, the remains of which may still be traced on the seashore, now half-covered by sand. This is said to be the only *personal* foundation of St. Patrick within the confines of the present County Wexford. It is also recorded that during his visit he asked Dubhthach to recommend some worthy man, of good family and of virtuous life, whom he might train for the priesthood and eventually, if suitable, consecrate a bishop and place him 'over the Leinster-men.' His learned and gifted nephew, Fiacc, at once occurred to the venerable bard's mind, as one possessing the necessary qualifications in regard to family and education—if he would consent to enter the ecclesiastical state. Fiacc shortly afterwards came upon the scene and, being questioned on the subject under consideration, he at first hesitated, but when, as an alternative, Dubhthach, aged as he was, offered himself for the position St. Patrick was so anxious to fill, the young man was so impressed by the act of self-sacrifice on the part of his kinsman that he consented to take the latter's place. There and then the Apostle imposed the sacred tonsure on

¹ St. Patrick, it is recorded, founded all his churches on a Sunday—hence the name Donoughmore, so frequently met with in different parts of Ireland.

Fiacc—removing from his brow the wealth of flowing hair which, in those times, was the typical mark of noble birth among the Irish.¹

On the departure of St. Patrick from Donoughmore, Fiacc accompanied him, and at once entered on his ecclesiastical studies. His highly-trained mind and the gift of perfect memory he had acquired as a poet by profession made easy to him many of those difficulties experienced by other students. With such aptitude did he master various subjects that it is said within fifteen days he learned the formula and ceremonies for the celebration of Holy Mass and dispensing of the Sacraments.

After his ordination, and when he entered upon his missionary career, the first church associated with his name was erected by him between Clonmore and Aghold, on the borders of Carlow and Wicklow.² It was here St. Patrick imposed the 'grade of a bishop' upon our Saint, and as recorded, left seven monks from his own followers who formed the first community of St. Fiacc. Here, for some years, Fiacc led a most holy life, till he was admonished by an angel that 'the place of his resurrection was not to be there,' but at 'the west side of the Barrow,' at a spot which would be indicated to him by certain signs. He was told to proceed along the river's course, and at a place where he would meet a *boar* there to build his 'refectory' (i.e., guest house), and at a little distance off he would meet a *hind*, and there would be the site of his church. The holy man felt greatly troubled and sad at heart at the thoughts of leaving the scenes of his first mission. He felt unwilling, even at the call of God, to part from his community and beloved flock, and so far determined not to go without the sanction of St. Patrick. Accordingly he sent a messenger to his apostolic master to seek his advice. The Saint, who at once realized the natural feelings of Fiacc, sent back word that he would come to visit his friend and assuage

¹ This saint is often styled 'Fiacc-Finn,' owing to his complexion and fair hair.

² The Barony of Tinnehely (Hy-Kinsellagh). The church is called by ancient writers 'Domnach Mor Fiacc.'

his sorrow. On St. Patrick's arrival, speaking words of consolation, he volunteered to accompany Fiacc on his journey to the district where he was admonished by the Divine Will to spend the future of his life. Bidding farewell to his religious brethren and faithful people, Fiacc then set out for his destination accompanied by St. Patrick.

When the travellers were coming to the close of their journey and had reached 'the west side of the Barrow,' they gave themselves up to earnest prayer, awaiting the signs that were to reveal to Fiacc the place of his settlement and of his final rest on earth. They had not proceeded far along the river-side when the indications foretold in the heavenly message were verified. The place, predestined to become sacred in after time, was situated about a mile and a half (N.N.W.) from the present town of Carlow, close to the range of hills known as the Slievemargy Mountains. The two saints, giving thanks to Almighty God, took possession of the spot by erecting a rude cross, the sign of man's redemption, and lighting a fire, symbolic of 'the light of Faith.' This was the simple ceremony observed by the Irish monks wherever they went forth, in after centuries, as, we are told, '*to preach the Gospel to nations still held in the bondage of paganism, and seated in the valley of death.*'

We must remember that, in the organization of the missions of the early saints, the founding of a church generally meant also the founding of a Christian settlement or monastery. From this we may assume that Fiacc was joined by some members of his former community, whose number was later on increased by the accession of converts and pious souls who, in those days of first fervour, were desirous of embracing the monastic life.

Ireland was then, and continued to be for centuries afterwards, in a tribal state. Each chieftain was independent of his neighbour, and although a central authority was supposed to exist in the personality of the Ard-righ or High-King, the title was little more than nominal. He was by no means 'monarch of all he surveyed.' In St. Patrick's

missionary system he adapted the organization of his Church to the political condition of the country. The jurisdiction of bishops was tribal rather than territorial. Dioceses, in the modern sense, did not exist, nor were they defined for six or seven centuries afterwards. Every clan had its own episcopal ruler who was, in most cases, chosen from the family of the local chieftain, and as we read in the lives of many Irish saints, the bishop, on his death-bed, very often handed the insignia of his sacred office to one of his disciples, which was considered tantamount to nominating his successor. Thus it most frequently happened that the episcopal office was retained for successive generations by some relative of the chieftain of the respective clans.

Descendants of the race of Cathair Mór (to which St. Fiacc belonged) had, for many centuries, been rulers of the petty kingdom of Hy-Kinsellagh. The office was not hereditary, in the present sense, since, according to the law of Tanistry, the people could chose any member or relative of the ruling family, on the personal merits of the candidate—whether as a warrior, statesman, or as one gifted with superior wisdom, or other attributes calculated to command the respect and obedience of his subjects. Members of the same family—that of Mac Morrogh—held the sovereignty of Hy-Kinsellagh down to the Anglo-Norman Invasion, the ill-starred Dermot Mac Morrogh being the last independent representative of the kingship. This territory included in its area the whole of the present County Wexford, a considerable part of Wicklow, the southern extremities of Carlow, and the sub-principalities of Forth and Idrone.

The Christian settlements, or monasteries, of early times were formed, to a great extent, on the model of the secular clans by which they were surrounded. Most, if not all, the inmates of the monasteries were connected by clanship, and on this account, whenever tribal wars arose (which were frequent), they could count on the protection of the local chieftain.

This digression in the current of our narrative is made

in order to explain what probably was one of the reasons that prompted St. Patrick to appoint Fiacc 'Ard-espog,' or High Bishop 'over the Leinster-men.' Some writers state that St. Fiacc was invested with spiritual jurisdiction similar to that exercised by the Metropolitan Bishops of our day. But we must remember that archbishops, dioceses, parishes, or even counties were unknown for centuries after the period of which we write. It was, in fact, at the Synod of Rathbreasil (near Mountrath), in A.D. 1118, that episcopal sees were first mapped out or attempted to be defined. The boundaries of parishes were not arranged for long afterwards—and many of them only came into existence after the Protestant Reformation. The right of patronage or appointment of ecclesiastics to what we call 'parish' churches was usually vested in the representatives of a founder's family or in the person of the local chief or magnate, subject to episcopal approval.

St. Fiacc was the first canonically appointed Bishop of the territory of Hy-Kinsellagh. Its rulers were usually styled Kings of Leinster, perhaps from the fact that this petty kingdom was the largest of the tribal divisions of the province, and its chieftains and people the most powerful of the Leinster septs. So, likewise, we may assume, its Bishops were given a title of pre-eminence (ard-espog) in this important territory.

St. Fiacc administered the sacred functions of the office imposed upon him by the National Apostle for a long term of years, and is said to have seen '*three twenties*' of his community at Sletty laid to rest before he died. Some seven miles from his monastery there is an isolated cave, in the mountain-side, called Drum Coblai, which faint tradition points out as being the retreat of a saint. This was the place of solitude and prayer whither the holy abbot was wont to retire during Lent and other penitential seasons of recollection. At Easter time, we are told, he used to return to Sletty in order to celebrate with his monks the glorious festival of the Resurrection of Our Lord. In his old age our Saint suffered from an ailment in his limbs,

which sorely impeded his extensive journeys of episcopal administration. Hearing of this, it is related, St. Patrick sent him a chariot and horses from distant Armagh. In his humility Fiacc was unwilling to avail of the thoughtful gift, until he was admonished by a heavenly messenger to do so. Then the aged Bishop reluctantly consented. As the weight of years increased and the infirmities of old age became more trying, Fiacc—like St. Paul—longed ‘to be dissolved and be with Christ.’ At length the sighed-for summons came. He entered into the reward of ‘the Just,’ October 12, about the year 510—his age having then exceeded ninety years. He was laid to rest within the church of Sletty, whose foundations had been traced for him, in times long gone, by his life-long friend and beloved master, St. Patrick. There, beside the murmuring waters of Barrow, the Bardic-Saint and first Bishop of Hy-Kinsellagh awaits the ‘Judgment’s trumpet call.’ His dearest belongings in life were a bell, a reliquary, a crozier, and a book-satchel, given him, at his consecration, by the Apostle of Ireland. These were, as customary in the early times, bequeathed to his successor.

Referring to the literary labours of St. Fiacc, his *Life of St. Patrick* is pronounced by Professor O’Curry and other competent authorities to be the most important document connected with the history of the Early Irish Church. The author having been a bard by profession very naturally wrote in metre. It consists of thirty-four verses written in the language of the ancient bards of Ireland. ‘It bears,’ says O’Curry, ‘internal evidence of a high degree of perfection in the language at the time it was composed; it is unquestionably in all respects a genuine native production, quite untinged with Latin or with any other contemporary style of idiom.’ The original MS. is preserved in the Library of Trinity College, Dublin. The biography, written by one who was so intimately acquainted with the missionary work and the personality of the Apostle of the Irish race, must be regarded as one of the most precious literary treasures belonging to ‘Erin’s Golden Age.’

J. B. CULLEN.

NOTES AND QUERIES

THEOLOGY

THE SEAL OF CONFESSION

REV. DEAR SIR,—Will you kindly say if any recent decree has affected the obligation regarding sacramental (Penance) secrecy. I have heard of a pronouncement. Is it authentic?

P. B.

We must apologise to 'P. B.' for not having answered his query sooner. His letter came six months ago, but was, unfortunately, mislaid. We forgot all about it until 'Nemo's' note—printed below—reminded us in a vague way that we had already had a query on something connected with the seal.

Yes; there has been such a decree—an 'Instruction' from the Holy Office, dated 9th June, 1915. It has not been published in the official bulletin, but it appeared in the June (1917) issue of the *Monitore Ecclesiastico*, and there is no reason, of course, to question its authenticity.

It begins by referring to the fact that even the bitterest enemies of sacramental confession have been unable to cast doubt on the sacred observance of the law of the seal. This, it adds, is due beyond all doubt to the providence of God. He offers confession as the second plank after shipwreck, and He has provided against every abuse that might deter men from availing of it.

'But,' it continues, 'ministers of this salutary sacrament are occasionally met with who, though they say nothing that would betray penitents in any manner whatsoever, still, in private conversation or in public addresses to the people (for the edification, so they say, of the audience), do not shrink from making rash mention of matters submitted to the power of the keys in sacramental confession. Now—since in a matter of such weight and moment the greatest care must be taken to avoid not merely the full and consummated transgression but every appearance and suspicion of such transgression—everyone must see how loudly a practice of the kind calls for disapproval. For, though the thing be done without substantial violation of the seal, it cannot but offend the pious ears of the audience and excite in their hearts a feeling of distrust, all of which is entirely foreign to the nature of this sacrament, through which the all-clement God, in the friendly welcome of His merciful kindness, completely wipes out and utterly forgets the sins we have committed through the frailty of human intercourse.'¹

¹ 'Non desunt . . . administri qui, quamvis reticitis omnibus quae paenitentes quomodocumque prodere queant, de submissis in sacramentali

Then comes the enacting portion of the regulation. And, considering its importance, we may give it in the original :—

‘Haec animo reputans Suprema haec S. Congregatio S. Officii muneris sui esse ducit omnibus locorum Ordinariis Ordinumque Regularium et quorumcumque Religiosorum Institutorum Superioribus, graviter onerata eorum conscientia in Domino praecipere ut hujusmodi abusus, si quos alicubi deprehendant prompte atque efficaciter coercere satagant ; utque in posterum tam in scholis theologicis quam in casus moralis, quas vocant conferentiis et in publicis et in privatis ad clerum allocutionibus et adhortationibus sacerdotes sibi subditos sedulo edoceri curent ne quid unquam occasione praesertim sacrarum missionum et exercitiorum spiritualium, ad confessionis sacramentalis materiam pertinens, quavis sub forma et quovis sub praetextu, nec obiter quidem et nec directe nec indirecte (excepto casu necessariae consultationis juxta regulas a probatis auctoribus traditas proponendae) in suis seu publicis seu privatis sermonibus attingere audeant ; eosque in experimentis pro eorum habilitatione ad confessiones excipiendas hac super re peculiariter examinari jubeant.

‘S. Congregatio confidit neminem ex confessoris hujusmodi praescriptionibus contraventurum : quodsi secus acciderit, praedicti Ordinarii et Superiores transgressores graviter moneant, recidivos congruis poenis percellant, ac in casibus gravioribus Supremo huic Sacro Tribunali rem quam primum deferant.’

This certainly carries us much further than any previous document in ecclesiastical literature. For the first twelve centuries the obligation of the seal was observed, not so much in obedience to a few local statutes, as out of a deep respect for the requirements of the divine and natural law. When the sanction of positive statute was deemed advisable, the decree of Lateran (A.D. 1215) specified the obligation in greater detail. Since then, but especially from the thirteenth century till the sixteenth, many points have been raised on which the authorities are, or were, by no means in agreement. Some, under the banner of a Pope, fought for the view that the seal did not cover a sin which the penitent did not regret or was prepared to commit in the future ; others, the Gallicans mainly, claimed that no privilege attached to crimes of treason against the State ; others, still, that religious superiors might make free use of sacramental knowledge, provided that nothing was done, directly or indirectly, to reveal the sin of the penitent. These controversies have been settled satisfactorily. And, as a further guarantee in the penitent's interests, it has come to be accepted as a principle that the rules of Probabilism have no application in the matter of the seal—no matter what authority can be quoted, no matter what

confessione clavium potestati sive in privatis colloctionibus sive in publicis ad populum contionibus (ad auditorum, ut aiunt, aedificationem) temere sermonem facere non veneantur. Cum . . . omnem injuriae speciem et suspicionem studiosissime evitari oportet, palam est omnibus quam mos hujusmodi sit improbandus. Nam etsi id fiat salvo substantialiter secreto sacramentali, etc. Quod quidem ab huius sacramenti natura prorsus est alienum. . . .’

doubt attaches to the facts, the confessor is bound to secrecy until the view in favour of his freedom is absolutely certain. The trend has been in the rigorous direction; the graph is always in the ascending scale. But, till the decree of 1915 appeared, we were assured, on the authority of even the most rigorous theologians and canonists, a small degree of liberty. We might, in our conversations and sermons and theological lectures, make some specific reference to our own sacramental experience. That liberty is gone. The decree of 1915 marks a new epoch.

Is that decree merely an ecclesiastical law? Or does it define in explicit terms what the law of the seal implied from the beginning? Are we bound only in obedience to positive legislation, or are we face to face with a sin of sacrilege?

Some of the commentators are inclined to the milder view. It is not, they say, a question of the seal itself: it is merely a regulation on matters 'connected with' the seal. The law binds, of course; but, if there be a violation, it is a violation of Church law—reason and decisions assure us that such is the fact. And, yet, when we are faced with a decree like that of 1915, may we not suspect that, a thousand years hence, the correspondent who is answering 'Queries' in the *I. E. RECORD* may say 'There *was* an opinion once to the contrary. The post-medieval theologians clung to a more liberal standard. Apparently, they were taught nothing by the lessons that the previous six centuries—it is a long time now—gave them, if they would only listen. The law, of course, is Christ's, not the Church's. As for these men, the principle of Dante is the best—"non ragionam di lor, mai guarda e passa."'

For, keeping in mind the facts, this was the problem that confronted the medieval theologians—'When there is no danger of disclosing the penitent, may the confessor's superior, or may he not, make use of sacramental knowledge in his subsequent dealings with his subjects?' That was the problem. We know how experts were divided. We know that a Papal decree decided the matter on the rigorous principle; we know, moreover, that the best men questioned whether this was an ecclesiastical law merely, or an explicit declaration of the law that Christ implied when He instituted the sacrament of Penance. All that has gone by the board. The law was *not* mere Church law, but the law that God ordained and Christ implied.

THE SEAL OF CONFESSION IN CIVIL LEGISLATION

REV. DEAR SIR,—Might I ask you to state, in an early issue of the *I. E. RECORD*, the attitude of the civil law to the Seal of Confession. Is the seal generally protected? Or ignored? Or condemned? Has there been, or is there likely to be, any development?

NEMO.

The civil law to which 'Nemo' refers is, we presume, the civil law of the chief Christian States—not merely that of Great Britain and Ireland. If so, we may reply by a quotation from an article we wrote

some years ago.¹ We are not aware that any change has been effected in the situation since:—

‘In the Middle Ages, when the State took cognizance of Canon Law, the violation of the seal was an offence against the law of the land. The Reformation effected, of course, a great change in that respect, but there are traces of the principle still in the legislation of many countries. The principal point of interest though, for Catholics, is not whether the State punishes violation of confessional secrets—the cases have been so rare, only half-a-dozen or so in the whole history of the Church, that it makes no practical difference—but whether the State insists on the violation when priests are summoned as witnesses and are questioned regarding their confessional knowledge.

‘The 378th article of the Penal Code seems to settle the matter for France. “Doctors, surgeons, and other officers of health, as well as apothecaries, midwives, and all other persons who by their state or profession are the depositaries of secrets confided to them, if they reveal such secrets, except in cases in which the law obliges them to inform, shall be punished with imprisonment from one to six months and with a fine of from 100 to 500 francs.”² The excepting clause has become obsolete by the law of the 28th April, 1832, which repealed articles 103-107 dealing with the obligation of informing. Not only are confessors, therefore, not required by the civil law to disclose the secrets of the confessional, they are obliged by the law not to do so. The same is true in Belgium and Spain.³ In Italy, according to the Code of Civil Procedure (art. 288), persons who by reason of their state or profession have been entrusted with secrets cannot be obliged to disclose them except when the law expressly declares the opposite: and there is no declaration of the kind in regard to priests. In Germany the Code of Civil Procedure entitles priests to refuse information “in regard to matters that have been confided to them in their exercise of the care of souls.”⁴ An exemption is guaranteed in Austria, by the Criminal Procedure Code of the 23rd May, 1873, in reference to “matters confided to them either in the confessional, or otherwise under the seal of clerical professional secrecy.”⁵ Priests in Switzerland are justified in refusing evidence in regard to “matters communicated to them by reason of their calling and under the pledge of secrecy, except in so far as they are released from the obligation by those who have given them the information.”⁶ The

¹ *Irish Theological Quarterly*, July, 1913, pp. 317-33.

² ‘Et toutes autres personnes dépositaires, par état ou profession, des secrets qu’on leur confie.’

³ In Belgium because it has adopted the Penal Code; in Spain because of the support still given to Canon Law.

⁴ *Zivilprozessordnung*, § 383: among those exempted are ‘Geistliche in Ansehen desjenigen was ihnen bei der Ausübung der Seelsorge anvertraut ist.’

⁵ *Strafprozessordnung*, § 51: ‘in der Beicht oder sonst unter dem Siegel geistlicher Amtsverschwiegenheit.’

⁶ 28th June, 1889.

exemption in Norway is less extensive. "Clergy of the State Church and other recognized religious societies can be employed as witnesses in regard to matters confided to them in their care of souls only when the law so states." The exemption ceases when the penitent renounces his privilege and when there is question of preventing the condemnation of an innocent person.¹

'In England it seems fairly clear that, before the Reformation, information given under the seal was privileged in the civil courts.² The total rejection of the Catholic religion, and of confession as practised by Catholics, leave little ground, however, for supposing that the privilege continued when England became Protestant, nor would the removal of Catholic disabilities necessarily mean that the privilege revived. There is no express enactment of the English law on the subject at the present day: the decisions of the law courts and expressions of opinion by individual judges form the only basis of conjecture as to the real trend and policy of the law: and, as most of these were given by inferior judges in the lower courts, conclusions based on them can only be probable. The general impression conveyed is not very favourable to the seal. To take a few. In the case of *Butler v. Moore*, concerned with the will of Lord Dunboyne and tried in Ireland in 1802 before Sir Michael Smith, Master of the Rolls, Father Gahan refused to answer certain questions on the ground that his religion forbade him to disclose his knowledge. It was decided that there was no privilege, and, on his still refusing to answer, Father Gahan was declared guilty of contempt of court and was imprisoned. Lord Langdale laid down a general principle in the case of *Greenlaw v. King* in 1838: "the cases of privilege (he said) are confined to solicitors and their clients: and stewards, parents, medical attendants, clergymen, and persons in the most closely confidential relation are bound to disclose communications made to them." When, in 1865, a Mr. Wagner, a Church of England clergyman, refused to give information on the plea that it had been given him under the seal of confession, questions were asked in Parliament; and, in the course of his reply, Lord Westbury, the Lord Chancellor, stated that "the law of England does not even extend the privilege of refusing to answer to Roman Catholic clergymen in dealing with a person of their own persuasion." In the case of *Wheeler v. Le Marchant* in 1881, Sir George Jessel gave it as his opinion that "there are many communications which, though absolutely necessary, because without them the ordinary business of life cannot be carried on, still are not privileged. . . . Communications made to a priest in the confessional on matters perhaps considered by the penitent to be more important than his life or his fortune, are not protected." But, on the other hand, the tendency for

¹ Law of 1st July, 1887, § 178.

² For a full and satisfactory treatment of this question, see the article on 'The Seal of Confession,' by R. S. Nolan, in the *Catholic Encyclopædia* (vol. xiii. pp. 649-665). The cases briefly referred to above will also be found discussed there in detail (pp. 656-660).

a long time past has been in favour of extending the law on privileged communications, and prominent authorities incline to the belief that the English courts will soon decide in favour of the seal. Remarks, tending more or less in that direction, have been made in numerous cases, e.g., in that of *Du Barré v. Livette* by Lord Kenyon, of the *King v. Redford* (1823) by Judge Best, of the *Queen v. Griffin* (1853) by Judge Alderson, of the *Queen v. Hay* (1860) by Justice Hill, and especially in that of *Ruthven v. De Bonn* (1901), when Justice Ridley informed the plaintiff that he was not "entitled to ask what questions priests ask in the confessional or the answers given." Jeremy Bentham, nearly a century ago, wrote strongly on the expediency of exempting Catholic priests from the obligation to reveal confessional secrets; ¹ and Sir Robert Phillimore, in his work on *The Ecclesiastical Law of the Church of England*, published in 1895, says: "It seems to me at least not improbable that, when this question is again raised in an English court of justice, that court will decide it in favour of the inviolability of the confession and expound the law so as to make it in harmony with that of almost every other Christian State."

'In Ireland—and in the British Colonies, except where there is an express enactment in favour of the seal, as there is, e.g., in New Zealand, Quebec, Newfoundland, etc.—the law is the same as in England. The common law of the United States appears to be the same also, but a great number of the States have passed express laws in favour of the privilege. In Scotland the tendency to regard confessional knowledge as privileged is very strong, at least if we accept Alison's testimony: "Our law (he says) utterly disowns any attempt to make a clergyman of any religious persuasion whatever divulge any confessions made to him in the course of religious visits, or for the sake of spiritual consolation: as subversive of the great object of punishment, the reformation and improvement of the offender."'

DELEGATION OF FACULTIES

REV. DEAR SIR,—A parish priest, going on holidays, arranged with an unplaced priest to have the Sunday duties supplied. This priest, on a former occasion, under similar circumstances, had been granted jurisdiction to hear confessions in a neighbouring parish by the Ordinary of the diocese. Can the parish priest, having ordinary jurisdiction, now delegate his substitute to hear confessions, or must the Ordinary of the diocese be again applied to?

By replying to this query in an early number of the I. E. RECORD you will much oblige.

P.P.

It is inconvenient, and perhaps presumptuous, to detect imperfections in the wording of the Code. But, really, if we refuse to do it, 'P.P.' is

¹ *Rationale of Judicial Evidence*, London, 1827.

right. And, still, taking everything into account, we think, after all, his suggestion is wrong. 'P.P.' may be interested in other questions relating to ecclesiastical 'jurisdiction' and 'approbation.' If so, we can recommend no better reading than an article contributed by Father Slater to the *Ecclesiastical Review*.¹

The query suggests wide possibilities—and, we must confess, we should like to explore them. But, unhappily, we are confined to a definite question. And our reply—whatever it may be worth—is unfavourable to the conclusion suggested by 'P.P.'

Not that he cannot quote the Code. We grant he may. And the Code will be in his favour. But he must try to bear in mind the things that happened three or four centuries ago. And he must accommodate himself to some principle of ordered development. It is hard, we admit; but it is one of the things that the human race has to fight against—and boast of. The decree runs like this:—

'Anyone who has ordinary power of jurisdiction can delegate it to another, in whole or in part, unless the (general) law has made an express declaration to the contrary' (199, § 1).

The special decree on Penance runs:—

'The parish priest, and others who fill his place, are endowed with ordinary jurisdiction in regard to hearing confessions . . . in their own territory' (873, § 1).

No 'express' prohibition by the law. Therefore, 'P.P.' is right? The parish priest can delegate full powers to any unplaced priest?

It would seem so on technicalities. But history counts for something. And, so, some expressed a different opinion in connexion with this canon. The parish priest, they thought, could *not* delegate his jurisdiction.

In theory, perhaps, they were wrong. But, in practice, they can claim to be correct. For, when, on October 16, 1919, this query was proposed to the Pontifical Commission:

Utrum ad normam Canonum 199, § 1, et 874, § 1, Parochi, Vicarii Parochiorum, aliique sacerdotes ad universalitatem causarum delegati, possint sacerdotibus sive saecularibus sive religiosis delegare jurisdictionem ad confessionis recipiendas . . . an ad id ageant speciali facultate seu mandato Ordinarii loci,'

the answer was: 'Negative ad primam partem, affirmative ad secundam.'²

All of which teaches us that, in interpreting the Code, we must begin, not with A.D. 1918, but with the first year in the Christian calendar.

M. J. O'DONNELL.

¹ June, 1921, pp. 361-7.

² See I. E. RECORD, January, 1920, pp. 72, 73.

CANON LAW

MAY CLERICS BE JUDGES IN THE CIVIL COURTS? THE
LETTING OF PAROCHIAL FARMS ON THE ELEVEN
MONTHS' SYSTEM

REV. DEAR SIR,—An answer to the appended queries in the next issue of the I. E. RECORD would prove of very considerable interest to a large section of your subscribers.

I. Does Canon 139 of the New Code debar clerics from acting as judges in the civil courts? Father Augustine, in his *Commentary* (vol. ii. p. 90) holds that they may not do so without an apostolic indult.

II. If a parish priest sets his parochial farm annually on the eleven months' system, is he bound to obtain the consent of the diocesan council and to observe the other formalities prescribed by the Code in regard to *locatio*?

FINIS.

I. Canon 139 forbids clerics to undertake public offices which involve the exercise of lay jurisdiction. The precise words are: '*Officia publica, quae exercitium laicalis jurisdictionis . . . secumferunt, ne assumant.*' Father Augustine's comment is as follows: 'A third prohibition refers to *public offices* which involve civil jurisdiction or administration, e.g., those of judges and administrative functionaries, mayors, governors, etc. . . . All these occupations, then, in order to be licitly assumed by a cleric, require an apostolic indult. The fact that the clause *sine apostolico indulto* is placed at the head of § 2 proves that the legislator wishes to include all the offices that follow.' We quite agree with this view. The words of the canon leave no doubt, we think, that clerics may not assume the office of judge in the civil courts without permission of the Holy See. This would be true even though § 2 were not prefaced with the words *sine apostolico indulto*; this is a general law, and hence, normally, only the Holy See can grant an indult to act in opposition to it. In fact, the insertion of this clause is rather a recognition on the part of the Roman authorities of the desirability of sometimes granting such indults.

It must be borne in mind, however, that it is the *office* of judge in the civil courts that is banned; and, hence, we are of opinion that a cleric may act as judge by special appointment in individual cases without any violation of this canon. Again, an arbitrator is not a judge, nor does he exercise jurisdiction in the strict sense: his powers are derived from those who submit their cases to him for decision; and, of course, they cannot confer jurisdiction. This prohibition, therefore, does not, we think, embrace the office of arbitrator.

II. The letting of a parochial farm on the eleven months' system is

locatio bonorum ecclesiasticorum: the terms themselves make this quite evident. Consequently, it is subject to all the conditions prescribed by the Code for the latter. It must be remembered, however, that in the application of these conditions it is not the complete value of the farm, but its value for grazing for eleven months, which must be considered. As parochial farms are usually of modest dimensions—the Maynooth Synod desired that they should not exceed fifteen acres¹—it will never happen that their letting value for eleven months will be more than £1,200 (30,000 lire); and hence we need not discuss the case contemplated by the Code in which this amount is exceeded. If the letting value is not in excess of £40 (1,000 lire), then, in accordance with Canon 1541, § 2, 3°, the parish priest, after having acquainted the Ordinary, may act on his own authority, provided, of course, that the Ordinary has not imposed any restrictions upon him. If the value is more than £40, but not more than £1,200, then the parish priest cannot let the farm until the Ordinary, after having consulted the Council of Administration, first grants permission to do so.²

In pre-Code days it was only the letting of ecclesiastical property for a period greater than three years that was subjected to special formalities; the ordinary administrators seem to have been quite competent to let property for a shorter term. The Code distinguishes between letting for a period *exceeding* nine years and letting for a period *not exceeding* nine years—eleven months, of course, is such a period—and even for the latter requires special formalities, varying in elaborateness in accordance with the value involved.

THE RIGHT OF A RELIGIOUS SUPERIORESS TO READ LETTERS WRITTEN AND RECEIVED BY MEMBERS OF THE COMMUNITY

REV. DEAR SIR,—Would you kindly reply to the following queries in the I. E. RECORD:—

1°. May a Superioress in a convent read the letters which members of the community receive from, and send to, their parents, brothers, and sisters? Is there anything in the Code which would prevent such a practice?

2°. When a boarding school is attached to a convent, what is the position of the boarders in this matter? May the Superioress read the letters which they receive from, and send to, their parents, brothers, and sisters?

SUPERIORESS.

¹ N. 334: 'Optat hæc Synodus ut in singulis paroeciis domus parochiales prope ecclesias extent, quibus decem aut quindecim jugera terræ adnectantur.'

² Canon 1541, § 2, 2°: 'Si valor contineatur intra mille libellas et triginta millia libellarum seu francorum et locatio sit ultra novennium servari debet præscriptum ejusdem Can. 1532, § 3; Si locatio non sit ultra novennium, præscriptum ejusdem Can. 1532, § 2.'

1°. The only canon in the Code bearing on this point is 611, which states that :

‘ All religious, whether men or women, can freely send letters, exempt from all control, to the Holy See and its Legate in the country, to their Cardinal protector, to their own higher Superiors, to the Superior of their house when absent, to the local Ordinary to whom they are subject, and, in the case of nuns subject to the jurisdiction of Regulars, to the higher Superiors of the Order ; and from all these persons the religious, men or women, can also receive letters which nobody has a right to open.’

Hence the only persons with whom the Code guarantees free inter-communication for religious are the Superiors just mentioned. Correspondence with other persons, even with the nearest relations, is governed by the constitutions and customs of particular institutes and communities ; and the canon quoted implies that any restrictions on its freedom which these may impose are quite legitimate.

Our reply, therefore, to the first query is that the Superioress may read such letters, if it is in accordance with the constitutions or customs to do so ; otherwise she may not. As far as our experience of religious institutes goes, the constitutions or customs require that letters, even from parents, should be submitted to the inspection of Superioresses.

It may be of interest to quote and examine Father Augustine’s comment on Canon 611, especially in view of the fact that it has been quoted, we have heard, to justify an unconditional negative reply to this query :—

‘ We add only one thought, which has often struck our inquiring mind. Authors, especially moralists, base the right of inspecting letters *sent to religious* on the necessity of maintaining the religious discipline. But they never mention the natural right which those outside the house have to privacy and secrecy of correspondence. It is acknowledged by all that letters should never be opened or read by persons not concerned. Is a religious Superior by virtue of his office entitled to know the secrets of the family of a religious ? Has he any right to make use of that knowledge ? This is privileged knowledge, and we fail to see how it can be conducive to the right government of his subjects. Besides, the manifestation of conscience not being to be extorted, we fail to see into the claim of knowing the conscience of others.’¹

Father Augustine has failed to draw any conclusion ; and hence it is not quite clear what his precise opinion on the present question is. Does he hold that, as the law now stands, the correspondence of members of a religious community, especially with their own families, should be quite free ? Or does he merely suggest a change in the existing legislation ? If the former, then we disagree with him for the reasons already given. Moreover, the arguments which he adduces are quite insufficient to justify this conclusion. He speaks of the ‘ natural right which

¹ *Commentary on Canon Law*, vol. iii. p. 330.

those outside the house have to privacy and secrecy of correspondence.' But clearly the right of those outside the house is dependent on the right of those inside the house. Correspondence, of its nature, requires two parties, and, if one of these parties loses his right to privacy and secrecy, the other party also necessarily loses it, in so far as the correspondence between the two is concerned. People in the world have a natural right to secrecy and privacy when they correspond with those in a similar position to themselves; when, however, they write to religious they necessarily submit themselves to the conditions under which alone the latter may receive letters. If they do not wish to accept these conditions, then, of course, they are at liberty to refrain from correspondence altogether. Now it is quite evident that religious, by the very fact of their joining an institute in which the rules deny them free inter-communication with their relations, surrender their natural rights in this matter.

Father Augustine asks: 'Is a religious Superior, by virtue of his office, entitled to know the secrets of the family of a religious?' Obviously, of course, the answer is in the negative; but surely the right to know the secrets of the families of religious and the right to read letters written and received by them are quite different. Religious and their relations are perfectly free to keep their secrets out of their letters; and if they do so, Superiors will have no opportunity of acquiring a knowledge of them, nor will they have any right to demand one.

Finally, Father Augustine seems to confuse the right to demand a manifestation of conscience from religious and the right to read their letters. The two, however, are so distinct that it would be mere waste of time to point out the differences between them.

If, on the other hand, Father Augustine wishes merely to suggest a change in the present law, we have a good deal of sympathy with him; for all must admit that there is a certain amount of harshness in requiring religious to submit for inspection letters which they write to, and receive from, members of their own family. Unfortunately, however, the suggestions of private commentators on such a matter are of very little importance: they do not affect the present discipline, and they are likely to have very little influence on future legislation.

2°. There is nothing in the Code relating to the second query, and hence the answer must be deduced entirely from the teaching of the natural law on the point. Well, unless the boarders or their relations voluntarily surrender their rights to privacy, the answer is in the negative; in the contrary hypothesis, an affirmative reply must be given. To knowingly enter or continue in a school in which there is a rule entitling the Superioress to read all letters written or received by boarders contains such a surrender; and hence, where a rule of this kind exists the Superioress will be justified in acting in accordance with it.

THE TIME AT WHICH A PARISH PRIEST BECOMES BOUND TO SAY THE MASS 'PRO POPULO'

REV. DEAR SIR,—I should be very grateful for a solution of the following difficulty. The Bishop of a certain diocese prepares the instruments of appointment of parish priests for his diocese on the 10th May, and dates them all accordingly. These are sent out to the various priests thus appointed, not all at the same time, but in rotation. So it happens that X does not receive his instrument of appointment until January of the following year. When does X's obligation of applying the *Missa pro populo* begin? Is it (a) from the date when the instrument was signed by the Bishop, or (b) from the date of his receiving same?

PAROCHUS.

There is no doubt that the obligation of applying the Mass *pro populo* does not begin from the date on which the instrument of appointment was signed by the Bishop. This is evident in the first place from Canon 1436, which states that: 'A benefice cannot be validly conferred on one who is unwilling to accept it or who does not expressly accept it.' Hence, express acceptation on the part of the recipient is necessary for the valid collation of a benefice, at least where any collator less than the Holy See is in question. In the case, therefore, under consideration the parish is not validly conferred, and the obligation of applying the Mass *pro populo*, consequently, does not arise, on the date on which the instrument was signed.

Canon 461 leads to the same conclusion. There it is declared that a parish priest obtains the care of souls from the moment that he takes possession of the parish in accordance with Canons 1443-1445. Now the obligation of applying the Mass *pro populo* has its foundation in the pastoral care; and hence, until a parish priest obtains the latter, he is not bound by the former.

The obligation of applying the Mass *pro populo* does not necessarily arise even from the date on which the parish priest receives and accepts his appointment. From the canon to which we have just referred it follows that *per se* the time at which this obligation begins is the moment at which the parish priest takes possession of his parish in the manner prescribed in Canons 1443-1445. To understand the full import of this conclusion we must examine these latter. For present purposes it is sufficient to note that, according to them, the granting of possession or corporal institution, as it is sometimes called, is a function of the local Ordinary, who may, however, delegate some other ecclesiastic for that purpose; and that it must take place in the manner prescribed by particular law or custom, unless the Ordinary dispenses from it, in writing, in which cases the written dispensation suffices for the corporal institution. Accordingly, after collation of a parish has been accepted, normally some further ceremony is required before the newly appointed parish priest acquires all the rights and becomes bound by all the

obligations of a pastor. Normally, therefore, the obligation of applying the Mass *pro populo* will not begin on the day on which the Bishop's letter is received and the appointment is accepted. Should, however, the Bishop grant a written dispensation from the ceremony of corporal institution and send it with the letter of appointment, the obligation would begin on that day.

Moreover, the influence of custom in this matter must be considered. The necessity for corporal institution in pre-Code days was quite as great as at present; and consequently practices which modified this necessity or entirely removed it were ecclesiastical customs in the strict sense. They are, therefore, governed by the rules given in Canon 5, and so, in the case of those that are centennial or immemorial, they may be tolerated, if the Ordinary deems it imprudent to remove them. In fact, in the present matter, seeing that the Code allows local custom to determine the manner of granting corporal institution, and that it gives faculties to the Ordinary to dispense from it altogether, the reasons for toleration need not, it seems to us, be too serious. Now, in Ireland, or at least in many parts of it, corporal institution or induction, as it is commonly called, seems by immemorial custom to have been nothing more than a mere ceremony devoid of all juridical effect. This will be evident, when it is considered that induction did not usually take place until a considerable period had elapsed after the parish priest had taken up pastoral work and had begun to enjoy all the rights and had become responsible for all the obligations attached to it. Wherever this custom is still continued, the obligation of applying the Mass *pro populo*, just as the other obligations attached to the pastor's office, begins, not at the moment of induction, but at the time when the appointment is accepted. Personally we are of opinion that it would be better for Ordinaries to abolish the custom and accommodate themselves to the Code. They could very easily grant a written dispensation from the juridical induction or corporal institution contemplated by the Code, and could retain, if they wished, the mere ceremony hitherto in vogue. Thus, except in regard to the dispensation, the practical discipline would remain the same.

J. KINANE.

LITURGY

THE BLESSING OF THE BAPTISMAL FONT. CUSTODY OF THE HOLY OILS

REV. DEAR SIR,—I. On the eve of Pentecost the parish priest forgets to bless the baptismal font before his Mass. As soon as he has finished Mass he remembers the omission and orders one of the curates to bless the font in the evening. Is the form to be used the one given in the Missal for Pentecost Eve, with the Prophecies, etc., or may he use the one given in the Roman Ritual, without Prophecies, etc.? If the omission occurred on Holy Saturday, would it be more correct to postpone the blessing to another day, seeing that the form of the Ritual is prescribed 'extra Sabbatum Paschae'?

II. Is there an obligation to bless the font at all with this short form at Pentecost when the full ceremony is not carried out? May one safely argue that the obligation is to perform the solemn ceremony and that to substitute a lesser rite will not supply the omission?

III. Many priests have the habit of constantly carrying about with them the Holy Oils. They maintain that all priests not only may, but should do likewise, in order that they may be able to administer Extreme Unction in cases of sudden illness, which they may meet anywhere at any time. Does such a contingency justify priests in always carrying with them the 'Oleum Infirmorum' along with the Baptism oils with which it is usually joined?

DUBIUS.

I. That there is an obligation to bless the font both on Holy Saturday and on the Vigil of Pentecost is clear from the rubric of the Ritual and from the decisions of the Sacred Congregation. A decree¹ of the Sacred Congregation, dated April 13, 1874, states that the font is to be blessed on both days notwithstanding any custom to the contrary—'aquam baptismalem in Parochiis esse benedicendam in Sabbatis Paschae et Pentecostes, non obstante quacunque contraria consuetudine, quae omnino eliminari debet.' From Holy Saturday to the Vigil of Pentecost the water for solemn baptism is that which was blessed on Holy Saturday; during the remainder of the year it is that which was blessed on the Vigil of Pentecost. The solemn form of the blessing for each occasion is given in the Missal, and this is the blessing that should be used in all parochial churches where the morning functions of Holy Saturday and the Vigil of Pentecost are supposed to be carried out. If it happens to be inconvenient to carry out the full solemnity as the Missal prescribes, the less solemn form given in the *Memoriale Rituum*, demanding the assistance only of altar-boys properly instructed, should be used.

¹ Decr. n. 3331. See *Maynooth Decrees*, n. 57.

The two blessings given in the Missal (and in the *Memoriale Rituum*) are parts of the morning functions prescribed for these occasions, and are not to be used, we think, except when the functions are carried out in their entirety. If, therefore, for any reason, the morning functions on these days are omitted, the blessing that should be used is that of the Roman Ritual—and that even when the blessing takes place, as queried by our correspondent, in the course of the same day. The phrase 'extra Sabbatum Paschae' of the Ritual need cause no anxiety, as liturgically the 'Sabbatum Paschae' is over when the morning functions are completed, or should have been completed.

II. The blessing of the font, and the carrying out of the prescriptions of the Missal or the *Memoriale Rituum* are distinct obligations, and the omission of the one does not weaken the binding force of the other. The obligation of blessing the font on the Vigil of Pentecost remains, even though for some reason the morning functions are not duly carried out. In such a case the formula of the Ritual should be used.

III. We do not know of any such custom, and we are rather surprised to hear that 'many priests' have adopted it. We can, of course, conceive circumstances in which the practice would be both justifiable and commendable, e.g., the case of an army chaplain at the front, of a priest battling with a raging epidemic, of a missionary whose daily journey takes him long distances from his station; but these cases are exceptional. For the ordinary missionary priest the contingency of meeting a case of sudden illness is, we think, altogether too remote to justify such an innovation on what would seem to be the obvious meaning of the rubric of the Ritual, the prescriptions of the New Code, and the repeated declarations of the Sacred Congregation.¹ The rubric of the Ritual directs that the Holy Oils be kept in a silver or tin vessel in a place perfectly clean and suitably ornamented, and the Codex (Can. 735) says that they ought to be carefully kept in the church 'in tuta ac decenti custodia sub clavi; nec [parochus] ea domi retineat nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia.' If, then, according to the general law, a priest is not permitted to keep the Holy Oils, even in his house, except in cases of grave and urgent necessity approved by the Ordinary, no matter what the precautions he may have adopted for their safe and proper custody, does it not follow that the habit of constantly carrying around the Holy Oils without any obvious necessity is similarly forbidden? Does such a habit ensure the proper reverence for the Holy Oils? While fully appreciating the motive of the priests who have adopted it, we believe it does not, and we should hesitate to lend it any form of sanction. In Ireland, of course, and in other countries similarly circumstanced, the custom prevails of keeping the Holy Oils in the priests' house, provided that the prescription of the rubric 'quoad honestam et decentem tutamque custodiam' is observed, but the reason justifying the custom in the mind of the Sacred Congregation is quite different from that suggested in the query of our correspondent.

¹ Deccr. 2650. See *O'Kane*, p. 411.

**THE INDULGENCE ON THE FEAST OF THE ROSARY.
REVERENCE TO THE BLESSED SACRAMENT DURING
RECITATION OF OFFICE. THE LIGHTING OF CANDLES
ON SIDE-ALTARS DURING BENEDICTION AND EXTRA
CANDLES AT MASS ON FEAST DAYS. THE 'ALLELUIA'
IN PASCAL TIME. BEDROOMS OVER A SANCTUARY.
THE FACULTY TO BLESS A TABERNACLE.**

REV. DEAR SIR,—I. The annual Rosary *Toties Quoties* indulgence is obtainable (1) in Dominican churches, (2) in churches in which the Rosary Confraternity has been formally erected, and (3) by individual members of that Confraternity in *any* church, if there be not one of their own within reach. But this great indulgence was granted when the Feast of the Rosary was everywhere kept on the first Sunday in October. In Dominican churches it is still kept on that Sunday, and there is no difficulty, but everywhere else, I believe, it is now always kept on a week-day, viz., on October 7th, except when the 7th falls on a Sunday. In these other churches, then, when is the indulgence to be gained? On Rosary Sunday, as kept by the Dominicans, or on the Feast itself, as kept by anyone else, or on the Sunday after the Feast? Perhaps you will be good enough to give me the definite answer I am looking for.

II. (a) If the Divine Office is being recited in choir during the celebration of Mass, should the recitation of the Office be stopped during the elevation, or is it sufficient for the choir to stand? (b) Should the choir stand or kneel when the Blessed Sacrament is being carried through the chapel to a sick room? (c) Is there any rubric prohibiting the lighting of candles at side-altars while Benediction is taking place at the High Altar? (d) Is it allowed to put extra candles on the High Altar during Mass on Feast days, or should we keep to the usual six? (e) Should the *Alleluia* be added during Paschal time to the versicle 'Ora pro nobis,' etc., and to the other versicles sung at Benediction?

III. (a) Is it allowed to have sitting-rooms, bedrooms, etc., over a Sanctuary? We are hoping to get a new Sanctuary, and would like to know before we begin to build. (b) Can any priest bless a wooden altar and Tabernacle, the altar-stone being already consecrated?

DUBIUS.

I. In the general Calendar the Feast of the Holy Rosary is now celebrated as a double of the second class, on the 7th October, which is really the original date assigned for the celebration of the Feast. Before the decree of the Sacred Congregation of Rites, dated October 28, 1913, which excluded the perpetual assignment of Feast Offices to Sundays, with a few exceptions, the Feast of the Holy Rosary was celebrated

everywhere on the first Sunday of October, and this, we understand from our correspondent, is still the rule in Dominican churches. It should be noted, however, in the decree cited that it is still permitted to have the *external solemnity* of the Feast assigned to the first Sunday in October, and wherever this is done, all the Masses except one parochial (or conventual) Mass, may be of the Feast of the Rosary. With regard to the gaining of indulgences granted to the Feast and obtainable by members of the Confraternity of the Rosary, and by the faithful generally, we would refer our correspondent to Canon 922 of the New Code. Therein it is stated that the indulgences heretofore attached to Feasts are understood to be transferred to the days to which the feasts themselves have been *legitimately* and perpetually transferred, or to the days on which the solemnity and external celebration of the Feasts have been either temporarily or perpetually transferred. We take it, therefore, that the indulgences in question are obtainable on the first Sunday of October in all Dominican churches, and in non-Dominican churches in which the solemnity of the Rosary is observed on that day; in all other churches we think the indulgences are obtainable on the Feast itself (October 7th), whether it happens to be a Sunday or a week-day. The solemnity and external celebration of the Rosary, with the privileges attaching thereto, if transferred at all, are to be assigned to the first Sunday of October, not technically to the Sunday following the Feast, as prescribed in the rubrics of the New Missal for the Feasts of the Patron and Titular, or the Founder of the Order.

II. (a) If the Mass is celebrated at the High Altar, the Office should *not* be recited in choir at the same time. If the Mass is at a side-altar, we think there should be no interruption of the Office. (b) The procession in this case is a quasi-solemn one, and the usual and more respectful attitude is to kneel while the Blessed Sacrament is being carried through the choir. (c) Candles may be lighted at side-altars, provided, however, the number and brilliancy of those on the Altar of Exposition predominate. (d) The Sacred Congregation having been asked ¹ if, on account of the scarcity of chanters the principal or parochial Mass cannot be sung, it might be permitted to light more than two candles, at least on the more solemn festivals, replied in the affirmative. On festive occasions, therefore, at the principal Mass, more than two candles may be lighted on the altar, and the usual custom is to light as many as are allowed at a sung or Solemn Mass, viz., six. We do not think that the decree referred to can be taken as sanctioning more than six, nor have we seen any authorities where it is so interpreted. (e) *Alleluia* should be added ² to the Versicle and Response, V. *Panem de coelo*, etc., at Benediction throughout Paschal time and during the Octave of Corpus Christi. It has been definitely decided ³ by the Sacred Congregation that it should not be added to other versicles, e.g., *Ora pro nobis Sancta Dei Genitrix, Emitte Spiritum tuum, Benedicamus Patrem et Filium*, etc.

¹ Decr. 3065.

² Decr. 3983.

³ Decr. 3764¹⁸.

III. (a) It is not permitted to have a dormitory or sleeping apartment *immediately* over a Sanctuary as is expressly declared¹ by the Sacred Congregation. The prohibition, however, does not apply to a reception-room or a sitting-room in a like position, nor does it apply² to a dormitory located over a sitting-room or corridor which is itself immediately over the Sanctuary. Neither is there any prohibition to having a sleeping apartment adjacent to or underneath an Oratory, though the law on this point, in the case of a church, is strictly prohibitive. Canon 1164, § 2, of the *Code* says: 'locaque si adsint, subter ecclesiae pavementum aut supra ecclesiam, ad usum mere profanum ne adhibeatur.'

(b) The wooden structure of the altar needs no blessing. It simply serves as a support for the consecrated altar-stone, which in this case is liturgically the altar. The Tabernacle should be blessed³ before it becomes the receptacle for the Blessed Sacrament. Any priest can bless it who has the power to bless vestments,⁴ viz., a priest delegated by his Bishop, a parish priest for the churches and oratories of his parish, a rector for his own churches, a Religious Superior (or a priest of the Order delegated by him) for his own church and churches of nuns subject to him. The formula is given in the Ritual.

LITANY OF THE IRISH SAINTS

WE give in this issue the authorized translations into Irish and English of the Litany of the Saints of Ireland, the original of which, with the accompanying decree of the Congregation of Rites, appeared in the October issue (pp. 433-35). According to the decree the new Litany may be recited not only as a private devotion, but also publicly in all the churches of Ireland, the net result of the Roman approval being that as a liturgical devotion this Litany throughout the Irish Church is placed on an equality with the other five Litanies of the Ritual officially sanctioned for public recitation. The approval of a national Litany is a very great privilege, in fact, with one possible exception, a privilege, as far as we know, without precedent in the history of the Roman Congregations. It is a special favour of the Holy See granted to the Irish Church which, we are sure, the Irish people throughout the world will duly appreciate and be grateful for. The Irish Bishops have ordered the recitation of the Litany as part of the Novena for Peace in preparation for the celebration of the special Feast of the Irish Saints on November 6, and arrangements have been made that copies of the translations herein given be circulated in every diocese, without delay. In all future editions of prayer-books for use in Ireland, the Litany of the Irish Saints will be expected to appear, and thus, it is to be hoped, our people will become in time as familiar with the names of those Irish Saints as they are with the several invocations of Mary's Litany. It was a happy thought to have the official English and

¹ Decr. 756.

² Decr. 3460¹.

³ Decr. 4035⁴.

⁴ Can. 1304.

Irish translations sanctioned by all the Bishops, for we have therein the guarantee of uniformity, so important for a national Litany from a liturgical point of view, and so much to be desired in the promulgation of it.

It will be observed that the composition of this Irish Litany follows closely the model of the Litany of the Saints, and can be sung in the Gregorian tunes prescribed for the latter. It is something to be grateful for that the several Saints' names are mentioned without accompanying appendages or designations; it is so much simpler and more dignified to have merely the Saint's name, and so much easier to have a musical setting for the Litany in this simple form. We notice also that the liturgical order of dignity, characteristic of the Litany of the Saints, is here preserved, viz., Martyrs, Confessors-Pontiff, Confessors non-Pontiff, Virgins. So strictly is this order adhered to that St. Killian comes before St. Patrick and Saints Columba, Kevin, Brendan, Canice, and Kieran, though principal Patron Saints, are not included in the section wherein all the other diocesan Patrons occur. Within the section of Confessors-Pontiff the order is provincial, the Patrons and Saints of the Armagh Province coming first, then those of Dublin, next those of Cashel, and lastly those of Tuam. St. Celestine, who sent St. Patrick to Ireland, fittingly heads the list, next St. Patrick himself, the Apostle and Patron of all Ireland, and then, in their due order, the Patrons of the four archdioceses with those of their suffragan dioceses. Thus we find the name St. Colman occurring in three distinct places: first, the Patron of Dromore, second, the Patron of Cloyne, and third, the Patron of Kilmacduagh. St. Nicholas also, though not an Irish Saint, secures a place in the list as Patron of Galway diocese. Many will regret the omission of the great St. Enda of Aran—the omission being due, of course, to the fact that his name does not appear with a Mass and Office assigned to his feast in the Irish Proper of the Missal and Breviary. Some rule had to be adopted if the invocations of the Litany were not to outstep all reasonable limits—the number of Irish Saints being almost countless—and the rule adopted of including only those already approved in the Irish Proper was, after all, perhaps the one fraught with least difficulty. The only thing wanting to stimulate the devotion of this beautiful Litany amongst the faithful will be the concession of an Indulgence—a favour which we may hope will soon be granted by the same authority which has so benignly conferred this signal honour upon the Irish Church.

M. EATON.

DOCUMENTS

AUTHORIZED TRANSLATIONS OF THE LITANY OF THE IRISH SAINTS

[For original Latin version with Decree, see October issue I. E. RECORD, p. 433.]

LIODÁN NAOMH NA HÉIREANN.

Δ ΤΙΣΕΡΗΝΑ, ΘΕΑΝ ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 Δ ΧΡΙCΤΕ, ΘΕΑΝ ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 Δ ΤΙΣΕΡΗΝΑ, ΘΕΑΝ ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 Δ ΧΡΙCΤΕ, ΕΙΡΕ ΛΙΝΝ.
 Δ ΧΡΙCΤΕ, ΕΙΡΕ ΣΟ ΡΟΝΝΗΑΡ ΛΙΝΝ.
 Δ ΏΙΑ, Δ ΔΕΤΑΙΡ ΝΑ ΘΡΛΑΙΤΕΑΡ, ΘΕΑΝ
 ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 Δ ΏΙΑ, Δ ΘΙC ΘΕ, Δ ΦΥΑΡCΑΙCΘΙΡ ΑΝ
 ΘΟΜΑΙΝ, ΘΕΑΝ ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 Δ ΏΙΑ, Δ ΣΠΙΟΡΑΙΟ ΝΑΟΙΘ, ΘΕΑΝ
 ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 Δ ΤΡΙΟΝΟΙΟ ΝΑΟΜΕΤΑ, Δ ΔΟΝ ΏΙΑ
 ΑΜΑΙΝ, ΘΕΑΝ ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 Δ ΝΑΟΘ ΜΗΥΙΡΕ, }
 Δ ΝΑΟΘ ΜΗΔΕΙΡ ΘΕ, } ΣΥΡΟ ΟΡΑΙΝΝ.
 Δ ΝΑΟΘ ΜΗΑΙΣΘΕΑΝ ΝΑ ΜΑΙΣΘΕΑΝ,
 Δ ΝΑΟΘ ΣΕΘΡΑΙΘ,
 Δ ΝΑΟΘ ΟΙΛΙΝ,
 Δ ΝΑΟΘ ΡΟΜΟΛΟΥΡ,
 Δ ΝΑΟΘ ΛΙΒΙΝΟΥΡ,
 Δ ΟΙΛΙΒΕΙΡ ΘΕΑΝΝΟΥΓΕΤΕ,
 Δ ΜΗΑΙΡΕΑΔΑ ΟΙΛΕ, ΣΥΡΙΘ
 ΟΡΑΙΝΝ.
 Δ ΝΑΟΘ ΔΕΛΕΡΤΙΝΟΥΡ,
 Δ ΝΑΟΘ ΡΑΘΡΑΙΣ,
 Δ ΝΑΟΘ ΜΗΟΛΜΑΘΟΥΔΙΣ,
 Δ ΝΑΟΘ ΜΗΑΝΙΡΕ,
 Δ ΝΑΟΘ ΠΙΝΝΕΙΝ,
 Δ ΝΑΟΘ ΜΗΕΙ,
 Δ ΝΑΟΘ ΜΗΑCΑΡΕΑΙΝ,
 Δ ΝΑΟΘ ΕΟΓΑΙΝ,
 Δ ΝΑΟΘ ΟΛΜΑΙΝ,
 Δ ΝΑΟΘ ΦΕΡΘΟΛΙΜΙΘ,
 Δ ΝΑΟΘ ΑΔΑΜΝΑΙΝ,
 Δ ΝΑΟΘ ΛΟΡCΑΙΝ,
 Δ ΝΑΟΘ ΟΝΝΛΑΟΙΘ,
 Δ ΝΑΟΘ ΛΑΙΡΡΕΙΝ,
 Δ ΝΑΟΘ ΔΟΥΔΑΙΝ,
 Δ ΝΑΟΘ ΟΙΑΡΑΙΝ,
 Δ ΝΑΟΘ ΑΛΒΕΡΤΟΥΡ,
 Δ ΝΑΟΘ ΑΙΛΒΕ,
 Δ ΝΑΟΘ ΟΛΜΑΙΝ,
 Δ ΝΑΟΘ ΠΙΟΝΝΘΑΙΡΡ,
 Δ ΝΑΟΘ ΦΛΑΝΝΑΙΝ,

Δ ΝΑΟΘ ΜΗΑΙΝCΙΝ,
 Δ ΝΑΟΘ ΦΑCΤΕΝΑ,
 Δ ΝΑΟΘ ΟΘΡΑΙΝ,
 Δ ΝΑΟΘ ΟΑΡΕΑΙΣ,
 Δ ΝΑΟΘ ΙΑΡΛΑΙΤΕ,
 Δ ΝΑΟΘ ΝΑΙCΙ,
 Δ ΝΑΟΘ ΑΡΑΙΣ,
 Δ ΝΑΟΘ ΜΙΟCΛΑΙΡ,
 Δ ΝΑΟΘ ΟΛΜΑΙΝ,
 Δ ΝΑΟΘ ΜΗΥΙΡΕΑΘΑΙΣ,
 Δ ΝΑΟΘ ΘΕΑΓΛΑΙΝ,
 Δ ΝΑΟΘ ΦΕΑΡΓΑΙΛ,
 Δ ΝΑΟΘ ΣΕΑΝΑΙΝ,
 Δ ΝΑΟΘ ΦΡΙΓΙΟΙΑΝΟΥΡ,
 Δ ΝΑΟΘ ΟΥCΘΒΕΡΤΟΥΡ,
 Δ ΝΑΟΘ ΡΟΠΕΡΤΟΥΡ,
 Δ ΝΑΟΘ ΟΕΑΛΛΑΙΣ,
 Δ ΝΑΟΘ ΟΑΤΑΙΛ,
 Δ ΝΑΟΘ ΟΝΑCΤΟΥΡ,
 Δ ΤΑΙΡΟΣ ΘΕΑΝΝΟΥΓΕΤΕ,
 Δ ΕΑΡΒΟCΑ Γ Δ ΟΙΝΦΕΑΡΘΙΡ ΟΙΛΕ
 ΣΥΡΙΘ ΟΡΑΙΝΝ.
 Δ ΝΑΟΘ ΟΛΟΙΜΕCΙΛΕ,
 Δ ΝΑΟΘ ΟΑΟΙΜΓΙΝ,
 Δ ΝΑΟΘ ΘΡΕΑΝΝΑΙΝ,
 Δ ΝΑΟΘ ΟΑΙΝΝΙΣ,
 Δ ΝΑΟΘ ΟΙΑΡΑΙΝ,
 Δ ΝΑΟΘ ΟΛΜΑΙΝ,
 Δ ΝΑΟΘ ΓΑΛΛΟΥΡ,
 Δ ΝΑΟΘ ΦΥΡΡΑ,
 Δ ΝΑΟΘ ΠΙΟΝΝΤΑΙΝ,
 Δ ΝΑΟΘ ΟΟΜΓΑΙΛ,
 Δ ΝΑΟΘ ΦΙΑCΡΑ,
 Δ ΝΑΟΘ ΜΗΑΝCΑ Γ Δ ΟΙCΡΕΑΔCΑ
 ΟΙΛΕ, ΣΥΡΙΘ ΟΡΑΙΝΝ.
 Δ ΝΑΟΘ ΘΡΙΓΙΘ,
 Δ ΝΑΟΘ ΙΘΕ,
 Δ ΝΑΟΘ ΔΕΡΑCΤ,
 Δ ΝΑΟΘ ΘΑΜΝΑΙΟ,
 Δ ΝΑΟΘ ΛΕΛΙΑ,
 Δ ΜΗΑΙCΘΕΑΝΑ ΝΑΟΜΕΤΑ ΟΙΛΕ, ΣΥΡΙΘ
 ΟΡΑΙΝΝ.
 Δ ΝΑΟΘΑ ΟΙΛΕ ΘΕ, ΘΕΑΝΑΙΟ ΕCΘΑΡ-
 ΓΥΙΘΕ ΟΥΙΝΝ.

Δ ΟΙΛΙΝ ΘΕ ΕΘΓΑΡ ΡΕΑCΑΙΘ ΑΝ ΘΟΜΑΙΝ, ΝΑ ΘΑΟΡ ΡΙΝΝ, Δ ΤΙΣΕΡΗΝΑ.
 Δ ΟΙΛΙΝ ΘΕ ΕΘΓΑΡ ΡΕΑCΑΙΘ ΑΝ ΘΟΜΑΙΝ, ΕΙΡΕ ΣΟ ΡΟΝΝΗΑΡ ΛΙΝΝ, Δ ΤΙΣΕΡΗΝΑ.
 Δ ΟΙΛΙΝ ΘΕ ΕΘΓΑΡ ΡΕΑCΑΙΘ ΑΝ ΘΟΜΑΙΝ, ΘΕΑΝ ΤΡΟCΑΙΡΕ ΟΡΑΙΝΝ.
 V. ΣΥΡΙΘ ΟΡΑΙΝΝ, Δ ΝΑΟΘΑ ΟΙΛΕ ΝΑ ΗΕΙΡΕΑΝΝ.
 R. ΙΟΝΝΟΥΡ ΣΟ ΜΒ'ΡΙΟΥ ΡΙΝΝ ΓΕΑΛΛΑΙΝΑ ΧΡΙCΤΕ Ο'ΦΑΓΑΙΛ.

ΣΥΡΙΘΙΜΙC.

ΜΕΑΘΑΙC ΟΟ ΓΡΑΡCΑ ΙΟΝΑΙΝΝ, Δ ΤΙΣΕΡΗΝΑ, ΑC ΟΥΙΝΝΟΥCΑΘ ΟΥΙΝΝ ΑΡ ΡΕΙΛΕ
 ΝΑΟΘ ΟΙΛΕ ΝΑ ΗΕΙΡΕΑΝΝ; ΙΟΝΝΟΥΡ, ΜΑΡ ΙΡ ΔΟΙΘΙΝΝ ΛΙΝΝ ΒΕΙC ΑΡ ΔΟΝ ΟΙΝΕCΘ ΛΕΘ
 ΑΡ ΤΑΛΑΘ, ΣΟ ΜΒ'ΡΙΟΥ ΡΙΝΝ ΟΥΙΛ ΙΝ ΔΟΝ ΟΙCΡΕΑCΤ ΛΕΘ Ι ΡΙΟCΑCΤ ΝΑ ΘΡΛΑΙΤΕΑΡ.
 ΤΡΕ ΧΡΙCΤΕ ΑΡ ΟΤΙCΕΡΗΝΑ. ΑΜΕΝ.

LITANY OF THE SAINTS OF IRELAND

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity one God, *have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

St. Joseph,

St. Killian,

St. Rumold,

St. Livinus,

Blessed Oliver,

All ye Holy Martyrs,

St. Celestine,

St. Patrick,

St. Malachy,

St. Macnise,

St. Finnian,

St. Mel,

St. Macartan,

St. Eugene,

St. Colman,

St. Felim,

St. Eunan,

St. Laurence,

St. Conleth,

St. Laserian,

St. Aidan,

St. Kieran,

St. Albert,

St. Ailbe,

St. Colman,

St. Finnbar,

St. Flannan,

Pray for us.

St. Munchin,

St. Fachtna,

St. Otteran,

St. Carthage,

St. Jarlath,

St. Nathy,

St. Asicus,

St. Nicholas,

St. Colman,

St. Muredach,

St. Declan,

St. Virgilius,

St. Senan,

St. Frigidian,

St. Cuthbert,

St. Rupert,

St. Celsus,

St. Cataldus,

St. Donatus,

Blessed Thaddaeus,

All ye Holy Pontiffs and
Confessors,

St. Columba,

St. Kevin,

St. Brendan,

St. Canice,

St. Kieran,

St. Columbanus,

St. Gall,

St. Fursey,

St. Fintan,

St. Comgall,

St. Fiacre,

All ye Holy Monks and Hermits,

St. Brigid,

St. Ita,

St. Attracta,

St. Dymphna,

St. Lelia,

All ye Holy Virgins,

All ye Holy Saints of God,

Intercede for us.

Pray for us.

Lamb of God, Who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, Who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, *Have mercy on us.*

V. Pray for us, all ye Saints of Ireland.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Grant, O Lord, an increase of Thy Grace to us who celebrate the memory of all the Saints of our Island; that as, on earth, we rejoice to be one with them in race, so, in Heaven, we may deserve to share with them an inheritance of bliss. Through Christ Our Lord. Amen.

STATEMENT OF THE IRISH BISHOPS AT THEIR MEETING AT MAYNOOTH, OCTOBER 11, 1921

I

THE WAY TO PEACE

THE Irish Hierarchy, at their annual meeting at Maynooth, His Eminence Cardinal Logue presiding, passed the following resolution :—

‘ In common with our people, we welcome the Peace Conference that opens in London to-day.

‘ Fraught as that historic Conference assuredly is with issues of transcendent importance for the welfare of Ireland and England, we earnestly hope and pray that, under the Divine guidance, its deliberations will eventuate in a peace which will satisfy the national rights and aspirations of the Irish people, and thereby induce a condition of permanent friendship between the two countries.

‘ A golden opportunity now exists of establishing that blessed and long-wished for concord by a great act of national freedom untrammelled by limitations, and free from the hateful spirit of partition, which could never be anything but a perennial source of discord and fratricidal strife.

‘ That memorable Conference enters on its solemn work supported, as we know, by the prayers and good wishes of the British and Irish peoples for its ultimate success. We appeal for co-operation on all sides to facilitate the removal of its undoubted difficulties. Especially do we appeal for a cordial observance of the Truce so happily established, and so faithfully kept outside one unhappy district.

‘ And as a very potent factor towards the attainment of peace, we urge with all earnestness the immediate liberation of the internees, whose prolonged confinement, in most cases without charge or trial, is, to say the least, a cruel hardship and exasperating cause of resentment and ill-will.

‘ To further the object of peace and to obtain the Divine assistance, we hereby order that a Novena in preparation for the Feast of All the Saints of Ireland, which falls on November 6, be celebrated throughout Ireland, beginning on October 28, the devotion to consist of the Rosary, Litany of Loreto, either said or sung, together with the recitation of the Litany of the Saints of Ireland recently approved by the Holy See, followed by the Prayer for Peace and Benediction of the Most Holy Sacrament.’

II.

AMERICAN SYMPATHY

REPLY TO U.S.A. HIERARCHY

The message from Cardinal O’Connell on behalf of the Archbishops and Bishops of the U.S.A. to Cardinal Logue conveying the assurance of their sympathy, their prayers, and their united good wishes for the

happy outcome of the Peace Conference (already published) was submitted to the meeting, and the following reply was ordered to be cabled :—

‘TO HIS EMINENCE CARDINAL O’CONNELL, ARCHBISHOP OF BOSTON.

‘YOUR EMINENCE,—The memorable cablegram transmitted by you to His Eminence Cardinal Logue in the name of the Hierarchy of the United States was read at the General Meeting of the Bishops of Ireland, held in Maynooth College, on Tuesday, October 11. Its noble words were listened to with feelings of profound admiration and gratitude.

‘That magnificent message, assuring us and our people of the sympathy, united good wishes and prayers of the Church of the United States for a happy outcome of the Peace Conference has deeply stirred the heart of Ireland and filled us with enthusiastic hope. For Ireland recognizes in that message not the voice of a province or a nation, however multitudinous its people, but the voice of a Church, after Rome the most glorious in the world, that covers half a continent, and counts amongst its myriads of devoted children representatives of every branch of the human family. We feel that the united prayers of such a Church and people will not ascend to Heaven in vain.

‘You justly note that this is a solemn and momentous hour in Ireland’s history. Her destiny is hanging in the balance. Her representatives have this day gone into the Peace Conference in London. Neither they nor the people whom they represent are unmindful of the difficulties awaiting them there. But they enter that Conference chamber fortified by your invaluable assurance of American sympathy, and encouraged by the noble tribute you pay them when you say that their statesmanship has challenged the admiration of the world.

‘In the painful struggle that has cost her so dear, Ireland is not animated by hatred of any people, nor is her heart set upon any invidious triumph. She seeks justice only, and the application to herself of the principles of freedom every nation aspires to, and which find their noblest expression in the great world of the United States. She is strong in her faith that justice, especially when sanctified by sacrifices such as she has made, and blessed with the sympathy of mankind is, under heaven, sure of ultimate triumph.

‘You magnanimously acknowledge the indebtedness of your Church in America to the unfading faith of Ireland. On the other hand, it is not possible for Ireland in any form of words adequately to manifest her obligations to America. That great country has in our sorrowful past welcomed Ireland’s exiled children to prosperity and honour under the American flag. And now in these latter days, when our country lay bleeding under a terror we dislike just now to mention, America has sent subsidy after subsidy, to the extent of millions sterling, through the White Cross and other channels of beneficence, to alleviate the sufferings of our harassed people, to re-house the homeless, re-stock our devastated farms, and bring comfort, as far as money could do so, to every wounded heart within the four provinces of Ireland. But more important even

than this wonderful manifestation of exhaustless beneficence is the moral strength transfused into the national heart by the consciousness of your nation's sympathy and by this inspiring message of yours from the majestic Church of the United States.

'Therefore, for all this, in our own name and in the name of our people, we thank you, Lord Cardinal and all your Episcopal brothers, as well as the priests and people of America. And we join with you in fervent prayers that as a result of the good-will now existing in England and in Ireland, and under the blessing of God, the sadness of Ireland's history for seven hundred years is at last coming to an end, and that we are on the eve of national freedom, peace, and prosperity. And when Ireland shall, as we hope, have reached that long-wished-for goal, and shall have leisure to contemplate the various forces that helped her to gain it, most certainly she will reckon amongst the first and greatest of those agencies, after the fortitude of her own children, the support she has got from the American Church and from the mighty country of which that Church is such a glory.'

The following is the text of the cablegram sent by Cardinal O'Connell (dated September 24, 1921) :—

'YOUR EMINENCE,—In this solemn and portentous hour of Ireland's history, we, the Bishops of the United States, gathered in Annual Conference, feel it a duty incumbent on us to extend to your Eminence and your brethren of the Irish Hierarchy, an assurance of our sympathy, our prayers, and our united good wishes for the happy outcome of the Conference in which the representatives of your people are now engaged. Particularly at this time, we are not unmindful of the tremendous debt the Church in this country owes to Ireland and its people.

'For more than a century millions of your race have come to our shores, and by their strong faith and their loyal and generous help they have built up a Church which has become the pride of Christendom and the glory of the country in which we dwell, and even though they have become loyal Americans faithful to the flag under which they dwell, time has never been able to extinguish in their souls the love they bore to the Land of their Fathers—to the little Island from which they parted as exiles destined never to return.

'Particularly during recent years, with anxious and expectant hearts, they have watched the trend of events, ever hopeful that Providence in His wisdom might ordain that at last Ireland was to take its place among the nations of the earth. And, indeed, during these later weeks their hearts were filled with pride when they saw the representatives of their race conduct themselves with a statesmanship that has challenged the admiration of the world.

'Therefore, in this fateful hour, when the future of Ireland trembles in the balance, it is not our desire, your Eminence, by any word of ours to imperil the outcome of those deliberations upon which a world waits with bated breath—rather in that true spirit of our holy Faith, united with our people from every race and every station, our prayers ascend

from every altar in the land that God in His wisdom may bring Ireland's history of seven hundred years to an end, and that this most apostolic race among all of God's people may receive the reward for what they have done for the Church of America and elsewhere, by obtaining the fulfilment of their National aspirations, and, finally, that God may grant you and your colleagues to live to see Ireland's Golden Age, and find your people even more faithful to their Church in the sunburst of their New Freedom than even they were in the years of their exile and expectancy.'

**DECREE FOR THE BEATIFICATION AND CANONIZATION OF
THE VENERABLE SERVANT OF GOD, TERESA OF THE
CHILD JESUS, POPULARLY KNOWN AS 'THE LITTLE
FLOWER'**

(August 12, 1921)

BAIOCEN. ET LEXOVIEN.

BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVÆ DEI SORORIS THERESIAE
A IESU INFANTE, MONIALIS PROFESSAE ORDINIS GARMELITARUM
EXCALCEATORUM, IN MONASTERIO LEXOVIENSI

SUPER DUBIO

An constet de virtutibus theologalibus, Fide, Spe et Caritate in deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis, in gradu heroico, in casu et ad effectum de quo agitur?

Inter Beatificationis et Canonizationis causas, quae, recenti hac aetate, ad sacrorum Rituum Congregationem delatae, optatum suum adeptae iam sunt aut proxime adepturae sunt exitum, aliam facile reperire non est, quae tantum favoris atque gratiae per universum paene, qua longe lateque patet, christianum orbem, excitare valuerit, quantum lectissima haec promerita est sibi que promereri pergit venerabilis Ancillae Dei, sororis Theresiae a Iesu Infante, Beatificationis causa. Hoc autem quemadmodum causae eiusdem longissime superat indolem humilem sane atque modestam, sic ipsam valde praetergreditur Famulae Dei personam; de puella enim agitur, quae brevem vitam in claustrum absconditam egit, paucis cognita, donec vixit; nec a vitae commentario repeti potest, quod de seipsa, sua iubente Antistita, soror Theresia conscripsit, quandoquidem tam mirabiles tamque universales, qui e praefati vitae commentarii studiosa simul et iucunda lectione magis magisque in diem promanant, uberes salutis fructus adeo angustos humanosque inter limites nequeunt cohiberi. Movere siquidem corda hominum, voluntates flectere, mores emendare, caritatem accendere aliaque generis eiusdem, quamlibet humanam effugiunt industriam et in una dumtaxat divina gratia praesentique Dei auxilio adaequatam sibi nanciscuntur explicationem. Ad haec porro omnia eorumque adiuncta tranquillum animum

et praeiudicatae opinionis expertem qui parumper attendat, hic facere procul dubio non potest, quin altius statim adsurgens suspicere cogatur atque revereri consilium providentissimi Dei, qui, in sua semper misericordia dives, superbienti huic aetati rationisque humanae imperium supra Fidem proclamanti, novissimum hoc in fideli Ancilla sua, sorore Theresia, praebuerit exemplum, illudque confirmaverit increatae Sapientiae praeceptum : *Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum caelorum* (Matth. xviii 3).

In hoc revera situm esse peculiare sanctitatis genus, ad quod sororem Theresiam delegerat Deus, Deoque appellanti summa navitate summaque industria eam paruisse, suaeque vivendi agendique ratione propriam alacriter, generose et assidue persecutam esse et explevisse vocationem, hoc profecto, ubi omnis heroicae virtutis recte consistit probeque dignoscitur ratio, sedula accurataque Defensionis opera, evincere pro viribus strenueque adlaborarunt actores, ex utraque, apostolica nempe et ordinaria inquisitione, legitimis, copiosis validisque eductis probationibus. Qua idcirco, tamquam fundamenti loco, praestituta certoque firmata positiva heroicarum virtutum demonstratione, ut exspectandum et consequens omnino erat, non difficile eisdem fuit actoribus ex iis etiam, quae oppositae fuerant, sese expedire difficultatibus, suo praeeunte sagaci expertoque Patrono.

Factis namque innixus, satis argumentorum ex illis ducere ille stuit, quorum pondere ac potestate, quo sibi veniendum erat, eo advenit, consideratam adhibens et efficacem ratiocinandi methodum ; unaque cum eo advenire quoque fecit, qui facta et rationes intento pariter pacatoque perpendit animo meditatusque fuit. E cunctis sane, quae obiecta ex adverso fuerant, iis impune praetermissis, quae ad hanc non pertinent iudicii sedem nulloque cum ea iuridico continentur nexu, unum quidem exstat, quod peculiari apparet notatione dignum, utpote quod, si qua esset opus, communitum fuisset probatione, illuc spectaret, ut totius afficeret causae substantiam. De illa enim sermo est aegritudine, quam perpessa fuit soror Theresia, quaeque in eam eiusque actiones adeo maleficam suam exercuisset vim, ut suspectam ipsius redderet sanctitatem valdeque perturbaret quod heroicarum virtutum fundamentum est naturale atque necessarium. Equidem, si concedi omnino debet, sororem Theresiam, quum decem suae aetatis numeraret annos, incidisse in morbum, cuius indoles arcana visa fuerat medicis, eadem prorsus ratione denegari non potest, quin, Deiparae Virginis prodigio, ad pristinam sanitatem repente perfecteque illa fuerit restituta. Oculati quippe iuratique testes, qui loquuntur de infirmitate, iidem et ipsi sunt, qui illico simul atque integre secutam esse sanationem edocent : ideoque si illis, cum primum ponunt, accommodanda est fides, haec eisdem abiudicanda non est, cum alterum affirmant, sicut receptissima suadet iubetque iuris norma.

Quod si nihilominus urgere quis vellet, quo decennis laboraverat soror Theresia, non omnino evanuisse morbum, quippe cuius reliqua perstiterant vestigia, ille profecto nequit oblivisci, multoque ninus praeterire et posthabere peculiare quoddam adiunctum, quod testatissimum

prostat in actis ; illudque in eo est situm, quod scilicet, postquam prae-
sertim coenobii septa ingressa fuit Theresia, eadem nihil admodum prae-
se tulit, quod vel a longe praegressum recordaretur morbum, cum eoque
aliquid haberet commune. Theresiam siquidem mitem, humilem, patien-
tem, hilarem, comem, aequanimem exhibent ac describunt eiusdem
sodales. Istiusmodi autem, si, cunctis insipientibus et admirantibus,
se gessit soror Theresia, dum, quam antea experta fuerat, aegritudini
adhuc pergebat esse obnoxia, hoc sane idem est ac dicere, eo adauctam
fuisse eoque illustriorem ipsius evasisse virtutem, quo maior eiudem
contentio esse debuit maiusque suimet imperium, ut tam acri ex pugna,
quae e nondum etiam veteri penitus restincto debellatoque proveniebat
morbo, superior illa discederet atque victrix, prout superiorem et victri-
cem reapse discessisse constat.

Ita in ista tantae communis utilitatis tantaeque expetitae laetitiae
causa, ea, quae super heroicis virtutibus fuerat instituta, absolvi defi-
niri que potuit quaestio tribus de more disceptationibus ; post anteprae-
paratoriam enim et praepparatoriam generalis subsecuta est Congregatio,
quae, die secunda huius vertentis mensis, coram Sanctissimo Domino
nostro Benedicto Papa XV habita fuit. In qua a Reverendissimo Car-
dinali Antonio Vico, causae Relatore, sequens ad discutiendum propo-
situm est dubium : *An constet de virtutibus theologalibus, Fide, Spe et
Caritate in deum et proximum, nec non de cardinalibus, Prudentia,
Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servae
Dei sororis Theresiae a Iesu Infante, in gradu heroico, in casu et ad
effectum de quo agitur ?* Omnes, qui convenerant, tum Reverendissimi
Cardinales tum Patres Consultores sua ex ordine suffragia ediderunt,
quibus tamen laeto intentoque animo exceptis perpensisque, Sanctis-
simus Dominus noster supremum proferre Sibi reservavit iudicium,
adstantes interim monens Suffragatores, orando obsecrandoque oportere
Dei exquirere voluntatem. Quumque postmodum mentem Suam patefa-
cere statuisset, hodiernam elegit auspicatissimam diem Dominicam deci-
mam tertiam post Pentecosten, pridie nempe festum Assumptionis beatae
Mariae Virginis. Quapropter, sacris religiosissime operatus, ad Vaticanas
Aedes arcessiri iussit Reverendissimum Cardinalem Antonium Vico, Epi-
scopum Portuensem et S. Rufinae, sacrae Rituum Congregationi Prae-
fectum causaeque Relatorem, una cum R. P. Angelo Mariani, Fidei Pro-
motore generali, meque insimul infrascripto Secretario, eisque adstantibus,
solemniter pronuntiavit : *Constare de virtutibus theologalibus, Fide, Spe
et Caritate in Deum et proximum, necnon de cardinalibus, Prudentia,
Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Ser-
vae Dei sororis Theresiae a Iesu Infante, in gradu heroico, in casu et ad
effectum, de quo agitur.*

Hoc Decretum publici iuris fieri, et in acta sacrae Rituum Congre-
gationis referri mandavit decimo nono calendas septembres anno MCMXXI.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

A GENERAL APOSTOLIC MANDATE IS GRANTED TO ORDINARIES FOR THE BLESSING OF ABBOTS OF THE BENEDICTINE ORDER

(June 19, 1921)

LITTERAE APOSTOLICAE

GENERALE SEU COMMUNE MANDATUM APOSTOLICUM FIT SEMEL PRO SEMPER LOCORUM ORDINARIIS PRO BENEDICTIONE ABBATUM ORDINIS SANCTI BENEDICTI

BENEDICTUS PP. XV

Ad perpetuam rei memoriam.—Pro benedictione Abbatum duplex in Romano Pontificali formula habetur: altera pro benedictione auctoritate Apostolica, altera autem pro benedictione Ordinarii auctoritate peragenda. Postrema adhibenda erat in benedictione Abbatum, qui ab Ordinarii loci iurisdictione exempti non erant, quique proinde proprio Ordinario loci subiectionem et obedientiam in ipsa benedictionis caeremonia promittere tenebantur. Prior vero formula assumebatur, prouti adhuc in praesens assumitur, in benedictione Abbatum exemptorum quorum quidem benedictio vel in Curia Romana fit, vel de mandato, Apostolico extra Romanam Curiam peragitur, quin loci Ordinario, de cuius potestate exempti sunt, subiectionem et obedientiam promittere debeant. Quoniam vero omnes Ordinis Sancti Benedicti confoederati Abbates palmario exemptionis privilegio gaudent, quod, praeter innumeras antiquas leges identidem editas, etiam nuper promulgatus iuris canonici Codex confirmat (can. 615), horum Abbatum benedictio semper auctoritate Apostolica peragitur. Sed cum ipsa benedictio saepius extra Romanam Curiam sit impertienda, peculiare in singulis casibus Apostolicum mandatum debet exquiri, quod generaliter dirigitur ad Episcopum, cuius in diocesi futurum benedicendi Abbatis coenobium reperitur, nisi agatur de Abbate nullius dioecesis benedicendo, aut peculiare privilegium adfuerit a quolibet Episcopo benedictionem recipiendi. Codex enim, cum hac in re integre ius antiquum referat, a mandato Apostolico impetrando non eximit, neque illud de iure confert Episcopo dioecesano, sed enunciati mandati necessitas, sicuti antea, permanet. Considerata vero Ordinis Sancti Benedicti ubique terrarum propagatione, cum in pluribus casibus et a longinquis etiam regionibus ad Sanctam hanc Sedem recursus pro mandato Apostolico fieri, atque interea benedictio longum per tempus differri debeat, dilectus filius Fidelis de Stotzingen, Abbas Primas Ordinis Sancti Benedicti, totius Ordinis Benedictini confoederati exprimens vota, pro benedictione omnium Abbatum Ordinis eiusdem extra Romanam Curiam impertienda, generale seu commune mandatum Apostolicum, semel pro semper, enixis precibus Nos flagitavit. Nos autem, omnibus rei momentis attento seduloque studio perpensis, ut inclytus et vetustissimus Ordo, a monachorum occidentalium Patriarcha in Ecclesiae bonum et column constitutus, novum nanciscatur Pontificiae benevolentiae pagnus, enunciati Abbatis votis annuentes, Apostolica Nostra auctoritate, praesentium vi, perpetuumque in modum, pro omnibus Ordinis Sancti Benedicti confoederati Abbatibus, in posterum, extra Romanam

Curiam benedicendis, ubique terrarum, generale seu commune mandatum Apostolicum ad Episcopum dioecesanum respectivum directum, semel pro semper, largimur, quod ad rituales *Pontificalis* interrogationem 'habetis mandatum Apostolicum?' legi possit. Ad haec, quoniam dioecesani Episcopi nonnumquam impediti sunt, quominus benedictionem abbatialem opportuno tempore impertiant, concedimus ut, firmis peculiaribus privilegiis, non solum Abbates *nullius*, de quibus mentio fit in can. 322 § 2; 323 § 1, nec non Abbates quorum monasteria reperiantur intra fines alicuius dioecesis *nullius*, sed etiam ceteri Abbates Ordinis Sancti Benedicti confoederati praefatam benedictionem recipere valeant a quolibet Episcopo cum hac Sancta Sede Apostolica communionem habente, quoties sedes episcopalis vacaverit, vel quoties in scriptis constiterit, Episcopum dioecesanum aut legitime impeditum esse, quominus eam ipse conferat, aut consensum suum ad hoc dedisse. Praecipimus vero, ut in sollemni benedictionis caeremonia Abbas benedicendus debitae fidelitatis iugiter servandae consueto iureiurando se adstringat.

Haec statuimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere, illisque ad quos pertinent sive pertinere poterunt, nunc et in posterum amplissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Non obstantibus contrariis quibuscumque.

Volumus autem, ut praesentium Litterarum transumptis seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis, ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die XIX iunii MCMXXI, Pontificatis Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status*.

THE CONFRATERNITY ESTABLISHED TO PROMOTE THE DEVOTION OF THE 'THREE HAIL MARYS' IS RAISED TO AN ARCHCONFRATERNITY AND ENRICHED WITH PRIVILEGES AND INDULGENCES

(July 30, 1921)

LITTERAE APOSTOLICAE

ERIGITUR IN PRIMARIAM ASSOCIATIO A TER REPETITA ANGELICA SALUTATIONE VULGO 'ŒUVRE DE PROPAGANDE DES TROIS AVE MARIA,' BLESII INSTITUTA, CUM FACULTATE AGGREGANDI UBIQUE TERRARUM, ADDITIS INDULGENTIIS AC PRIVILEGIIS

BENEDICTUS PP. XV

Ad perpetuam rei memoriam.—Nihil magis acceptum Nobis est quam ut in christiano populo erga gratiarum apud Deum conciliatricem

Virginem Mariam pietas excitetur. Frugiferum hunc ad finem obtinendum plurimum valet repetita Angelicae salutationis recitatio, quam et a priscis temporibus sancti viri praedicarunt et Romani Pontifices Nostri praedecessores, peculiaribus etiam de thesauro Ecclesiae additis gratiis, provexerunt. Quare non sine laetitia comperimus quae retulit ad Nos dilectus filius Chlodoveus a Provin, ex Ordine Fratrum Minorum Capulatorum alumnus, nimirum in civitate Blesensi in sacello B.M.V. Immaculae dicato, piam canonicè institutam fuisse societatem sive confraternitatem sub titulo 'Salutationis Angelicae ter repetitae' ad potentiam, sapientiam et misericordiam Dei Matris recolendas. Comperimus quidem hanc societatem brevi, favente Deo, uberrima nactam fuisse incrementa et a multis sacrorum Antistitibus probatam, non modo in universam Galliam se effudisse, sed, nationis illius fines praeteregressam, nunc in Italiam, Lusitaniam et ad exterarum quoque catholicas missiones migrasse, et non minus sociorum numero quam honorum operum exercitatione florere. Nunc autem cum idem Pater Chlodoveus enunciatae societatis hodiernus Moderator enixas Nobis preces humiliter adhibuerit, ut societatem ipsam ad Primariae sive ad Archiconfraternitatis gradum promovere dignemur, hisque precibus plurimum Episcoporum, Archiepiscoporum atque etiam S. R. E. Cardinalium consensus et suffragia accedant; Nos votis his annuendum ultro libenterque existimavimus. Quae cum ita sint, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus Congregationi praepositis pro Tridentini Concilii decretis interpretandis, Associationem titulo 'Salutationis Angelicae ter repetitae,' in sacello publico, Immaculae Conceptioni dicato, Ordinis Minorum Capulatorum civitatis Blesensis canonicè existentem, Apostolica Nostra auctoritate, praesentium vi perpetuumque in modum, in Archisodalitatem sive in Societatem Primariam cum solitis privilegiis erigimus atque instituimus. Ipsius autem Societatis sic in Primariam a Nobis erectae, officialibus et sodalibus praesentibus et futuris, auctoritate similiter Nostra, praesentium tenore et quidem perpetuo concedimus ut ipsi, servatis religiose sacrorum canonum praescriptis, alias eiusdem nominis atque instituti societates ubique terrarum institutas, sive instituendas in posterum, sibi aggregare queant, et cum illis pariter communicare valeant omnes et singulas indulgentiarum relaxationes eidem Primariae Archisodalitati a Sancta hac Sede concessas sive in posterum concedendas, dummodo hae tamen cum aliis possint communicari.

Sodalium autem Archisodalitatis eiusdem spirituali bono consulere cupientes, audito dilecto filio Nostro S. R. E. Cardinali Poenitentiaro Maiore, de omnipotentis Dei misericordia et beatorum Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus ex utroque sexu, qui dictam Archisodalitatem 'Salutationis Angelicae ter repetitae' in posterum ingredientur, die primo eorum ingressus, si sacramentali confessione expiati sacram synaxim sumpserint, plenariam indulgentiam largimur, dummodo quavis in ecclesia pro christianorum principum concordia, haeresum extirpatione, peccatorum conversione ac sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint,

et, si de absentibus sociis agatur, concedimus ut ipsi eam lucrari valeant, servatis, servandis quum diem, qua adscripti primum fuerint, certo modo noverint; ac tam inscriptis quam in posterum inscribendis sociis in cuiuslibet eorum mortis articulo, si vere poenitentes ac confessi ac Sacra Communione refecti, vel, quatenus id agere nequiverint, nomen Iesu ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienter susceperint, etiam plenariam indulgentiam tribuimus. Praeterea iisdem nunc et in posterum ipsam in Archisodalitatem sive Primariam Societatem adlectis fidelibus, qui tribus praecipuis Associationis festis diebus, nempe Immaculae Conceptionis, Annunciationis et Assumptionis B. M. V., et quatuor patronalibus festivitatibus Archisodalitatis memoratae, scilicet sanctae Mechtildis Virginis, sancti Antonii Patavini Confessoris, sancti Leonardi a Portu Mauritio Confessoris et sancti Alfonsi a Ligorio Confessoris et Ecclesiae Doctoris; nec non tribus aliis festis sancti Iosephi B. M. V. Sponsi, sancti Gabrielis Archangeli et sancti Franciscis Assisiensis Confessoris; tandem primo cuiusque per annum mensis sabbato, sacramentali admissorum confessione expiati et caelestibus recreati epulis, quotannis, a medietate diei praecedentis ad mediam usque noctem festi respectivi, propriam Associationis cappellam, si exstet in locis ubi degunt, secus quodvis publicum templum sive sacellum, visitent, ibique, prout supra, pias preces effundant, quo die iniuncta pietatis opera adimpleant, item plenariam indulgentiam concedimus. Insuper enunciatae Primariae Associationis sodalibus praesentibus et futuris, quoties per novem subsequentes dies mane et vespere salutationem Angelicam ter contrito corde ac devote recitaverint, septem annos totidemque quadragenas; quoties vero salutationem ipsam ter, contrito pariter corde et devote, recitent, trecentos dies; sodalibus autem secundi gradus, sive zelatoribus appellatis, quoties iuxta Associationis tabulas ad diffundendam piam consuetudinem ter salutationem Angelicam recitandi, vel etiam ad inscribendos eidem societati fidelibus operam dederint, toties iis de numero poenaliu in forma Ecclesiae consueta centum expungimus.

Ad haec, tam adscriptis quam in posterum adscribendis sacerdotibus veniam facimus ex qua ipsi, tribus per hebdomadam diebus, Missae quam pro defunctis rite celebrabunt, altaris indulgentiam applicare valeant. Sacerdotibus autem Moderatoribus omnium associationum ipsi Primariae in posterum aggregandarum facultatem facimus, servandis de iure servatis, ac dummodo sint ad sacramentales confessiones excipiendas probati, tempore sacrorum missionum publice, aliis vero temporibus privatim, benedicendi iuxta ritum formulamque praescriptam, cruces, crucifixos, sacra nomismata, coronas precatorias et parvas D. N. I. C., beatae Mariae Virginis et Sanctorum ex metallo statuas, eisque applicandi indulgentias, quae continentur in elencho per typos edito die v mensis septembris a. MCMXIV, non exclusis, quod ad coronas precatorias, indulgentias a sancta Brigitta nuncupatis, et etiam illis quae a Patribus Crucigeris vocantur. Praefatis quoque Moderatoribus, durante munere, privilegium quater in hebdomada concedimus, cuius vi Missae ab iisdem ad quodvis cuiusque ecclesiae altare rite celebratae, illi animae

pro qua peractae fuerint perinde suffragentur ac si ad privilegium altare celebratae fuissent.

Tandem, cum sodales ipsi Primariae Associationi sive Archisodalitati inscripti, ex praescripto eiusdem Associationis persaepe recitare soleant piam invocationem, iam ab hac Sede Apostolica indulgentiis ditata: 'O Mater mea, libera me hodie a peccato mortali,' permittimus, ut ipsi sodales vocabulo 'hodie' substituere possint 'durante die hoc,' si invocationem recitent mane, sive 'durante hac nocte' si eam recitent vespere, idque quocumque idiomate dummodo versio fideles sit, quin indulgentia invocationi adiuncta detrimentum ullum patiatur.

Haec concedimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere, ipsique Sodalitati, sic in Primariam a Nobis evectae, nunc et in posterum perpetuo suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Largimur simul ipsis sociis praesentibus et futuris memoratae Primariae societatis, si malint, liceat indulgentiis omnibus, tam plenariis quam partialibus, quas supra numeravimus, exclusa plenaria in mortis articulo lucranda indulgentia, functorum vita labes poenasque expiare. Non obstantibus constitutionibus et ordinationibus Apostolicis, ceterisque omnibus, speciali licet atque individua mention ac derogatione dignis, in contrarium facientibus quibuscumque. Volumus autem ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die xxx iulii mcmxxi, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status*.

LETTER OF HIS HOLINESS TO THE MODERATOR-GENERAL OF THE REDEMPTORISTS ON THE CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE ELEVATION OF ST. ALPHONSUS LIGUORI AMONG THE DOCTORS OF THE CHURCH

(July 20, 1921)

EPISTOLAE

AD R. P. PATRITIUM MURRAY, CONGREGATIONIS A SS.MO REDEMPTORE MODERATOREM GENERALEM, ANNO EXEUNTE QUINQUAGESIMO CUM SANCTUS ALFONSUS M. DE LIGORIO INTER ECCLESIAE DOCTORES ADSRIPTUS EST

Dilecte fili, salutem et apostolicam benedictionem.—Quinquagesimo exeunte anno cum sanctissimus Congregationis istius Pater legifer,

Alfonsus Maria de Ligorio, inter Ecclesiae Doctores sollemni ritu adscriptus est, equidem gratulamur vobis ex animo quod tam sedulam dedistis operam ut scripta eius saluberrima usquequaque propagarentur. Ita, ex quo ille hoc novo decore a decessore Nostro f. r. Pio IX insignitus est, clarius latiusque per christianum orbem universum caelestis eius sapientia elucere coepit, idque magna admodum cum studiosorum et animarum utilitate. Etenim, dum plerumque accidit ut optimi quoque libra decursu temporis oblitterentur, maior quidem in dies apparet Alfonsianae doctrinae praestantia atque opportunitas; ut nulla paene sit aetatis huius errorum fallacia, quam, maxima saltem ex parte, sanctus Doctor invicte iam non refutarit. Verum hoc est praecipue in eius laude ponendum quod fidei principia ita roborare studet ut eadem ad recte agendum efficaciter conducant; ob eamque causam non modo studiosis ac doctoribus is est adiumento, sed etiam fidelibus omnis ordinis, quibus ad solidas virtutes et perfectionis christianae apicem assequendum viam ostendit atque complanat. Iamvero in ceteris quoque disciplinis sanctus Alfonsus praeclare enituit, praesertim in re dogmatica, quaestiones difficillimas et maxime controversas perspicue admodum eruditeque pertractando. Haec autem documenta sacra, a Christo Domino tradita, in usum is deducere contendit, non modo de iis egregie scribendo, sed potius de iis sancte vivendo, ut mirificum pastoralis doctrinae exemplar in se ipse pastoribus omnibus exhibuerit. Huc accedit quod cum probe novisset vir pientissimus Dei amorem, et perennem esse omnis virtutis fontem, et vinculum quo fides cum christiana vita coniungitur, idcirco in dilectione divina is posuit sanctitudinis fundamentum; quam quidem caritatem excitandi causa, in eo totus fuit ut hominibus summam Iesu Christi amabilitatem repraesentaret, Passionem eius praesertim sanctaeque Eucharistiae institutionem recolendo: his enim ante omnia homines mira vi amoris alliciuntur. Hoc flagrans caritatis spiritu, innumerabiles fere preces confecit, seraphicum redolentes ardorem, quae multas in linguas conversae, ubique in fidelium ore versantur, ut vere dici queat, plurima catholicorum centena millia ipsis Alfonsi verbis suam erga Deum et Virginem Matrem patefacere fiduciam, suas fundere preces, suumque amorem profiteri. Quare libenti sane animo Nos istam participamus laetitiam, quae non solum domestica est, sed ad Ecclesiam universam quodammodo pertinens. Atque hortamentum in laudem vertentes, id fore omnino confidimus ut, tanti Patris exemplo, ad Dei gloriam animarumque salutem alacritate nova allaboretis; qui certe fructus erit istius commemorationis pulcherrimus. Caelestium autem munerum auspicem ac paternae benevolentiae Nostrae testem, tibi, dilecte fili, singulisque religiosae familiae alumnis, cui tu praees diligenter, apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die xx mensis iulii mcmxxi, Pontificatus Nostri anno septimo.

BENEDICTUS PP. XV.

LETTER OF BENEDICT XV TO THE CARDINAL SECRETARY OF STATE URGING RELIEF FOR THE STRICKEN PEOPLE OF RUSSIA

(August 5, 1921)

EPISTOLAE

AD EMUM. P. D. PETRUM S. R. E. CARD. GASPARRI, A SECRETIS STATUS : DE MISERRIMA RUSSIACI POPULI CONDITIONE LEVANDA

Signor Cardinale,

Le notizie che in questi giorni Ci pervengono intorno alle condizioni del popolo russo, sono, come Ella, signor Cardinale, ben sa, particolarmente gravi. A quanto si può giudicare dalla laconica sobrietà di queste prime informazioni, noi ci troviamo di fronte ad una delle più spaventose catastrofi della storia. Masse sterminate di creature umane, colpite dalla fame, falciate dal tifo e dal colera, ondeggiano disperatamente sopra una terra inaridita e si riversano su i centri più popolosi, dove sperano di trovare il pane e donde vengono ricacciate con la forza delle armi. Dal bacino del Volga molti milioni di uomini invocano, dinanzi alla morte più terribile, il soccorso dell'umanità.

Questo grido di dolore, signor Cardinale, Ci ha ferito profondamente. Si tratta di un popolo già sommamente provato dal flagello della guerra; di un popolo, su cui brilla il carattere di Cristo e che ha sempre fortemente voluto appartenere alla grande famiglia cristiana. Per quanto separato da Noi da barriere che lunghi secoli hanno innalzato, esso è tanto più vicino al Nostro cuore di Padre, quanto è più grande la sua sventura.

Signor Cardinale, Noi sentiamo il dovere di fare tutto il possibile nella Nostra povertà per soccorrere i figli lontani. Ma la vastità della rovina è tale che tutti i popoli debbono unirsi per provvedere; e nessuno sforzo, per quanto grande, riuscirà di troppo dinanzi all'immensità del disastro. Perciò La invitiamo, signor Cardinale, a mettere in opera i mezzi che sono a sua disposizione per far presente ai Governi delle varie Nazioni la necessità di una pronta ed efficace azione comune.

Il Nostro appello innanzi tutto va ai popoli cristiani, i quali conoscono l'infinita carità del divin Redentore, che ha dato il sangue per renderci tutti fratelli; e poi va a tutti gli altri popoli civili, perchè ogni uomo, degno di questo nome, deve sentire il dovere di accorrere dove muore un altro uomo.

Più di una volta, in questi anni calamitosi che traversiamo, la Sede Apostolica ha levato la voce in mezzo alle Nazioni, memore dell'alta e dolce missione che Iddio le ha affidato. Se la Nostra parola oggi torna ad implorare la carità, quando ancora non è spenta l'ultima eco delle Nostre passate esortazioni e delle Nostre suppliche, ciò è solamente perchè i nuovi dolori uguagliano e forse superano le passate sciagure.

Intanto tutti i figli della Chiesa di Cristo, sparsi per il mondo, ricchi e poveri, mentre depongono il loro obolo a favore dei fratelli che

muoiono di fame, innalzino a Dio con fiducia le loro preghiere, perchè si degni di soccorrerci con la sua infinita Provvidenza ed affrettare la fine di un così tremendo flagello.

Con questo voto, signor Cardinale, Ci è grato impartirle l'Apostolica Benedizione.

Dal Vaticano, il 5 di agosto 1921.

BENEDICTUS PP. XV.

DECREE REGARDING THE ELECTION OF BISHOPS IN DIOCESES OF THE LATIN RITE IN POLAND

(August 20, 1921)

SACRA CONGREGATIO CONSISTORIALIS

DECRETUM

CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM PRO DIOCESIBUS
RITUS LATINI IN POLONIA

1. Ad proponendos Apostolicae Sedi sacerdotes ad episcopale ministerium idoneos ac dignos, conventus Episcoporum ritus latini in Polonia fient tempore et modo infra assignatis.

2. *Quolibet triennio*, sub initium Quadragesimae, incipiendo ab an. 1922, omnes et singuli residentiales Episcopi Poloniae, iuxta modum infra statutum, Metropolitano seniori, qui Praeses erit conventus, sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

3. Una cum nomine candidati, aetatem quoque, quando fieri potest, designabunt, eius originis et actualis commorationis locum, atque officium quo principaliter fungitur.

4. Antequam determinent quem proponant, Episcopi poterunt a proprio Auxiliari seu Suffraganeo, si quem habeant, et ab aliis viris ecclesiasticis prudentioribus, etiam cleri regularis, necessarias notitias exquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas seu viva voce seu scriptis receperint, nemini patefaciant, nisi forte in Episcoporum conventu, de quo inferius.

5. Nomina quae Episcopi iuxta art. 2 proponent, nulli alii praeterquam conferentiae Praesidi manifestent.

6. Praeses, habitis ab Episcopis candidatorum propositionibus, suas adiiciat: omnium indicem ordine alphabetico conficiat et, reticitis proponentibus, hanc notulam transmittat singulis Antistitibus, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

7. Investigationes eiusmodi maxima secreti cautela peragendae erunt, ut supra num. 4 dictum est. Quod si vereantur rem palam evasuram, ab ulterioribus inquisitionibus abstineant.

8. Die et loco a Praeside determinandis, omnes memorati Episcopi convenient ad seligendos eos qui Sanctae Sedi ad episcopale ministerium proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diarorum et ephemeridum, et omne curiositatis studium vitetur.

9. In conventu, invocato diviño auxilio, praestandum erit a singulis, Praeside non excepto, tactis Ss. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

10. Deinde unus ex Episcopis praesentibus in Secretarium eligitur.

11. His peractis, ad disceptationem venietur ut, inter tot exhibitos, digniores et aptiores seligantur. Id tamen veluti Christo praesente et sub Eius obtutu fiet, omni humana consideratione postposita, cum discretione et caritate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

12. Candidati maturae sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriorum exercitio comprobata; sanissima et non communi doctrina exornati, et cum debita erga Apostolicam Sedem devotione coniuncta; maxime autem honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidatorum quoad temporalem bonorum administrationem, ad conditionem eorum familiarem, ad indolem et valetudinem. Uno verbo, videndum utrum omnibus iis qualitatibus polleant, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queant.

13. Discussionem peracta, fiet hac ratione scrutinium:

a) Qui omnium Episcoporum sententia, quavis demum de causa, visi fuerint in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de ceteris, *etiam probatissimis*, suffragium feretur.

b) Candidati singuli ordine alphabetico ad suffragium proponentur: suffragia secreta erunt.

c) Episcopi omnes, Praeside non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primo ad approbandum, altero ad reprobandum, tertio ad abstensionem indicandam.

d) Singuli Antistites, praeunte Praeside, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur; reliquos taxillos binos in urna alia, pariter secreto, deponent.

e) Suffragiis expletis, Praeses, adstante Episcopo Secretario, taxillos in prima urna depositos extrahet, et eorum speciem coram omnibus numerabit scriptoque adnotabit.

14. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, opportunis modis consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae, nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi, maiori

vel minori, tranquillae et ordinatae, an etiam multis subsidiis indigenti, candidatos magis idoneos censeant, et quibus de causis.

15. Episcopus a secretis, discussione durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus dicta fuerint; quae nam discussionis fuerit conclusio; denique quinam tum in primo scrutinio, tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 14 fuerit dictum.

16. Antistites a conventu ne discedant, antequam ab Episcopo Secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia eamque probaverint.

17. Actorum exemplar a Praeside, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem mittetur. Acta vero ipsa penes ipsum Praesidem in archivo secretissimo Sancti Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

18. De cetero fas semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius sedis, praesertim maiores momenti, litteras Sacrae huic Congregationi vel ipsi Ss^{mo} Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae sedis, patefaciant.

Datum Romae, ex aedibus S. Congregationis Consistorialis, die 20 augusti 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. ✠ S.

ALOISIUS SINCERO, *Adessor*.

QUESTION OF THE CELEBRATION OF CONVENTUAL MASSES BY THE MEMBERS OF A CERTAIN CATHEDRAL CHAPTER DECIDED BY THE SACRED CONGREGATION OF THE COUNCIL

(March 13, 1921)

[The Decree was published in September, 1921.]

SACRA CONGREGATIO CONCILII

DIOECESIS V.

MISSA CONVENTUALIS

Die 13 martii 1920 et 12 martii 1921

SPECIES FACTI.—Supplici oblato libello Capitulum cathedrale dioecesis V. huic S. C. exposuit quod octo festis anni solemnioribus, quibus Episcopus pontificaliter vel eius loco una ex Dignitatibus capitularibus solemniter celebrat in cathedrali ecclesia, canonicus *hebdomadarius* ad tramitem iuris (can. 397, n. 1 Cod. iur. can.) Missam conventualem pro benefactoribus privatim celebrare et applicare solet. De quo nulla controversia.

Verum quaestio agitur Dignitates inter et canonicos eiusdem Capituli quoad alios quatuor dies festos minus solemnes, synodales nuncupatos, idest Circumcisionis et Ascensionis Domini, SSñi Corporis Christi et beatorum App. Petri et Pauli, quibus cantus Missae conventualis, cui pontificaliter assistit Episcopus, Dignitatibus ex inolita consuetudine competit. Hisce enim quatuor festis, Dignitates celebrantes canonico hebdomadario, canonici hebdomadarii autem Dignitati celebranti onus Missae conventualis pro benefactoribus applicandae incumbere contendunt. Quum de hac re statuta prorsus sileant, nec consuetudo quae imponit hoc onus hebdomadario adhuc legitime praescripta videatur, quippe quae vix a vigesimo anno observetur—ex interpretatione nimirum resolutionis H. S. C. in Sebenicen. datae die 4 martii 1876, quae interpretatio nuper in dubium revocatur a compluribus—capitulares, assentiente ultro Ordinario, sequens dubium huic S. C. solvendum proposuerunt, nempe: ‘se nelle feste in cui alle Dignità *ex consuetudine* spetti cantare la Messa, spetti pure alle medesime l’onere dell’applicazione, ovvero quest’onere, come nelle otto feste solenni, spetti sempre all’ebdomadario.’

SYNOPSIS DISCEPTATIONIS.—Principium generale est in iure, Missam conventualem in Capitulis quotidie cani debere *eamque* benefactoribus in genere esse applicandam. Quod principium etiam in dato Codice confirmatur can. 413 § 2. Pronum autem est, eum applicare Missam debere, qui debet celebrare; secundum enim mentem iuris *ea* Missa benefactoribus applicanda est, quae et dicitur et est *conventualis*. Hoc autem ius praeformatum ab Honorio III in cap. 11 *de celebr. Missar.*, etc., X., (III, 41), et postea antiquo iure melius determinatum, confirmatum est a Benedicto XIV sua const. ‘Cum semper oblatas’ 19 aug. 1744. Concordat ius novissimum Codicis in c. 417 § 1, ubi dicitur: ‘Missam conventualis applicanda est pro benefactoribus in genere.’ Quibus ex verbis patet *conventualem*, et *non aliam* Missam, benefactoribus esse applicandam.

Verum quidem est, antiquo pariter ac novo iure statutum esse et praxi confirmatum, ut Episcopus pontificaliter celebrans diebus sollemnioribus in choro, seu canonicis assistantibus, non teneatur ipse applicare Missam pro benefactoribus, imo nec possit; sed iis diebus, qui generatim festi sunt, teneatur applicare Missam pro populo. Sed, si quis bene consideret, haec non est exceptio generali regulae ut celebrans Missam conventualem, applicare eam debeat benefactoribus. Missa enim illa pontificalis *non* est in sensu stricto *conventualis*, sed solum illius *locum tenet*. Et re quidem vera cautum semper est a iure et antiquo, et novo, ut pontificali Episcopi Missae non tribueretur character Missae *conventualis*. Expresse enim edixit ius antiquum Missam conventualem celebrandam esse iis diebus ab *hebdomadario* vel ab alio capitulari, *cui onus inest Missae conventualis* (S. R. C. in una Marsorum 12 novembris 1831 ad 20, n. 2682). Idipsum insinuat Codex in can. 413 § 3, quando dicit: ‘Missam *conventualem* sine cantu celebrare licet hebdomadario, cum in ecclesia, pontificali ritu, Episcopus vel alius loco Episcopi

celebrat.' Ex quo canone illud quoque docemur, ne eam quidem esse Missam conventualem, quam Dignitas aut alius loco Episcopi impediti, aut tempore sedis vacantis, celebrat. Ea tenet quidem locum Missae conventualis, sed talis proprie non est. Conventualis contra est, quam hebdomadarius iis diebus celebrat et applicat.

Ex quibus deducendum est, minime punctum tulisse De Herdt, quando ad explicandam rationem, cur ea die Episcopus non teneatur applicare pro benefactoribus, asserit id accidere ex eo quod Episcopus 'eam diebus festis pro ovibus suis applicare debeat.' Quae ratio non deducitur ex decreto S.R.C. ab eo citato, in una Marsorum 12 nov. 1831 ad 20°, de quo supra. Ratio sane illa non redditur a S. Congregatione rescribente, sed innuitur ab oratore. Petitio enim ita proposita fuit: 'Quum Episcopus diebus festis applicare debeat pro ovibus suis, quaeritur: An, Episcopo hisce diebus pontificaliter celebrante, canonici debeant Missam conventualem pro benefactoribus cantare et quando.' Cui propositae quaestioni caute respondit S. Congregatio, rationem illam nec directe nec indirecte approbens: 'Hebdomadarius vel is cui inest onus Missae conventualis, illam celebret lectam ante vel post Missam pontificalem.'

Et haec omnia firmanur praescripto ipsius constitutionis Benedicti XIV 'Cum semper oblatas' § 17, ubi Pontifex ait: 'Alii a Missa pro benefactoribus in genere applicanda se excusatos voluissent ex eo quod alio quopiam Missarum onere obstricti inveniantur vel ratione proprii canonici aut alterius beneficii ecclesiastici, vel quia praeter munus canonici . . . in eadem vel in alia ecclesia parochialem curam exerceant. . . . Sed his quoque obviam itum est, iubendo singulis praedictis ut Missam conventualem, quam canunt, pro Ecclesia benefactoribus in genere applicent; pro aliis vero, pro quibus ipsi peculiariter Missam applicare tenentur, alterum substituant, qui ipsorum loco Missam huiusmodi celebret applicetque.' Quam doctrinam apertis verbis amplectitur Codex, can. 419 § 2: 'Si quis eadem die urgeatur onere utriusque Missae, et pro populo et conventuali, hanc ipse celebret applicetque per se, illam per alium vel per se die sequenti.'

Unde profluit evidenter, Episcopum non excusari iis diebus, quibus, pontificaliter celebrat, ab applicanda Missa pro benefactoribus *ex eo quod* teneatur iam eam applicare pro populo (secus deberet dici excusatus etiam parochus, qui e contrario est obligatus, ut expresse audivimus ex Benedicto XIV), *sed ex eo quod Missa illa non est conventualis*.

Et iure merito ea Missa non habeatur a lege tamquam conventualis. Conventualis enim Missa ea est, quae a canonicis vel capitularibus cantanda et applicanda est, et cui alii capitulares interesse debent nisi a iure excusentur; est enim Missa, quae pars est divini officii, ad quod in choro persolvendum Capitulum tenetur. Porro Episcopus, si Capitulum consideramus in quantum est subiectum istius obligationis, *non est* de gremio Capituli. Et re quidem vera, dici nequit Episcopus de gremio, imo nec caput Capituli, si Capitulum consideretur ut corpus distinctum habens propria sua iura et officia; tunc enim Episcopus est 'contradistinctus et segregatus a Capitulo,' ut docet Scarfantionius, lib. IV, tit. 1,

n. 29. In eo tantum sensu Episcopus dici potest caput Capituli et de eius gremio, in quantum Capitulum consideratur quatenus est senatus Ecclesiae et consilium natum Episcopi ac praecipua pars cleri dioecessani. Sed in hoc sensu Capitulum non dicit subiectum obligationum vel iurium choralium. Quum igitur Episcopus non sit de Capitulo sensu nuper explicato, non potest ipse satisfacere obligationi choralis, qualis est Missa conventualis.

Propter eandem rationem non est conventualis ea Missa, quae ab alio, etiam capitulari, celebratur iis diebus, quibus celebrare deberet Episcopus. Substitutus enim in casu agit nomine Episcopi eumque supplet et repraesentat.

Quando vero agitur de Missa celebranda a capitulari in choro cum eiusdem chori assistentia, tunc profecto agitur de Missa vere conventuali. Tales sunt igitur Missae illae, quae in Capitulo Dioecesis *V.* celebrantur a Dignitatibus, praesente Episcopo, quatuor illis diebus, qui in supplicatione enumerantur. Si igitur sunt Missae conventuales, ab eo applicandae sunt, qui eas celebrat, secundum ordinarium principium iuris.

Et de facto, si attendatur antiqua consuetudo ipsius Capituli Dioecesis *V.*, Dignitates, quae eas Missas celebrabant, applicabant quoque. Abhinc tantum viginti fere annis ex erronea interpretatione responsionis, quam Sacra haec Congregatio dedit in Sebenicen., die 4 mart. 1876, factum est ut hoc onus imponeretur hebdomadatio. In illa enim causa ad quaesitum primum: 'An Episcopo impedito, vel sede vacante, dignior Capituli, qui Praeposito demortuo succedit iure devolutionis in celebratione Missae *in diebus Episcopi*, teneatur ad illam applicandam pro benefactoribus in genere in casu,' responsum fuit a S. Congregatione: Ad primum *negative*; et Missam pro benefactoribus applicandam esse eo die ab hebdomadario.' Verum responsio haec agit *de diebus Episcopi*, in quibus, iuxta praefata, substitutus locum tenet Episcopi et proinde non celebrat Missam conventualem sensu stricto sumptam. Dignitates igitur eam responsionem perperam extenderunt ad Missas vere conventuales, quae non diebus Episcopi, sed diebus, ut ita dicam, Dignitatum, celebrandae sunt.

Notum equidem est S. hanc. Congr. aliam dedisse responsionem in Theanen., 17 iun. 1899 et 27 apr. 1901, quae prima fronte videri posset opposita iis, quae dicta sunt. Ad quaesitum enim: 'An in diebus sollemnioribus (agitur de diebus Episcopi, ut patet ex ipsa facti specie) quibus Missam canit Decanus, eidem competat Missam applicare pro benefactoribus in genere; vel hoc competat canonicis hebdomadariis in casu' responsum est: '*Affirmative ad primam partem; Negative ad secundam.*' Verum notandum est in ea casu allatam fuisse consuetudinem tercentum annorum eam praxim firmanthem; ratione igitur contrariae et legitimae consuetudinis ea responsio data est.—Ut itaque in contraria correlativa specie quae nos occupat, valeret alia ac ea quae iure communi praescribitur responsio dari, pariter constare deberet de legitime praescripta iuri communi contraria consuetudine. Id vero in ipsa facti specie quae proponitur, excluditur; itaque non restat, nisi

ut, ad normam iuris communis, proposito dubio respondatur: '*Affirmative* ad primam partem, *Negative* ad secundam.'

Quare, etc.

RESOLUTIO.—Die 13 martii 1920 in plenariis comitiis Sacrae Congregationis Concilii in Palatio Apostolico Vaticano habitis, Eñi ac Rñi Patres respondendum consuerunt: 'Dilata, et fiant ulteriores inquisitiones circa consuetudinem, si qua exstet, favore Dignitatum celebrantium in casu.' His autem diligentibus peractis, quum nihil novi in lucem inde prodiisset, reassumpta causa die 12 martii 1921, ad propositum dubium:

An festis in factispecie recensitis, quibus Dignitates Capituli ex consuetudine canunt Missam conventualem, onus eam applicandi pro benefactoribus, incumbat Dignitati celebranti vel canonico hebdomadario, in casu iidem Eñi Patres responderunt:

Affirmative ad primam partem, *negative* ad alteram.

Quam Eñorum Patrum resolutionem Ssño Dño Nostro Benedicto Div. Prov. PP. XV ab infrascripto eiusdem S. Congregationis Secretarium relatum in Audientia diei subsequenti, 13 martii 1921, Sanctitas Sua approbare et confirmare dignata est.

I. MORI, *Secretarius*.

REVIEWS AND NOTES

RUBRICS OF THE ROMAN RITUAL. By the Rev. J. O'Kane. New Edition, revised and edited by the Most Rev. T. O'Doherty, Bishop of Clonfert. Dublin: James Duffy & Co.

For the past fifty years, O'Kane's *Commentary* has been the recognized standard work for English-speaking priests on the rubrics of the Roman Ritual, enjoying a consistent popularity most probably unequalled by that of any other book on the Liturgy. It has been translated into several of the continental languages, and we find it cited as an authority by liturgical writers of European reputation. Nor is this to be wondered at, considering that the Sacred Congregation of Rites, than which there is no higher authority in the domain of rubrics, pronounced the very first edition to be 'vere commendabile et accuratissimum opus.' During the author's life several editions of the book were called for, all of which underwent careful revision by himself, and since his death many other editions have appeared, the work of editing and revising having been entrusted by the publishers to experts on the subject.

Every work on the rubrics needs revision, from time to time, if it is to hold its place as a safe and accurate guide to action. It must keep pace with the frequent and varying decisions of the Sacred Congregation, with the latest editions of the Roman Ritual, and with the pertinent enactments of the Canon Law, up-to-dateness being a first essential to its enduring utility and reliability. A new edition of *O'Kane*, embodying the recent decisions of the Sacred Congregation and the changes consequent on the publication of the new typical edition of the Roman Ritual (1913), was badly needed for some years past, and the demand became imperative on the promulgation of the New Code of Canon Law. The work of revising and editing the book was at length happily entrusted to Dr. O'Doherty, then Liturgical Editor of the *I. E. RECORD*, now Bishop of Clonfert, and, needless to say, into more capable hands the work of revising and editing the book could hardly have been entrusted. The sequel is that we have at length an edition of *O'Kane* which is entirely up-to-date, fully informative on all the latest decisions of the Sacred Congregation and the changes introduced by the new Ritual and the *Codex*, and thoroughly reliable even on matters of minor detail. Even the Appendices of the book have been carefully revised, and the decrees of the Sacred Congregation of Rites and pertinent decrees from other Congregations referred to throughout the volume are cited in their entirety in accordance with the latest

edition of the Roman Decrees. We have pleasure in directing the attention of the clergy to the publication of the book—for it needs no further commendation—and we congratulate the publishers on their taste and skill in the production of it.

M.

LIFE OF DR. PATRICK DUGGAN, BISHOP OF CLONFERT. By Rev. Thomas Brett, C.C., Kilmaine, Co. Mayo. Published by the Author.

THE life of a patriot Bishop who flung in his lot wholeheartedly with the people is pleasant reading for any, but particularly the Irish cleric. Dr. Duggan spent thirty years ministering in a country parish before he was called to the see of Brendan. The service of a people who lived on the verge of starvation entailed apostolic privations and sacrifices, which were borne—nay, sought—with heroic generosity. The Famine and its attendant horrors came, and the iron entered Dr. Duggan's soul. On the Land Question he took up an advanced position which history has more than vindicated. He knew the people from the intimacy of years: with keen insight he probed their ills, and pointed fearlessly to the remedies. The evils were extreme and he was not afraid of extremists.

Father Brett has told his story with a rugged simplicity which gives a close human touch to the narrative and somewhat disarms criticism. A fastidious person might complain that too great an assumption is made of the reader's familiarity with local conditions; and that much historical detail has been cumbrously inserted merely for its own sake and without due regard for relevancy. But the obvious earnestness of the work expiates these faults. One feels that the work has been undertaken from a deep sense of duty and carried through with painstaking conscientiousness. The missionary priest who devotes his time and labour to historical work—and thereby sets a magnificent example—merits our unstinted praise. We are grateful to Father Brett for an interesting and instructive portrayal of a noble character and life. The form of the work is very creditable to the printer, Martin Lester, Ltd., Dublin. In the second edition, which we expect to be speedily required, there are a few typographical errors to be corrected.

B.

LIFE OF ST. VINCENT DE PAUL. By F. A. Forbes. London: Washbourne.

A MERE enumeration of 'things that were not' in the beginning of the seventeenth century will show at a glance the marvellous work accomplished by St. Vincent de Paul. There were at that time no seminaries, no clerical retreats even for Ordination, no conferences for the clergy, no missions, no lay societies for the relief of the poor, no nuns or Sisters who went forth from their convent to minister to the poor.

It was St. Vincent de Paul that successfully organized seminaries, instituted the famous 'Tuesday Conferences,' founded a Congregation of priests to give missions, turned his house into 'a kind of Noah's Ark,' as he humorously remarked, where priest and layman, prince and beggar, might stay without charge, and make a retreat; established the Ladies of Charity; and formed the first body of Sisters 'who were to have no convent but the houses of the sick, no cells but a lodging or the poorest room, no cloisters but the streets, no grille but the fear of God, and no veil but their own modesty.' Thus did St. Vincent not only apply a balm to the evils of his own age, but bequeath to posterity religious and lay organizations which still flourish, and which have been the model and parent of numerous institutes and associations for the sanctification of the clergy and for the material and spiritual welfare of the poor.

The life of such a saint well merits a place in the series of 'Standard Bearers of the Faith.' Mrs. Forbes tells the story of St. Vincent's wonderful career, and tells it beautifully. The lucid style of the authoress, the descriptive touches she puts to the narrative, the characteristic, and often amusing, incidents she introduces—all serve to make this Life of only eleven brief chapters a most entertaining as well as instructive biography. It reads like a romance, this tale of the peasant boy who becomes a priest; who is carried into slavery and wins his freedom by converting his pervert master; who is driven by force of circumstances to find a remedy for miseries of all kinds; who is silent under calumny and fearless against heresy and wrong-doing; who is chosen to be the counsellor of the Queen Regent of France and of the noblest in the land; who, with the highest dignities at his disposal, remains always the same humble, simple priest; and who, at the age of eighty-five, after years of patient labour and secret suffering, dies with *Confido*—'I trust,' on his lips! The only regret the reader will feel on coming to the end of this Life of St. Vincent is that it seems so short—which is the best testimony one can offer to the genius of the author.

D.

SPIRITUAL TEACHING OF FATHER SEBASTIAN BOWDEN. London: Burns, Oates, and Washbourne.

FATHER SEBASTIAN BOWDEN, who is best known by his two small volumes of *Miniature Lives of the Saints*, died in the September of last year, at the age of eighty-four. His career was a remarkable one. Born of Protestant parents, and sent when twelve years old to Eton, he was requested to leave four years later because his father had become a Catholic. Soon afterwards he himself was converted. For a while he continued his studies in Dublin at the Irish Catholic University, then under Newman. The next eleven years were spent in the Army. In 1868 he entered the London Oratory, and two years subsequently was ordained. During the fifty years of his ministry, he 'won the confidence and the affection of all sorts and conditions of men as their spiritual guide and director.'

The present volume is due to the esteem which his spiritual children had for him, for it is published 'partly as a tribute to his memory from those who revered and loved him, and partly in the hope of keeping that memory alive in men's thoughts—in these days of quick forgetfulness—longer than it might otherwise be kept.' The volume chiefly consists of counsels or opinions given either in writing or in the course of conversations, and carefully treasured by those to whom they were given. Advice thus tendered is sure to be practical, free from generalities, and extensive, because it embraces and deals with the actual troubles and difficulties which numerous particular human souls have experienced. We are sure that Father Bowden's spiritual children will be glad to have this memento of him, and we trust that others also will find in his words the same consolation and encouragement which those who were so happy as to come under his personal influence derived from them.

D.

THE PRIEST BEFORE THE ALTAR—PREPARATION AND THANKSGIVING BEFORE AND AFTER MASS. Prayers Compiled by F. MacNamara, C.S.S.R. Edinburgh: Sands & Co.

PRIESTS who have read the *Selva* of St. Alphonsus Liguori will recall the chapter on the celebration of Mass, and the considerations and affections intended to serve as a preparation and thanksgiving for Mass. These, together with the *Praeparatio* and *Gratiarum Actio* printed in the Roman Missal, have been embodied by Father MacNamara in a thin volume of convenient size for the breast pocket. A collection of Indulged Aspirations forms a fitting addition to this useful compilation.

D.

HINTS ON MEDITATION. By Rev. Edward Hoare. Market Weighton: St. Williams' Press.

THIS little book contains an exposition of the art of Meditation, written to show how easy meditation is, if people would only have the perseverance to surmount the initial difficulties. In the earlier chapters the author describes the various methods of meditation, and in particular the method of St. Ignatius; in subsequent chapters he speaks of Affective Prayer and Contemplative Prayer; in the last few chapters he deals with faults committed during prayer, and with other causes of unfruitfulness or failure. The Appendix give a synopsis of the Ignatian Method and of the Sulpician Method, and an Examen for those who use the prayer of Recollection. Within the hundred pages of this small treatise, readers will find more practical information about meditation than they could sift from bulky volumes. The book is well printed, neatly bound, and of convenient size for the pocket.

D.

BOOKS, Etc., RECEIVED

- America*: A Catholic Review (October).
The Ecclesiastical Review (October). U.S.A.
The Rosary Magazine (October). Somerset, Ohio.
The Catholic World (October). New York.
The Austral Light (September). Melbourne.
The Ave Maria (October). Notre Dame, Indiana.
The Catholic Bulletin (October). Dublin: M. H. Gill & Son, Ltd.
The Irish Monthly (October). Dublin: M. H. Gill & Son, Ltd.
The Month (October). London: Longmans.
Études (October). Paris: 12 Rue Oudinot (VII^e).
Revue Pratique d'Apologétique (October). Paris: Beauchesne.
The Fortnightly Review (October). St. Louis, Mo.
The Lamp (October). Garrison, N.Y.
Revue des Jeunes (October). Paris: 3 Rue de Luynes.
Institutiones Theologiae Naturalis. Auctore Gulielmo J. Brosnan, S.J.
 Chicago: Typographia Loyolaea.
Among the Red Indians. By F. A. Forbes. C. T. Society, Ireland.
Abandonment of Divine Providence. By Rev. J. P. De Caussade S.J.
 Exeter: The Catholic Records Press.

ARCHBISHOP WALSH AND THE I. E. RECORD

By P. J. W.

THE IRISH ECCLESIASTICAL RECORD 'is indebted to the Archbishop [Dr. Walsh] for a thousand favours of one kind or another. He has been its best friend and most helpful patron for many years. He has honoured it with contributions of the greatest value. He has always been deeply interested in its welfare. . . . He was ever ready to help us with his advice and guidance, and encouraged us by contributing the most valuable papers that appeared in the periodical in our time.' These are the words of an editor of high literary distinction, who with conspicuous ability and success conducted the I. E. RECORD for eighteen years—the late Monsignor J. F. Hogan.

The I. E. RECORD was founded at Dublin, in October, 1864, as a monthly journal, conducted by a society of clergymen, under episcopal sanction. Its first editor was Patrick Francis Moran—the late Cardinal Moran. Dr. Walsh's connexion with the paper dates from 1869. On the 11th April of that year, Pius IX published a Jubilee in preparation for the Oecumenical Council, which was to assemble at the Vatican on the 8th of December following. In the October number of the I. E. RECORD, in accordance with the suggestion of the editor, that an exposition of some theological and canonical questions connected with the Jubilee would not be without interest for the readers of the periodical, there appeared Dr. Walsh's first contribution, over the letters 'W. J. W.' From 1869 till 1921, his connexion with the I. E. RECORD was close and constant. Scores of its articles and thousands of its pages are from his pen.

Though he was never editor, he conducted the journal for

some time. At least one whole number was written exclusively by him, and in the writing of many other numbers of the periodical he had a very large share. After the publication of the I. E. RECORD had been for a while suspended, Dr. Walsh was mainly responsible for its revival in 1880. At that time he was offered the editorship by Archbishop MacCabe, but declined, recommending Dr. Carr in his stead. And for over forty years editors were appointed, either on his recommendation, or by himself, after he became Archbishop of Dublin.

When, in 1876, the second series of the publication came to an end, Dr. Walsh compiled an index to all the documents contained in the volumes issued up to that time, and had it printed at the end of Volume XII. Realizing how much a good index enhances the usefulness of a periodical—that for ready reference an index is invaluable and indeed essential—he urged succeeding editors to have the defect supplied. In response to that suggestion, Dr. Hogan entrusted the task to a competent indexer. The preliminaries of the work had proceeded so far that the editor was able to announce to his readers that the index would be completed and available in a short time. Difficulties and disappointments, however, retarded the work, and Dr. Hogan's editorship terminated in 1912, before the index was ready. Perhaps the present editor may find time to devote his attention and energies to supplying the readers of the I. E. RECORD with this indispensable need.

The variety of subjects, all bearing on ecclesiastical matters, on which Dr. Walsh contributed articles, gives an idea of the versatility of the man. Outside strictly theological questions, on which he wrote extensively, he contributed articles on Scripture, history, liturgy, canon law, on divine psalmody and on ecclesiastical music generally, on charitable bequests in Ireland, on the civil law in its relation to religious interests, on education, etc.

His contributions were characterized by great accuracy

and clearness and by a comprehensive grasp of the principles and details of his subject. Almost every page, by its wealth of reference, evinces painstaking research; and clear orderly exposition goes far to supply the place of charm of style, to which he never attained—‘defuit et scriptis ultima lima suis.’ Anxiety to define his position accurately and to forestall possible objections not infrequently led him into diffuseness of expression. His style of English, notwithstanding, lacked neither clearness nor vigour. And his Latin was not merely correct, but elegant.

His theological articles covered a wide field. They were mainly expository. Incidental criticisms of systems and authors, however, occasionally led to controversy. A notable one was occasioned by an adverse criticism of Father Ballerini, in the seventies. This called forth a lengthy and vigorous reply in defence of Ballerini from the pen of a brother Jesuit. An article dealing with the origin and obligation of the Advent fast, written by Dr. Walsh, in December, 1880, drew forth an able and keen criticism from an anonymous contributor. As the anonymous critic was the late Dr. O'Dwyer, subsequently Bishop of Limerick, and as the point at issue was a fine one, it may be worth recalling.

In 1880, Christmas Day fell on Saturday. For many years previous to 1876 Fridays and *Saturdays* of Advent had been fast days in Ireland. In that year, the Irish Bishops, empowered by Rescript of the Holy See, had changed the fast to the *Wednesdays* and Fridays. A practical question arising out of the new arrangement suggested itself. Is Wednesday, 22nd December, 1880, a fast day? A negative reply was suggested, on the ground that Wednesday in Advent, prior to 1876, was not a fast day, and is now (1880) a fast day only in so far as it is a *substitute* for Saturday. But as Saturday, December 25th, being Christmas Day, is not a fast day, so neither should the Wednesday immediately preceding it be a fast day. Dr. Walsh, who maintained the obligation of the fast on the Wednesday, began his article by succinctly outlining

the history of the Advent fast in Ireland. He pointed out that the Advent fast was not imposed by the common law of the Church; that it was introduced in Ireland in 1778; that from 1778 till 1829, the fasting days of Advent were the *Wednesdays* and *Fridays*; that about 1830 the fasting days were changed to the *Fridays* and *Saturdays*, and that the Rescript of 1876 merely restored the fast to its original days—*Wednesdays* and *Fridays*. His contention was that the Rescript merely substituted a new *general* arrangement of the Advent fast days for the general arrangement which had existed before 1876, and that consequently Wednesday, December 22nd, 1880, was a day of fast.

On this finding Dr. O'Dwyer joined issue. The controversy, which was carried on with great spirit, by private correspondence for some time, became ultimately narrowed down to a discussion on the fair interpretation of the Rescript of 1876. Ingenuity and acumen were shown on both sides; each defended his position with tact and vigour; the tone of the disputants, though uncompromising, was admirable, and, I think, the honours were easy.

As I have recalled this little passage at arms between these two prelates, now deceased, perhaps a word on the general relations which existed between them will not be out of place here. It is commonly known that, during a great portion of their public lives, Dr. Walsh and Dr. O'Dwyer differed acutely not merely in their political views, but also on questions of policy in education and other matters. It is a fact that, at the conference table and in private correspondence, the two Bishops expressed their divergent views in unmistakably clear terms. It is indeed true that divergence of view sometimes prevented the complete co-operation of the two men on educational and other questions in which they were both deeply interested. But it is also true, that their mutual respect and esteem continued unimpaired. For Dr. Walsh's attitude the present writer can vouch. Dr. O'Dwyer's sentiments are recorded in a graceful and touching letter, written by him some years ago, to the Archbishop on his Grace's recovering from

a severe illness. In the letter the Bishop recalls how he and Dr. Walsh had been friends from boyhood, how they had striven, each according to his own views, to advance the interests of religion and country; how divergence of view and of policy had caused cordiality to wane and had, at times, even led to a certain estrangement. The letter concludes by expressing delight at the Archbishop's restoration to health, and by sincerely hoping that, as they approached the finish of their course the warmth of boyhood's friendship might revive. Dr. O'Dwyer, like the meek David, though 'a comely person, was a man of war,' dauntless and formidable; and the Archbishop at no time set any great store by Laodicean detachment.

In 1880 Dr. Walsh's *Tractatus de Actibus Humanis*, which had just been published, was reviewed in the I. E. RECORD by a discerning and able critic, who though himself an opponent of the author on the question, 'An detur actus indifferens in individuo?' says that 'it cannot be denied that Dr. Walsh states the question with extreme clearness and accuracy, and makes out a powerful case for the Scotist view.' The critic commends the *Tractatus* for 'its exhaustive and most satisfactory disquisition regarding the *act having two effects*. The principle that determines the lawfulness of an act from which a good and a bad effect follow ramifies into every portion of moral theology, and is of extremest importance. In explaining it, Dr. Walsh displays a grasp of thought and power of analysis worthy of our greatest theologians.' It will be recollected that the application of this principle to the case of the hunger-strike was recently discussed in the pages of this periodical. The Archbishop followed the controversy with close attention, not unmixed with sadness.

In January, 1885, Dr. Walsh began a series of articles 'On the Law dealing with Charitable Bequests in Ireland.' The subject was one in which he had a very keen interest. It was a highly technical matter which could be profitably discussed only by a writer of subtle mind, sound judgment,

great accuracy and uncommon powers of clear, orderly exposition. It was, moreover, a question of great practical importance, for the papers were likely to be read by solicitors and others who might be called upon to draft wills in which large sums for charitable purposes would be at stake. It required great self-confidence on the part of a writer who himself was not a professional lawyer to undertake not merely to set forth in language that would be understood of the people, intricate cases of a most complex branch of the law, but also to criticize the judgments of some of the ablest judges in England and in Ireland. Realizing his responsibility he had prepared the matter of these papers with exquisite care. To secure that the expositions of the legal points involved should be entirely reliable, he consulted certain leading members of the Irish Bar, who readily consented to revise and, if necessary, to correct and supplement his papers. And so, he felt that he was in a position to promise the readers of the I. E. RECORD that the papers would come before them with the very highest professional guarantee both of their accuracy and completeness. Among these legal friends were the late Judge Carton and the late MacDermott. At a subsequent period he received great help from the late Chief Baron Palles, and from the late Judge D. F. Browne.

Notwithstanding the assistance which he received from those legal friends, his articles would never have attained the great standing which they undoubtedly have in legal circles were it not for the fact that Dr. Walsh was endowed with a pre-eminently judicial and discriminating mind.

The programme which he had outlined for himself was an ambitious one, and would naturally extend over several monthly numbers. Only three papers, however, had appeared when he was appointed Archbishop of Dublin, and for a time the project had to be abandoned. To anyone who recalls the crowded days of strenuous life which made up the early years of his episcopate, it will not be surprising that the Archbishop could not then find leisure to carry out his cherished project. Those were the

days of the Land Agitation, of the Plan of Campaign troubles, of the struggles for Home Rule, of the Parnell Commission, etc., etc. And when one bears in mind that, besides taking a prominent and leading part in these and other public movements, he discharged with fidelity the numerous pastoral duties of his high office; that he re-edited certain of his earlier published works, and had prepared for the press two large volumes dealing with the claims and grievances of Irish Catholics in the matter of education; that he had published a remarkable pamphlet on Bimetallism and Monometallism—it will cause no wonder that for ten years he was unable to find time to complete his papers on the Law of Charity.

The opportunity came in 1895, and throughout that whole year there appeared in January and the succeeding months a series of articles on the law in its relation to Religious Interests.

The papers are of high and permanent worth. They are admirable for fullness of treatment and for accuracy and lucidity. The essential peculiarities of his style—the habit of extreme caution of statement, the constant use of limiting and explanatory clauses which irks the casual reader—rather contributed to the success of these papers. The articles, though intended for the use of the educated lay reader and not for the professional lawyer, are evidently not the work of a sciolist; and the treatment of the subject though popular is entirely trustworthy even in the smallest details. Every term of art is adequately defined, and each subject is presented in its relation to fundamental principles of law, and is set forth in its historical development. Lawyers of repute, I have heard, value Dr. Walsh's legal contributions highly. 'Indeed, it is well known amongst competent lawyers on both sides of the Channel, that Archbishop Walsh's exposition, as regards the law dealing with Charities, is not only admirable in its accuracy of detail, but also profound, and coercive in its conclusiveness on the principles involved.' These are the words of one of the very foremost leaders of the Irish Bar to-day.

The papers of 1895 were supplemented by further articles from time to time, according as the law, particularly on questions relating to Marriages and to Masses, became more accurately determined. The position of the Marriage law of the Church in the eyes of the civil law was brought prominently before the public, some years ago, in the case of *Ussher v. Ussher*. Dr. Walsh took occasion, then, to write four papers in the I. E. RECORD (1912), in which, while discussing 'Two famous Irish Marriage Cases,'—one decided in 1844, and the other in 1861—he reviewed the whole civil legislation regarding marriages in these countries, and pointed out how it stood in relation to the Canon Law of the Church.

From the time that the rigour of the penal code began to be relaxed, bequests for Masses in Ireland were, in certain circumstances, held by the settled law of the Irish Courts to be legally valid. A further question regarding such bequests was raised in 1875. Are bequests for Masses also legally charitable? The decision of the question was of great practical moment. If such bequests were charitable they would be exempt from legacy duty in Ireland—an important, but subsidiary matter. The point of capital importance was that if such bequests were declared not to be 'charitable,' bequests in perpetuity for Masses became invalid. The case of *Attorney-General v. Delaney* in that year (1875) came before the Irish Court of Exchequer over which the late Chief Baron Palles then presided. The case was one of a bequest to have Masses offered up for the repose of the souls of the testatrix and her deceased brother. The Court unanimously decided that the bequest was not a 'charitable' gift. The ground of the decision was that a gift for a religious, or for any other purpose, to be charitable must, to some extent at least, be in the nature of a *general public* use, and for a purpose, moreover, which the Court itself can ascertain and declare to be public, or 'beneficial' to the public. The Court held that the conditions of a 'charitable gift' were not fulfilled in the case.

This decision settled the practice of all Courts in Ireland

for many years, subject, of course, to final revision by the Court of Appeal. When the decision was challenged in the Court of Appeal in Ireland, in 1897, in the case of *Attorney-General v. Hall*, that Court reviewed the decision, and answered the question, 'Are bequests for Masses in Ireland charitable?' with a conditional affirmative. Bequests for Masses in Ireland are charitable, *provided that they are to be celebrated in public*. Later on, in 1906, the same Irish Court of Appeal answered the same question with an absolute affirmative. Dr. Walsh, who in 1895 had put before the readers of the I. E. RECORD a statement of the law regarding bequests for Masses, as it then was, kept them informed of the developments of the law.

It can scarcely be doubted that the correct definition of the law in this matter was in no small measure due to the Archbishop. In one of his papers written in 1895, he drew special attention to an *obiter dictum* of Chief Baron Palles' when, in delivering judgment in the case of *Attorney-General v. Delaney*, he made a hypothetical case. 'If the will,' said he, 'had prescribed that those Masses should be celebrated in public, in a specified public church or chapel in Ireland, it would, I confess, appear to me that the bequests would be charitable as gifts for the public celebration of an act of religious worship, an act which "tends to the edification of the public congregation."' These words of the Chief Baron's, though clearly indicating his mind on the hypothetical case did not, and could not, decide a question which, in fact, was not then before the Court.

But, shortly after, when (1880) a case of a bequest for 'Masses to be celebrated *in Ireland in a church open for public worship at the time of such celebration*,' came before Vice-Chancellor Chatterton, he deliberately dissented from the view thrown out by the Chief Baron, and decided that 'the gift was bad, as being a perpetual dedication of the legacy to a purpose not charitable.' The decision of the Vice-Chancellor, in virtue of a point of legal procedure known as 'the comity of the Courts,' practically precluded any judge of a co-ordinate Court from deciding the point

at issue, except in conformity with the Vice-Chancellor's decision. That decision could be over-ruled only by the Court of Appeal. Dr. Walsh felt very strongly convinced that the Vice-Chancellor's decision was wrong. He made several unsuccessful efforts to have the matter brought before the Court of Appeal. A case dealing with the point was brought before the Master of the Rolls, in 1888, and was decided by him, with great hesitation, in conformity with the Vice-Chancellor's judgment. Dr. Walsh made earnest but ineffectual efforts to persuade the parties to have that judgment challenged in the Court of Appeal. He continued his efforts subsequently in other cases, and even offered to pay a share in the expenses of testing the matter in the Court of Appeal. At last a case was appealed against in 1897. Chatterton's decision was reversed, and Palles' opinion of 1875 passed into decision in the case of *Attorney-General v. Hall*.

From about the year 1883 the Archbishop and Chief Baron Palles had been intimately acquainted—and this acquaintance, as years went by, developed into warm friendship. Questions of law, especially questions relating to the law of Charity, were frequently discussed between them, both in conversation and by correspondence. In these discussions the Archbishop maintained that the decision of the Court of Appeal *re* Bequests for Masses, though correct as far as it went, did not go far enough. His contention was that the celebration of Masses, whether in public or in private, whether for an individual or for the faithful in general, necessarily tends, and in such a way that a Court can judicially ascertain and declare that it tends, to the benefit of the public.

Partly as a result of these discussions, the Chief Baron applied himself with great assiduity to study the whole question thoroughly. In course of time his opinion changed appreciably in the direction of the Archbishop's view, and finally he became convinced of the correctness of that view.

It was only in 1906, however, that in the case of

O'Hanlon v. Logue, the Court of Appeal had an opportunity of disaffirming the Chief Baron's judgment of 1875, and of declaring the law in Ireland to be that a gift simply for the celebration of Masses in Ireland is a valid charitable gift irrespective of the mode of celebration. The Chief Baron, in 1906, opted to sit in the Court of Appeal, in order that he might have an opportunity of disaffirming his own decision of 1875.

Had the Archbishop been fortunate enough to have test cases decided earlier in the Court of Appeal, many bequests for Masses which lapsed would have been carried out according to the wishes of the testators. For what he did, the cause of Charity in Ireland is deeply indebted to him.

The Archbishop's papers on the law dealing with Charities were read with interest and were highly appraised in legal circles. By reading them, young solicitors might avoid many a pitfall. A solicitor of much experience told the writer that he had the articles collected and bound, and not infrequently had found them to be most useful.

As the law now stands, gifts for Masses in Ireland are valid and charitable. Moreover, such gifts are free of legacy duty, if it be provided in the gift that the Masses are to be celebrated in Ireland. Solicitors and others who may be entrusted with the duty of preparing instruments dealing with such gifts should be careful to secure that the provisions of the law are accurately complied with. Owing to carelessness or ignorance regarding this matter in the past, large sums have been diverted from the purpose intended by donors.

The cause of Irish Charities is beholden to Dr. Walsh. The cause of English Charities is no less indebted to him. The law in relation to bequests for Masses differed in England and in Ireland. In Ireland, as has been mentioned, such bequests were valid, in England it was not so. For generations prior to 1919, the English Courts held such bequests to be 'superstitious' and void. The action of those Courts

rested mainly on the judicial interpretation of the Statute of Chantries. This statute, which is also known as the Statute of Superstitious Uses, was a statute of Edward VI, passed in 1547. The statute dealt with certain endowments for the maintenance of Masses for the souls of persons deceased. And as such endowments were deemed to be amongst the chief means by which was maintained 'the doctrine and vain opinion of Purgatory and Masses satisfactory . . . to them which be departed,' all such existing endowments, being for 'superstitious uses,' were seized for the Crown. The Act was chiefly an act of confiscation; it made nothing illegal, it prohibited nothing. All its sections, but one, were retrospective; and the one section which dealt with the future, merely discouraged the foundation of new Chantries, by enacting that the donor could not recover his gift, even if the conditions attached to it were not fulfilled and the stipulated prayers were not said.

The statute, though retrospective in form, was, as construed by the English Courts, prospective in effect—involving a legislative declaration that all gifts for Masses or for prayers for the souls of the dead are superstitious, and therefore void. Before that statute, bequests for Masses were never made illegal in England by statute law. They were not illegal under the Common Law. The illegality came into existence as a matter of inference from the general policy of a code of law constructed for the extirpation of the Catholic religion in England. The matter is thus explained by Dr. Walsh:—

In the days of Catholic unity in England, it was a principle of the Common Law that the King, as head of the commonwealth, was bound to see that nothing was done for the furtherance of a false religion. After England had become Protestant, that principle was still upheld. But it then, of course, involved the invalidity of gifts for Catholic purposes, that is to say, for purposes implying the truth of any Catholic doctrine which, as the work of the 'reformation' progressed from year to year, had come to be discarded from the new State creed.

By the time that the Statute of Chantries was passed, in the beginning of the reign of Edward VI, the doctrines of Purgatory and of the

efficacy of the Mass as a sacrifice of propitiation for the souls of the departed, had been relegated to the category of superstitious errors. Bequests therefore for the maintenance of Masses or prayers for the dead had, as a matter of necessary legal inference, become illegal and consequently invalid.

Such bequests for 'superstitious uses' continued to be invalid even after the Relief Act of 1791. For, that Act, which removed many disabilities from the Catholics of England, expressly provided that all 'uses, trusts, and dispositions, whether of real or of personal property, which, previous to the passing of this Act, had been deemed superstitious or unlawful should continue to be so deemed and taken.' Even the passing of the Catholic Emancipation Act of 1829, which formally reversed the policy of the law against the Catholic religion, did not—at least not beyond all question—determine the validity of bequests for Catholic purposes. The invalidity was, however, formally removed by the Roman Catholic Charities Act of 1832.

By the Act of 1832 Catholics in Great Britain, 'in respect of their schools, places of religious worship, education, and charitable purposes . . . and property held therewith, and the persons employed in and about the same' were made subject to the same laws as Protestant Dissenters. By reason of this Act several bequests for Catholic purposes were, in 1835, judicially declared to be valid. Nevertheless, bequests for prayers and Masses for the repose of souls, were, at the same time, in *West v. Shuttleworth*, declared to be void. The reasons on which that judgment was based were that such bequests were 'within the superstitious uses intended to be suppressed by the statute of Edward VI'; and that such bequests were not within the relieving words of the Act of 1832. In a subsequent case, *Heath v. Chapman*, in 1854, it was declared that the statute of Edward VI did not *make* bequests for Masses for the dead illegal: it *took* them as already illegal and void, and dealt with them accordingly; so that the practical importance of the statute consisted in the legislative declaration

which it embodied of the then existing illegality of such bequests.

The reason underlying this judicial decision was adversely criticized by an English judge, Sir John Romilly, in 1860, but—like Sir Andrew Porter, the Irish Master of the Rolls in an analogous case mentioned above—he did not feel himself free to depart from the line laid down in the two previous decisions.

Archbishop Walsh, believing that the reasoning of Sir John Romilly was right, and that the decisions of 1835 and 1854 could not stand, expressed great surprise in 1895, that ‘a point of such importance has never yet been brought up for final decision in the English Appeal Court, and, if necessary, in the House of Lords.’ Examining the matter critically, he pointed out that, since the Legislature, by the Act of 1832 legalized the endowment of a church and an altar for Catholics, it allowed by necessary inference an endowment for Masses. For the Mass is fundamental in the belief of Catholics, and without it church and altar would be alike meaningless and useless. This argument had great weight in the House of Lords.

An opportunity of bringing the matter to the test presented itself in 1918, in the case of *Keane v. Hoare*, subsequently *Keane v. Bourne*. The relevant facts of the case were these. One Edward Egan, an Irishman domiciled in England, died in London, in 1916. He had made a will, which was proved in January, 1917. By his will he appointed Mr. James Keane and another executors of the will. The will contained, amongst others, the following bequests:—

I give and bequeath unto the Very Rev. Dr. Hoare, Bishop of Ardagh . . . £300. I hope his Lordship will pray for me.

To the Cathedral [subsequently determined to be Westminster Cathedral] for Masses, £200.

To the Jesuit Fathers, Farm Street, £200 [and the residue of the estate] for Masses.

To the Dominican Fathers . . . Kilkenny, £100, for Masses.

To the Franciscan Fathers . . . Kilkenny, £100, for Masses.

The executor, Mr. James Keane, caused an originating summons to be issued in the Chancery Division, with a view of ascertaining whether the gift to Most Rev. Dr. Hoare was valid, and whether the several gifts for Masses were valid. The case, *Keane v. Hoare*, was decided by Mr. Justice Eve, on June 4th, 1918. The bequests for Masses to the authorities of Westminster Cathedral and of Farm Street were declared to be void. With regard to these bequests, Mr. Justice Eve said: 'I do not think it is open to me to express an opinion of my own upon the very forcible and able arguments which have been addressed to me in support of these bequests. The decided cases are really too strong, and the law in the matter has been settled now for well nigh a century past. Under these circumstances, if it is to be altered, it must be effected by the House of Lords.'

When the case was brought before the Court of Appeal by Cardinal Bourne (on behalf of Westminster Cathedral) and by Rev. Terence Donnelly (on behalf of the Jesuit Fathers, Farm Street), the Court, apparently without going into the merits of the case, simply affirmed the order of Mr. Justice Eve, and the way was now clear to have the law correctly ascertained and defined by the House of Lords.

From the very commencement, the case had aroused in the Archbishop the very keenest interest. With a view to creating and stimulating a similar interest in others, and especially in the hope that the issue would be raised in the House of Lords, he wrote for the I. E. RECORD three characteristically able papers on 'Superstitious Uses,' which appeared in July, August, and November, 1918. He took other practical steps in the matter, which need not be mentioned here. The case was argued in the House of Lords, in April, 1919. During the course of the appeal in the House of Lords, arguments and statements were quoted from Dr. Walsh's articles. The Court decided in favour of the will, and declared that bequests for Masses in England are valid.

On June 3rd, 1919, the Lord Chancellor delivered his

judgment, beginning with these words : ‘ This is a difficult and an extremely important case. Your Lordships cannot, in my view, escape the duty, anxious as it undoubtedly is, of overruling decisions which have been treated as binding for generations.’

The decision was a triumph for the cause of Catholic charity in England—a triumph in which William J. Walsh, Archbishop of Dublin, had a larger share than has even yet become known.

In regard to many other matters, too, the pages of the I. E. RECORD bear testimony to the able and valuable services which the late Archbishop rendered to the cause of Catholicity in these islands.

P. J. W.

ETERNAL LIFE

BY THE BISHOP OF SEBASTOPOLIS.

IV

E'en such is Time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with earth and dust ;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days ;
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

*(Written by Sir Walter Raleigh just before
his execution, 1618.)*

OF all the many joys that enflame man's sensitive heart, by far the greatest and the intensest, as well as the most universally appreciated and esteemed, are the joys which arise from the exercise of love. What the sun is to the material world, that love is to the social world. Love brings warmth into the most desolate and desponding heart ; it cheers, brightens, and consoles the most afflicted and lonely life ; and bestows new strength and power and energy upon the sorrowing and the depressed. It registers the very highest watermark of earthly happiness. Indeed, as Thomas Moore truly says,

New hopes may rise, and days may come
Of milder, calmer beam,
But there's nothing half so sweet in life
As Love's young dream.

Love is the very soul of music, of poetry, and of romance. It forms the unvarying theme of every novelist, playwright, and *raconteur*. For, 'the old, old story,' though ever old, is ever new ; and even though repeated over and over again, in a thousand different ways, it never palls nor

tires. Love, indeed, rules and reigns triumphantly in every heart, if once it can effect an entrance therein :

Love rules the court, the camp, the grove,
And men below and saints above :
For love is heaven, and heaven is love.

And, as love is the greatest source of joy on earth, so is it the greatest source of joy in Heaven. 'Now there remain faith, hope, and love, these three ; but the greatest of these is love' (1 Cor. xiii. 13). Although faith and hope attend us, as faithful companions, to the very gates of Paradise, there they bid us an eternal farewell. Whereas, love, on the contrary, enters in exultantly, and will abide with us and delight us for ever and ever, so long as God is God.

In that thrice happy region God's love will be more to us than any of His other divine perfections. Hence, it is not surprising that the Holy Scriptures lay such stress on that particular attribute. Although God is Wisdom, and Power, and Justice, and all else, yet the inspired Book does not say so, in explicit terms. But it does declare, in the most emphatic manner, '*Deus charitas est*'—'*God is Love*' (1 John iv. 8), and furthermore, it teaches us that 'he that abideth in charity, abideth in God and God in him' (1 John iv. 7). Hence, charity unites us immediately with God. In Heaven, the impelling force which inspires and kindles our love, is God's infinite beauty and perfections, which shall be clearly exhibited to the elect. Now, we may observe here, that it is a well recognized fact, proved by experience, that our nature is so formed by God as to receive a special pleasure and delight from the contemplation of any object which is perfect in its kind and of great beauty. Consider, for instance, the very lowest form of beauty, namely, material beauty, let us say the beauty of the human form. Though this is the very least kind of beauty, yet it is the highest *of its kind*, and will exercise a most remarkable power over every beholder. In fact, a perfect specimen of a fully-developed human being, as history proves by a thousand instances, possesses an almost

incredible power of attracting to itself the hearts of those who behold it, even though they may be most wise and powerful. Experience proves that often the mere sight of one surpassing fair and lovely will throw a spell over all beholders, and, in a manner, bewitch and enchant them, owing to the pleasure and delight that it excites. Nor is it necessary to have recourse to profane history for examples of this undoubted fact. The Holy Scriptures abound with illustrations. Witness such examples as we find in the histories of Samson, Solomon, and of Holofernes and of numberless others.

When Judith was on her way to the camp of Holofernes, she was at first stopped by the watchmen of the Assyrians ; but, 'when they beheld her face their eyes were amazed, for they wondered exceedingly at her beauty' (Judith x. 14). And, instead of stopping her, 'they brought her to the tent of Holofernes, and when she was come into his presence, forthwith Holofernes was likewise caught by his eyes' (x. 17). The very rareness of her beauty gave her an astounding victory, and indirectly enabled her, in fact, to free her people from the dreaded power of the Assyrians. Esther is another case in point. Her marvellous beauty at once won over the king. Although it was well known that 'any one who dared to enter into the king's inner court without being summoned, was *immediately to be put to death*,' yet Esther's extraordinary loveliness enabled her to successfully run the risk. By reason of her great attractions she was able to soften the heart of the king, and so to escape this terrible fate. For, 'when he saw Esther, she pleased his eyes.' And so far from ordering her 'to be put to death immediately, and without delay' (Esther iv. 11), as the law demanded, he received her most graciously, saying, 'What wilt thou, What is thy request? If thou shouldst even ask one half of the kingdom, it shall be given to thee' (v. 3).

Even the great and wise Solomon could not resist the bewitching influence of beauty. The beautiful daughters of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites (3 Kings xi. 1) threw such a spell

over him, and so captivated his heart, that 'his mind was turned away from the Lord, the God of Israel' (3 Kings xi. 9), and his only thought was to give them pleasure.

Thus, it is clearly seen that even mere physical beauty, when it is very exceptional, exercises an extraordinary power, and captivates all beholders. The usual effect is to give joy and gladness. Thus the poet, speaking of the little child he met in the graveyard, writes :—

And she was fair and very fair :
And her beauty made me glad.

But, so far, we have been speaking of the very lowest form of beauty. Beginning, then, with that which constitutes the very lowest rung of the ladder, let us strive to mount, step by step, to the highest, which is the eternal and uncreated beauty of the infinite God. Now Lessius leads us upwards and onwards in the following manner. He invites us to begin by contemplating the most perfect and exquisite human form that has ever attracted and captivated the eyes of men. However great it may be, it is fashioned out of corruptible flesh ; out of mere rude matter, and stands, therefore, at the very bottom of the series. From the beauty of visible form and colour and expression, we ascend to the more ethereal beauty of force and energy. For, however splendid may be the visible beauty of gems and precious stones, of butterflies and moths and of other gaudy insects, and of animals, flowers, and of plants, in their infinite variety, their *spiritual* beauty, *which is not seen*, must be incomparably more splendid still. Let us explain. In all living and growing things, whether plants or animals, there is to be found a certain invisible but very real principle of life. For example : As I stand before a magnificent oak tree, I may, indeed, admire and wonder at its fine proportions, at its tastefully arranged branches, and at its elaborately formed leaves, and curiously shaped fruit, and the rest. But, so soon as ever I ask myself how it came to be, I must at

once recognize the existence of something very much more wonderful than anything I can actually see. My reason itself goes beyond my five senses, and unhesitatingly assures me of the existence of some invisible and interior and active force, which has formed and fashioned and industriously built up the entire complicated structure now standing before me. The finest and most majestic oak in all the forest was once nothing more than an acorn; that is to say, a tiny seed. But a seed, endowed by God with (what seems to us almost miraculous) powers. If we contemplate even a mere painted oak, we not only realize the necessity of an artist, to account for its presence on the canvas, but we also realize at the same time that the artist is greater than his work; in short, that the painter is superior to his painting.

In a somewhat similar way, when contemplating, not a painted, but a real oak, rearing its magnificent form in the midst of the forest, we know that it did not suddenly appear there, already fully developed, and just as we see it, but that it was gradually and slowly constructed. That which we now admire is, in short, the product of certain hidden and secret forces contained in the acorn. These forces are very real. They have exerted themselves most strenuously, year after year, with wonderful energy and perseverance. They have not only selected from earth, air, and water, the appropriate and suitable materials, but they have cleverly built them up, little by little, first the blade, and then the stem, and then the branches, and then the leaves, into the perfect tree. Nothing has been done at random. Nothing is the result of mere chance. Every single branch and twig and fragment of bark and tiny rootlet, has been carefully formed, according to a set plan. Every single leaf has been, so to speak, designed and carved out and shaped into the beautiful and elaborate pattern with which we are all so familiar. In this life, we cannot see these wonderful forces at work. We cannot stand by, and watch them going about their wonderful task, as we may watch the cotton spinners and

weavers in our great manufacturing towns. But they are *just as real!* That is the point, they are just as real, and as distinct from the work they do. And a day will come when God will enable us to see and admire their exceeding intrinsic beauty. Every living plant, shrub, flower, and growing thing is indebted to certain hidden, vital forces for its size, shape, colour, scent, and general character. And, if the work of these innumerable hidden forces is beautiful, and most pleasing to the eye that contemplates it, far more beautiful still, and far more interesting, will be the contemplation of these forces themselves. The living principle in a tree or a plant surpasses, no doubt, our present powers of appreciation, and we can only marvel, as we ponder over the task laid upon a seed, to construct, in its mysterious laboratory underground—let us say, a gorgeous moss-rose, or a sweet-scented pimpernel. But *the work done proves the presence of the workers* without a doubt. The effect postulates the cause. We know, with absolute certainty, that hundreds of thousands of millions of these forces exist, and that the world is full of them. Now, it is the contention of theologians, that the contemplation of the wondrous beauty and loveliness and attractiveness of these vital forces will be immeasurably more entrancing and joy-giving than the contemplation of anything they can produce. So that if physical and material beauty is sought after and highly appreciated, the beauty of these forces will be still more admired and will be sought after with yet greater ardour.

It stands to reason that the higher the order of the thing produced, the more wonderful and the more admirable must be the hidden forces that produce it. So that, if the vital forces in a tree or shrub possess immense beauty, the vital forces in a being of a much superior order, such as a bird or a beast, must possess a very much higher beauty still. Hence, if mere physical and material beauty forms the first or lowest rung of the ladder, and if the vital forces producing the whole vegetable world constitute the second rung, then the vital principles which are responsible for

every living, breathing, and sensitive thing in the animal kingdom will form the third rung of the ladder.

Plants and trees and flowers, etc., are endowed with mere vegetable life. But, so soon as we pass on to living animals, we pass on to an immeasurably higher form of creation. The living principle in a sentient being is incomparably more wonderful and more admirable and beautiful than anything to be found in a mere plant. It is a principle not only of organic growth, but a principle of sense and of feeling and memory and motion. This living principle in every animal not only constructs such marvellous organs as eyes, ears, brain, heart, and stomach, and so forth, which are far more wonderful than anything that is to be found in a mere vegetable; but it also knows how to employ them with the utmost skill and perfection. It actually sees through the eyes, and hears through the ears, digests with the stomach, and so on with regard to every other organ in its complicated system.

From this it is clearly understood that the vital principles in the animal are of a much higher order, and of a much superior beauty, than the vital principle in the vegetable. In fact, if the beauty of all existing vegetable forms were to be united in one individual, it would not approach the beauty of the least of the animal forms¹; for the animal form is of a much higher order of creation.

A tree, or a flower, or a fruit, is a wonderful product of the forces hidden away in the seed, but if we pass from the vegetable to the animal kingdom we shall contemplate what is far more wonderful still. For, a living insect, such as the bee, that gathers honey and constructs cells in which to deposit it, or a bird which enchants us with its song, or a dog which will guard our sheep-folds, is a very much more admirable and wonderful product of the forces hidden away in the egg that produces them. Let us pause here for a moment to consider the egg of any bird whatsoever.

¹ 'Anima sentiens ita est elevata supra vegetantem ut plus sit pulchritudinis in una sentiente, quam in omnibus vegetantibus simul junctis' (*De Nom.*, p. 265, L. Lessius).

When first laid, the thin shell is full of a mucus liquid, so limpid and pellucid, and apparently structureless, that, by holding it up to the sun, we can see the light pass through it. Now consider the problem to be solved by the vital forces with which the egg is endowed. Their task is to convert the liquid contained by the shell into a living, active, sensitive bird. Without adding one particle of matter from outside, these forces have to fashion every bone in the complete skeleton, give every one its required shape, and to connect them all together according to a fixed plan, with their proper joints and articulations. From the same liquid mass they have to form the hard beak and claws, as well as the soft down and the delicate and beautifully worked feathers that are to cover the newly-born bird. Nor is that all. They have to construct, out of what is left of the same liquid, a heart that will beat, and eyes that will see, a throat and gullet and tongue and vocal chords that will really serve their purpose, as well as arteries and veins to carry blood all over the body, and to provide limbs and muscles, an alimentary canal, and a vast number of other essential parts too numerous to specify.

To form and fashion such a complicated and such a variegated object as a bird, under any conditions, might well seem an impossible task. But when skull and bones, and beak and claws, and limbs and muscles, and heart and liver, and eyes and ears, and hundreds of beautifully-woven feathers, most delicately coloured and finished, have to be manufactured from an ounce or two of mucus liquid, and arranged and built up into a highly sensitive and living creature, it seems far more impossible still. And we long to see the agent that can do it. Yet this is one of the commonest operations of nature; an operation which may be witnessed a thousand times over every spring, in every part of the country.

This marvellous transformation is brought about tranquilly and in silence, so that though you may press your ear against the shell, no sound of tool or implement can be perceived; and with such gentleness and softness, that even the fragile

shell is not broken nor even injured in the process. Only at the appropriate moment, when the whole work is complete, is the shell forced open by the captive bird, intent on the enjoyment of its glorious liberty.

We know what was in the shell at the moment in which the egg was laid ; and we know what emerges from it, so soon as the egg is hatched ; and we note the stupendous difference and we rightly ascribe it to the action of the vital forces, with which the Author of creation has endowed the hidden germ. We cannot actually see any of these forces, but the wonders which they perform and the visible and tangible objects which they produce, declare most emphatically that they are most real. When the present life is over, and we are enabled to gaze upon these wonderful creations of Almighty God, we shall find in them a beauty and an excellence and a grace and comeliness that will far exceed the beauty and the comeliness of their visible works, which now so arrest our attention. Merely to contemplate the work achieved, as we do when we contemplate the fruits and flowers, and the birds and beasts, etc., is a joy and a delight ; but, as the artist is more interesting than his work, and the painter than his picture, so the contemplation of the vital forces of nature, in all their infinite variety, will be far more wonderful and delightful than the contemplation of their visible effects.

The wonders that we have sought to illustrate by calling attention to such a simple and familiar object as a bird's egg, must, of course, be applied to every living thing, from the gnat to the eagle, and from the microscopic infusoria, whose universe is a raindrop, to the antediluvian megatheria, and other gigantic extinct mammals, that once roamed about the uncultivated earth.

This brings us to the fourth rung of the mystical ladder. Rising above irrational animals, we come to the rational principle in man, that is to say, the soul, made to the image and likeness of God. By means of the vital principle residing within, the *beast* is able to feel, to digest, to see and hear and smell, to run, or fly, or swim, and so forth ; but

by means of his rational soul, *man* can do very much more. He can think and reason, and argue and discuss; he can wonder and admire, and love and hate, and imagine and remember, and, in short, live a rational life, and exercise all the arts and crafts and sciences. Hence, even merely from its effects, we can at once realize that the soul must be a truly admirable creation, and immeasurably superior to the living principle in a bird or a beast. If there are unsuspected and hidden beauties in the vegetable forces of plants, and still grander beauties in the living principles of irrational animals, there are immeasurably more enchanting beauties in the rational and immortal soul of man. In fact, if we could contemplate a single human soul, as we shall be able to contemplate it in the next life, we should find incomparably greater beauties in it than we should find in the whole of the vegetable and animal kingdoms united.¹ The soul of man, therefore, forms the fourth rung in the beauty-ladder. Above the soul of man stands the angelic nature of the heavenly hierarchy. A single human soul is something so exquisitely lovely that it eclipses all that is below it, as the sun eclipses the stars. But great as it is and splendid as it is, the pure spirit of an angel is still more captivating and attractive, in its own exalted nature.

Perhaps it may be well here to recapitulate a little. Let us then observe that there seems to be no doubt in the minds of theologians and philosophers but that the physical beauty of fruits and flowers, however great it may be, is far surpassed by the beauty of those hidden forces which bring these very things into being. But it is important to remember that, if the forces that produce all that we admire in the vegetable world around us are so beautiful, the vital forces which produce all that we find in the still higher world of sensitive and animated nature

¹ 'In quarto gradu est pulchritudo animae rationalis, quae tanta est, ut quasi infinite superet omnem pulchritudinem animae sentientis. Est enim lux quaedam pura, incorporea, per se subsistens, totius universi capax' (Lessius, chap. xvi. p. 277.)

are proportionally more beautiful still. When, however, we ascend beyond the world of living but irrational creatures, such as insects, fish, birds and beasts, etc., to the vastly more wonderful world of rational beings, such as man, we are brought face to face with vital forces of immeasurably greater power and excellence. The human soul, which constitutes the form of the body, and which possesses not only vegetative and animal powers, but rational and intellectual powers as well, exhibits a beauty so far surpassing all other created and earthly beauties, that a single soul would reveal (could we but see it) more of the splendour and the loveliness of its Maker than is to be found in all lower creatures united. This is true of a soul *before it is raised to a state of grace and glory*. When, however, a soul is lifted above nature, and raised to a supernatural state, it receives an access of beauty that eclipses every other, and which must be seen to be realized. The beauty of the angelic hosts, considered in their own nature, far outrivals the beauty of the human soul, if also considered in its own nature¹; but both man and angel, when raised to a state of grace, enjoy a degree of celestial beauty that must throw all purely natural beauty, of whatever kind, completely into the shade. Though the purely natural beauty of either a rational soul or of an angel is inconceivably great, and beyond the power of man to imagine, yet it is paltry and contemptible, as compared to the beauty of either when clothed with supernatural grace, and still more, when raised to a state of glory, for both the one and the other then actually share in the uncreated and infinite beauty of God Himself. (*Divinae consortes naturae*—2 Peter i. 4.)

Once the soul of man or the pure spirit of an angel has been raised to a state of glory, its beauty becomes, in a sense, divine. It is lifted up so immeasurably above all created beauty that it may truly be said to be wholly

¹ 'Tota humanae naturae perfectio ad angelicam comparata, est instar nihili, et veluti punctum ad coelorum immensitatem. . . . Tamen, angelica perfectio, etiamsi absque fine in suo ordine crescat, NUNQUAM statum filiorum et gloriam ipsis praeeparatam aequabit' (*De Perf. Div.*, Lessius, p. 254).

unapproachable. The great saints and writers of Mystical Theology speak of such, as 'deified' and even as 'gods,' as holy David does himself, in the Psalms, and St. Augustine, who, speaking of Heaven, says, '*Quotquot ibi sunt, Dii sunt.*' So that, it may be truly asserted, that if every natural beauty throughout the entire universe were united in one individual, it would be just nothing at all, when compared to the very least soul clothed in celestial glory.¹

Here, then, we stand almost at the summit of the mystical ladder. There is but one beauty that can compare with the beauty of the Blessed ; but one beauty that can rival and really surpass it ; but one beauty that can throw it altogether in the shade—and that is the infinite and uncreated and unique and incommunicable beauty of God.

If even created beauty, in all its different stages, possesses such power to attract and to enchant, what shall we say, what can we say of the infinite beauty of God ? To be drawn within the circle of its influence is to be, at once, utterly vanquished. To catch the merest glimpse of it is to feel oneself drawn by a mighty and altogether irresistible force towards it. It is to find one's heart all aflame, and liquifying with an all engrossing love and wonder and inexpressible delight. To gaze upon the unveiled face of God is to be filled and flooded and wholly inebriated with entrancing joy and gladness. It is to feel every fibre thrilling with exquisite joy, and every nerve vibrating and pulsating with delight, throughout our whole being. It is to plunge and to lose ourselves in a boundless sea of undreamed pleasures ; to be engulfed in a bottomless ocean of ecstatic happiness ; in short, it is, in very truth, to 'enter into the joy of the Lord.'

If it were possible for us fully to comprehend and to realize the entire force and meaning of the term used, it

¹ 'a) Quintus gradus est in natura angelica, quae adhuc longe sublimior ac splendidior est anima rationali ; b) sextus gradus est Beatorum, quorum pulchritudo superat pulchritudinem totius universi, etiamsi tota in unam formam colligatur.'

would suffice to say simply that God is '*infinitely*' more beautiful than all the works of His hands united. But since we can form no clear or adequate idea at all of the measureless contents of the term '*infinite*,' we shall find it helpful to approach the contemplation of God's infinite beauty by a series of gradations, beginning with the lowest. We have already pointed them out; but, for clearness' sake, we will now set them down succinctly, and in their proper order, so that they may be taken in at a glance. To this ladder, leading up to God, there are seven rungs or steps, viz. :—

I. The beauty of material and visible things, such as flowers, gems, the stars and heavenly bodies, insects, birds, animals, and men.

II. The beauty of the simple and invisible forces which God has established to fashion and build up every plant and herb and germinating thing throughout the whole vegetable world.

III. The beauty of the multitudinous and extremely varied principles of the higher or animal life, which (acting through the egg or embryo) form and give life and feeling and sense and motion to every species of living, breathing creature, in earth, air, or water.

IV. The beauty of the principle of life and reason and intelligence in man, in a word, the human soul.

V. The beauty of angelic beings, as exemplified in the nine choirs of angels, which are distributed into three hierarchies. Of all created beings, these are the most beautiful and exquisite, *in their own nature*. But the next or sixth step of the ladder is a very high one, and lifts us far and away beyond the fifth; for therein we pass from the *natural* to the *supernatural* order.

VI. The beauty of the beatified human soul, made to the likeness and image of God, and clothed with grace and glory as with a garment.

VII. The beauty of the angelic hosts, after being raised up to a state of celestial glory, and considered no longer in their own nature (beautiful though it be), but in the

unrivalled beauty conferred upon them by God as a reward for their fidelity and constancy in His service, after so many of their number fell and were damned.

Of course, the difference in the degree of beauty between the sixth and the seventh rungs of the ladder is not so marked. In fact, they might almost be classed as one and the same; for, though no doubt many of the human race in Heaven will have less glory and therefore less beauty than even the least of the angels, yet it is the common opinion of theologians that some of the greatest of the saints may equal, even if they do not surpass, the very highest of the Seraphim and the Cherubim. On this general point the Church has made no infallible pronouncement, so we are free to form our own opinion, except in the case of our Blessed Lady; for the Church certainly holds and teaches that our Blessed Lady's soul has received far more grace and glory, and therefore far more beauty also, than even the most favoured and most exalted of the heavenly hosts. It would seem, therefore, that while the Blessed Virgin, as the glorious Mother of God, undoubtedly holds the very highest place in Heaven, the saints, according to the measure of their sanctity, will be found scattered amongst and intermingled with the various choirs of angels.

When we contemplate the beauty of the immaculate Mother of God, we contemplate a beauty beyond even that of the Cherubim and the Seraphim; for we then reach the very highest that is to be found in creatures. Yet, wonderful to say, infinitely above that dazzling and stupendous beauty rises the uncreated beauty of God—a beauty so unique, so unparalleled, and so enthralling and unfathomable, that (by comparison) no other beauty seems to deserve the name of beauty at all; in short, when placed beside the beauty of God, all other beauty is rather deformity than beauty. Oh! how inconceivable and how incomprehensible and matchless is the splendour and the glory of God!

To any adequate realization of this height we can, of

course, never hope to reach in this life. But if we wish to draw just a little nearer to it, we are advised to approach it by degrees, and step by step. We should place before us the mystical ladder to which reference has already been made, and linger awhile on each rung, calling to mind the beauties that it contains. Then, before mounting to a higher rung, we should remember that each rung, except the seventh, surpasses, by an immeasurable distance, the one immediately below it. Then, by the time we have reached the topmost rung, we shall feel that beyond it there is nothing else but God Himself.

But—having exercised our minds in this way—we should then reflect that, instead of these seven rungs, God might, quite as easily, have created seven thousand or seven million rungs, each related to the other, in the same way. Yet, even then, though we should succeed in ascending to the topmost rung, we should find ourselves just as far from realizing the beauty of God as ever. For, He would be as infinitely above the seventh million rung as above the seventh, for the simple reason that the distance between the Infinite and the finite can never be approached by any process of multiplication.

Yet—stupendous thought!—it is for the enjoyment of this uncreated, eternal, and infinite beauty of God that we are created. Well may the saints assure us that to possess and to enjoy God, even were it but for one short minute, would be a much higher privilege and an immeasurably greater honour, favour, and delight, than to swim in an ocean of earthly pleasures for a thousand years. Oh! how exceedingly should we rejoice on being invited to the Nuptials of the Lamb! Even though but a very remote and uncertain chance had been afforded us, any chance at all would have been a most tremendous favour. Even though the chance given to us had been but as one to a million, yet to have received even the millionth of a chance of winning *such a prize*, would most certainly (could we but fully realize it) throw us into an ecstasy of delight, gratitude, and

longing.¹ But, so far from making the prize difficult of attainment, and well nigh impossible, our loving Lord has actually placed this infinite treasure so completely within the reach of every man, woman, and child, that we may truly say that if there be one who does not attain to it, it will be wholly and entirely his own fault.

What an end to look forward to ! What a consummation devoutly to be wished ! Could we but realize the consoling truth, as the saints did, how impatient should we be to reach the end of the present life, and to receive the imperishable crown of eternal glory. Every time we hear the clock strike the hour, we should be wont to exclaim, like St. Teresa, 'Thank God, another hour has gone by, and I am brought yet another hour nearer the moment for which I long, the moment which will unite me for ever with my God and my all.' But, alas ! we are not all like the saints as yet. Let us try to resemble them more nearly.

✠ JOHN S. VAUGHAN.

[To be continued.]

¹ Though we do not feel able to go quite the length to which Pallavicino seems to go, yet we think it will be interesting to quote his words, as given by Fra E. Da Chitignano, p. 274 : ' Il Pallavicino e altri sapienti in divinità, credono che sia maggiore la felicità d'un solo beato che tutte le miserie e i patimenti dell'inferno ; in guisa tale, che se di tutti gli uomini da crearsi uno solo dovesse andare in paradiso e tutti gli altri all'inferno, ognuno dovrebbe desiderare di nascere in questa terra con sì poca probabilità di avere ad esser egli quel solo beato, e con tanta maggior probabilità di aversi a trovare nell' immenso numero dei perduti ' (*L'Uomo in Paradiso*).

A PUZZLE OF MODERN SCIENCE

BY REV. H. V. GILL, S.J., M.A., M.Sc.

THE exact methods of modern science, instead of making things clearer, seem to leave us further off than ever from an understanding of the realities underlying the workings of nature. The records of science are full of puzzles which, having baffled the attempts of scientists, have been finally consigned to the care of future generations. The greatest forces of nature have all contributed their problems. Life, gravitation, magnetism, electricity, the constitution of matter, are all mysteries about which the greatest scientists know little or nothing. Theories which at one period seemed to account well for observed facts have had to be abandoned in the light of further discoveries, while again theories which have been abandoned are once more revived in a modified form.

No better illustration of the truth of this assertion can be found than in the history of the development of the theory of light. Leaving aside the guesses of the ancients, we find Newton laying the foundations of an explanation according to which light was to be looked on as being due to the emission of small corpuscles, which, in conjunction with the waves set up by them in their passage through a medium, seemed to account for the different phenomena which had been observed. The next step was the invention of theories in which the corpuscles were dispensed with, so that light became a pure wave motion in the ether, like sound waves in the air. This theory was developed by Huygens with great success. The great obstacle to the acceptance of the wave theory was the discovery of the polarization of light, which may be briefly described as the two-sidedness of a ray of polarized light which no form of

wave motion then postulated could explain. Huygens supposed the vibrations of the medium to be longitudinal, that is to say, due to backward and forward excursions of the vibrating particles in the direction of the light waves. He, however, discovered a phenomenon which seemed to be altogether out of keeping with longitudinal wave motion. He found that a beam of light which had passed through certain crystals was unable to pass through a second crystal of the same material unless the latter was oriented in a special way relatively to the crystalline planes of the former. Hooke, a contemporary of Newton, made the suggestion that the vibrations constituting light took place in a direction at right angles to that in which the light was travelling. In this way polarized light waves might be compared to pulses passing along a stretched string, which can pass through a slit parallel to the direction of the plane of the pulse, but which would be refused transmission through a slit at right angles to the excursions of the string. This view did not gain ground, chiefly on account of difficulties arising out of the general theory of wave motion which were responsible for Newton's emission theory.

Owing in great part to the high reputation enjoyed by Newton, his view held its own, in spite of the very grave difficulties it presented. It was not until the beginning of the last century that the modern wave theory began to take root. Fresnel revived the suggestion of Hooke, and showed that the transverse wave theory alone was capable of explaining not only polarization, but all the facts discovered since Newton's time, and which could not be accounted for on the emission theory. During the nineteenth century the modern wave theory became more and more firmly established, until it was finally solidly enthroned. The difficulty of describing the physical nature of a medium capable of propagating transverse waves, and at the same time able to fulfil the other functions of the ether, still remained, and remains to this day. The modern attitude is to assume that the ether is possessed of the requisite properties, without attempting to describe its physical

constitution. Nevertheless, the greatest minds of the last century went to enormous trouble to describe the physical constitution of the ether of space, and views expressed by MacCullagh, Maxwell, Lord Kelvin, and others have gone far to enable us to form some conception of the mechanism by which a ray of light is propagated. It may be well to call attention to the fact that the recent theories of Einstein have not in the least done away with the need of an ether. It was publicly stated in the recent meeting of the British Association, by those who are best qualified to express an opinion, that the ether, far from becoming unnecessary, has acquired a greater importance than before.¹

Thus at the beginning of the present century the wave theory of light was as firmly established as any physical theory can well be. But again the discovery of fresh facts has apparently given rise to doubts as to its validity, and seems to force us back either to some form of the emission theory, or else to require some fundamental modification in the views which had been universally accepted until a few years ago. The situation is thus summed up by one of the foremost authorities²: 'Yet the theory is at present woefully incomplete and hazy. About all we can say now is that we seem to be driven by newly-discovered relations in the field of radiation either to the Thomson-Einstein semi-corpuscular theory, or else to a theory which is equally subversive of the established order of things in physics.'³

¹ Cf. also: 'Since it (space) is not matter, it has not (and we ought not expect it to have) the material properties of density, elasticity, or even velocity; but it has other dynamical attributes, measured by tensor-expressions, which stand in much the same relation towards it that mass and strain do towards matter. It is in short a physical medium. It is sometimes stated that the relativity theory does away with the aether; the defence of this statement must be left to those who make it; I do not think it is the view of Einstein. It seems more reasonable to say that relativity has added to the importance of the aether by adding to its functions.'—A. S. Eddington, *Nature*, April 14, 1921.

² *The Electron*, by R. A. Millikan, Chicago University Press, 2nd ed., 1918. No better statement of the modern methods of physics and the results obtained can be had than this excellent work.

³ P. 238.

This impasse has arisen in the following way. One of the fundamental laws of every kind of wave theory is that the intensity of the radiation falling on a constant surface is proportional to the inverse square of the distance of the surface from the source of radiation. If the intensity of light falling on a square inch of paper is *one* at a distance of *ten* feet, then if the paper be removed to the distance *thirty* feet, the intensity will be *one-ninth*. The distance has increased *three-fold*, the intensity has decreased *nine-fold*. So general is this relation that it has always been regarded as a necessary feature of wave motion. For the ordinary laws of radiant energy, such as light, this law is rigorously obeyed. Recent discoveries, however, following on an increasing knowledge of the negative electron and radiation phenomena, have brought to light effects which seem to be quite independent of the law of inverse squares. This is most clearly seen in the case of photo-electrical phenomena.

It has been known for some time that a negatively charged metallic plate loses its charge more rapidly than usual when it is exposed to a beam of ultra-violet light. An insulated plate exposed to such rays acquires a positive charge under the same conditions. It was next shown that this loss of charge is due to the expulsion of negative electrons, or corpuscles, from the substance under the influence of the light. In accordance with the ordinary laws of wave motion we should have expected that the intensity of this effect would decrease as the light became more and more feeble. But such is not the case. The total charge lost—or the number of corpuscles ejected—by a plate under the influence of light does follow the ordinary laws. Lenard, however, made the extraordinary discovery that the energy carried by the individual corpuscles is altogether independent of the intensity of the light. Thus whether a powerful electric arc is a foot or a mile distant from the plate the maximum intensity of the escaping electron is the same. At the lesser distance more electrons are liberated, but their velocities are

independent of the intensity of the radiation. Instead of depending on the intensity of the light, the velocities of the corpuscles were found to be directly proportional to the frequency of the light vibrations. The greater the frequency, of the light that is to say the more its colour approaches the blue end of the spectrum, the greater the velocity of the corpuscles expelled. The 'colour,' not the intensity, of the light is what counts. This unexpected result has upset all preconceived notions, and constitutes the latest puzzle of modern science.

The general outline of the method of measurement is as follows. Two plates of metal are placed near each other in a good vacuum. One of these plates is connected with an electrometer, by means of which the current, or number of corpuscles falling on it, can be very accurately measured. The other plate is so arranged that a beam of light of known wave length or frequency falls on it. This latter plate can be insulated or connected with a source of electricity of known voltage. It was found that when the plate exposed to the radiation is insulated a negative charge is soon shown by the electrometer to have fallen on the receiving plate. If now a positive charge is given to the exposed plate the negative electrons are kept from leaving the plate by the forces of attraction, and if the positive voltage is high enough to retain even the fastest corpuscles no charge will be shown by the electrometer. When we know the least voltage which must be applied to the exposed plate, so that no charge reaches the receiving plate, we can calculate the strength of the field, and the velocity of the corpuscles which are just enabled to pass out. From this we can find their kinetic energy.

From these experiments Millikan, who conducted them with a skill and thoroughness never surpassed, was able to formulate with certainty the following facts. The energy of the corpuscles expelled by light is independent of the intensity of the light, and is directly proportional to the frequency of the light waves employed. Millikan employed in his experiments the alkali metals—sodium, potassium,

and lithium—which give off photo-electrons, not only under the influence of ultra-violet light, but also of practically the whole luminous spectrum, from the red down. Ordinary metals are only influenced by ultra-violet light. Violet light has a frequency which is just double that of red light. The energy of the corpuscles liberated by violet light is twice that of corpuscles liberated by red light, and so on. The voltages which had to be applied in the case of light of a given frequency to keep back the corpuscles was altogether independent of the intensity of the light falling on the exposed plate. This work was undertaken to test a prediction made by Einstein in 1905. (This subject must not be confounded with that which recently attracted so much attention.) From considerations based on some results arrived at by Planck in the study of radiation from black bodies Einstein had predicted that the energy of emission of corpuscles under the influence of light would be governed by the equation

$$\frac{1}{2}mv^2 = Ve = h\nu - p \quad (\nu = \text{frequency of light vibration})$$

in which $h\nu$ is the energy absorbed by the electron from the light wave, p is the work necessary to get the corpuscle out of the metal, $\frac{1}{2}mv^2$ is the energy with which the corpuscle leaves the surface, e is the charge on an electron, and V is the potential difference against which the corpuscle is just able to move itself before being brought to rest.

The remarkable thing about this prediction was that it was made without the slightest experimental evidence to support it. There was nothing to suggest that the constant h , which Planck had calculated from other work, came into the phenomenon of photo-electricity at all. It was a pure hypothesis, and Millikan's work was undertaken to test its truth. The result may be stated in his own words: 'We are confronted, however, by the astonishing situation that after ten years of work at the Ryerson Laboratory and elsewhere upon the discharge of electrons by light this equation of Einstein's seems to us to predict accurately all the facts which have been observed.'

In the case of the fastest corpuscles the term p may be neglected so that the energy of the electrons is $h\nu$, where $h = 6.56 \times 10^{-27}$ ergs. Now, when we calculate the amount of energy from a standard candle falling on a square centimetre, at a distance of 3 metres, we find it is one erg. The cross-section of an atom is about 10^{-15} cm², so that the total energy is 10^{-15} ergs. But the energy h with which a corpuscle is ejected by light of a wave length $500\mu\mu$ (millionths millimeter) is 4×10^{-12} ergs, or 4,000 times greater. If we only consider the wave lengths of $500\mu\mu$ and less, we find on calculation that in the case considered, it would need *four hours* of illumination before an electron could acquire sufficient energy to move with the velocity found by experiment! Yet the corpuscles leave the surface the instant the plate is exposed to the light. A similar calculation shows that, on the ordinary classical theory, the energy acquired by an electron liberated by a γ ray from radium placed 100 yards away, would need ten thousand billion seconds to accumulate! Yet the electron shoots off with this energy the instant the radium is placed in position. The problem is to find where the energy of the corpuscle comes from, and why it is that a feeble illumination will eject the electrons with as great a velocity as the most powerful.

We cannot here enter on a discussion of the various explanations which have been attempted. It may be said at once that they are all unsatisfactory. One of the first and apparently most obvious suggestions is due to Lenard, and is to the effect that the energy comes out of the atom, and that the light merely acts as a trigger. The ejection of an electron was compared to the firing of a field gun. The velocity of the projectile is the same, whether the trigger is pulled by a child or by a veteran six feet high. Against this is the fact that it ought, in this view, make no difference what kind of light pulled the trigger, while it ought to matter what kind of atom, or gun, is used. The observed facts are not in accordance with either of these conditions. It is as a matter of fact agreed that the

energy of the escaping corpuscle must come, in one way or another, from the incident light. And hence the difficulty of reconciling observed effects with the wave theory of light.

No known theory can be distorted so as to provide even an approximate explanation. There must be some fact of which we are entirely ignorant and whose discovery may revolutionize our views of the relations between waves of ether and matter. For the present we have to work on both theories. On Mondays, Wednesdays and Fridays we use the wave theory ; on Tuesdays, Thursdays and Saturdays we think in terms of flying energy quanta or corpuscles.¹

It was to meet this, and corresponding difficulties arising out of the study of the ionization of gases, that Sir J. J. Thomson devised his semi-corpuscular theory of light.² In this theory the light particles of Newton's theory are replaced by pulses running along discrete lines of force. These lines or tubes of force were supposed to radiate out in all directions from a source of illumination, like wires from a central telephone exchange. The pulses travelled along these tubes with a definite constant energy. The decrease of intensity was attributed to the lesser number of tubes passing through a given area as the distance of the source increased. But wherever a line of force did pass the light intensity was the same. Such a view, in spite of the ingenuity of the conception, presents great difficulties, amongst which is that presented by the interference of light waves. This and other objections have militated against its general acceptance. Such a view would go far to account for many of the facts met with in photo-electricity, but the solution seems to demand a more radical change in our conceptions. As far as one can see, it is necessary to find an explanation which will enable us to reconcile the main features of wave motion with the facts observed in the study of photo-electricity. This explanation is evidently to be found in the consti-

¹ Sir W. Bragg, F.R.S., *Electrons and Ether Waves*, Oxford University Press, 1921.

² See I. E. RECORD, July, 1911, vol. xxx., p. 1.

tution of an atom, or in the nature of the ether displacements which we call light waves, or most probably in both.

This subject is not merely of theoretical interest, for the action of light on electrons underlies some of the most necessary and useful applications of science. Photography is a photo-electric effect about which we really know very little. The effect of light in changing the electrical resistance of selenium finds most useful applications in many departments, including the wonderful instrument which enables the blind to read by telephonic sounds set up by the varying currents produced when the light reflected from different letters passes through a selenium cell. Each letter has its own characteristic note, which is quickly learnt and always recognized by the blind person. The effect which has been more especially dealt with in this sketch is employed with excellent results in the photometry of the light from the stars. It is evident, therefore, that any increase of knowledge of photo-electric action must have important and useful consequences, not only from theoretical but also from practical standpoints.

A full discussion of the problem, which has been here considered in its most general outline, would demand a closer examination of the nature of an atom, as well as of the ether. On a future occasion, it may be possible to consider some aspects of the question which may help to throw some light on the matter. We may conclude this sketch with a quotation from the work already referred to: 'To be living in a period which faces such a complete reconstruction of our notions as to the way in which ether waves are absorbed and emitted by matter is an inspiring prospect. The atomic and electronic worlds have revealed themselves with beautiful definiteness and wonderful consistency to the eye of the modern physicist, but their relation to the world of ether waves is still to him a profound mystery for which the coming generation has the incomparable opportunity of finding a solution.'

FATHER VERMEERSCH ON MENTAL RESTRICTIONS

BY REV. J. BRODIE BROSNAN, M.A.

FATHER VERMEERSCH'S theory on the malice of lying having been already dealt with,¹ an attempt is now made to examine what the learned professor has written on mental restrictions.² His paper is very erudite and exhaustive. It contains an admirable synopsis of the best previous theological literature on the subject.

Two opinions of Concina the author rejects. The first, that mental restrictions came into vogue at the end of the sixteenth and the beginning of the seventeenth century. The second, that the distinction between 'pure' and 'non pure mentalis' restriction arose only after the propositions condemned by Innocent XI. *Re* the first: Father Vermeersch points out that St. Raymond (1275) and St. Antonius (1459) allowed equivocations that differed in nothing from mental restrictions; that Cajetan (1534) reproved such as thought that lies might be avoided by 'verbis subauditis,' while Navarre (1493-1587) not only used mental restrictions, but is usually reputed the originator of the arguments for their use. Possibly Lessius (1554-1623) was the first to employ the term 'restrictio.' *Re* the second: Father Min. Pontius³ (1660) who died nine years before the aforesaid condemned propositions, drew this distinction.

The author then considers the theory⁴ that allows false statements provided they be purified and corrected by 'verbis subauditis.' He deems this theory inadequate,

¹ I. E. RECORD, September, 1921.

² *Gregorianum*, July, 1920.

³ L. 3, d. 38, n. 117, 125.

⁴ *Ibid.* p. 454.

and the use of 'verborum subauditorum' ineffective to prevent lying. He believes it arose from the fact that many 'praestantissimi auctores' were engaged principally 'in vitanda contrarietate verborum cum mente' in the classical definition 'locutio contra mentem,' while they negligently passed over the force and meaning of 'locutio.' Others referred to by St. Augustine¹ from P.S. 14, 'qui loquitur veritatem in corde,' took occasion to allow false statements for a good cause, provided 'the truth of the heart' was secured by the mental addition of certain words. Omitting other opinions, which the author examines and rejects as inadequate, let us come to his own view.

Premising that the necessity of guarding secrets without telling lies gave rise to mental restriction, Father Vermeersch approaches his own solution of the problem. He proposes three different classes of cases: (1) 'qui in theatro fabulas recitant,' (2) 'qui opera romantica scribunt plura de personis inducunt gesta et verba quasi historici referre videntur,' (3) 'qui jocando enuntiat, dum intentio lusoria ab initio vel nox prodatur.' None of these are reputed guilty of lies, even though what they narrate is 'contra mentem.' Class 2, however, may lie, if they uphold moral conclusions at variance with their private opinions. Father Vermeersch asks why are all these exempt from the guilt of lying. The answer 'quia nemo per se decipitur, quia nulla fiducia abusio facta est,' he considers 'nec immediatam nec completam nec formalem.' Here his explanation of 'formalis' refers closely to his general conclusions and merits a little explanation. To speak 'formaliter' it is not enough 'outwardly' to pronounce and direct certain words to another; it is essential that while expressly using certain words there be an implicit intention of speaking one's mind: 'Essentiale locutione quoque est ut qui, *in actu signato* verba profert, *in actu exercito* quasi per intrinsecam reflexionem ejusdem actus in se ipsum dicat se dicere seu mentem suam a se

¹ *De Mendacio*, c. 16, n. 31.

communicari.'¹ Whenever, therefore, from the adjuncts, it can reasonably be understood that the speaker is not expressing his mind, or whenever there is reasonable doubt about the same, thus causing his language to be really and truly ambiguous, there can be no question of a lie, '*aberit copia mendacii*.'² Herein, therefore, Father Vermeersch says, without subtlety, is found a convenient solution of the proposed cases. If we correctly understand him, this is Father Vermeersch's theory :

There can be no lie wherever, outwardly and reasonably, it can be known that the speaker does not speak formally, that is, does not communicate his mind, or that he uses words really and truly ambiguous. Where an externally sufficient cause exists, '*gravissimi doctores*' allow speech without a formal intention of speaking the mind. Thus we take it, all mental restrictions '*late sumptae*,' are false statements made under the conditions just mentioned. The fact that outwardly the statements were ambiguous, or could reasonably be known not to express the speaker's mind, excluded them from the category of lies, while a sufficient cause rendered them lawful. This explanation Father Vermeersch thinks '*directe et distincte exprimere quod jam a multo tempore summi theologi indirecte dicebant et confuse sentiebant*.'³

Before approaching Father Vermeersch's solution to the greatest difficulty against his theory, a few remarks on the theory itself may be helpful.

To us it seems the author dwells too much on the meaning and functions of '*locutio*,' nor yet can his explanations be considered correct. Both the '*contra mentem*' and the '*locutio*' of the classical definition must receive adequate treatment before an accurate solution of the present problem can be found. In a former paper⁴ his theory on the nature of '*locutio*' was rejected. To a great extent this same theory lies at the root and causes the weakness of his whole system.

¹ Ibid. p. 462.

² Ibid.

³ Ibid. p. 463.

⁴ I. E. RECORD, September, 1921.

Even though his words are really ambiguous, and there be a reasonable outward ground that he is not expressing his present conviction, what is there herein to prevent the speaker himself from wishing personally to use his words in the very meaning that contradicts his mind? Whenever he does so, he undoubtedly lies. Father Vermeersch's theory embraces not this contingency and therefore is inadequate. Further, the malice of a lie is effected by an act of the will—like all sins. It is an internal act, an act falling wilfully and culpably on undue signs ('*materia indebita*'), that is, on signs which, in the circumstances, the speaker believes will convey the contrary of what he thinks. Whenever he knowingly uses such, he is guilty of a lie, whether or not his hearers deem his language truly ambiguous or externally non-expressive of his mind. The judgment that the language is truly ambiguous or reasonably non-expressive of his mind (where he wishes to use it as such) must be made by the speaker himself, previous to its use rather than consequently by his hearers. The error Father Vermeersch here falls into is natural enough on his theory that the immediate end of '*locutio*' is human communication rather than, in the first place, the correct expression of ideas. In his case the immorality to be avoided is the wilful use of '*locutiones*' that are contrary to human communication, while in the latter view it is any wilful employment of words that express the contradictory of the required ideas. Thus he must primarily lay stress on whether or not human communication can reasonably be intended, and so on the interpretation put on '*loquela*' by others. In the second view, such external reasonable interpretation obtains only in so far as it may, or may not, enable the speaker lawfully to select such or such '*loquela*' for the correct and truthful expression of his ideas. It is of the utmost importance to realize that, apart from previous agreements, '*loquela*' convey their constituted meanings to others according to the text and context wherein they are used, and that independently of our wills. Father Vermeersch gives little proof that he has

realized this or its importance. In a previous paper to the I. E. RECORD¹ an attempt was made to interpret the context on the broad principle that, apart from previous agreement, it 'must be determined by the subject in hand,' the rights or lawful liberty of the interlocutor to obtain information and the legitimate liberty of the respondent to grant or withhold the same.' Now, whenever a 'locutio' (or 'mental restriction') cannot be used according to this broad principle and so without involving a contradiction of the speaker's mind, clearly to employ it is unlawful, for it is simply to tell a lie or its equivalent. We grant Father Vermeersch's contention that we may at times withhold our minds. We merely insist that this can never be done by any 'locutio' that involves in the circumstances a 'pure mentalis reservatio,' nor will 'any withholding of our minds be effective against lying, except we can judge beforehand, according to the above-mentioned broad principle, that the 'locutio' employed truly expresses that we do so. Else the wish to withhold our mind becomes a mere 'velleitas.' Our practical will that uses a 'locutio' contradictory of our actual present convictions prevails, and renders us morally guilty of lying. We cannot, for example, excuse Zola in the Lourdes case. He saw and knew that a certain patient there was cured, and cured permanently, from pulmonary tuberculosis. Yet, in his novel, *Lourdes*, he represents this patient—who was still alive—as having relapsed and died. Zola replied to Dr. Bossarie's protest: 'I suppose I am master of the persons in my own books, and can let them live or die as I choose. And, besides, I don't believe in miracles.'² Unless it was made evident in the beginning that this personage was fictitious, the text and context forbade this use of narrative, nor can we see how Zola can be excused from lying.

The reasons so far given convince us that Father Vermeersch's system is inadequate and unsound. His

¹ December, 1920.

² Jörgensen, *Lourdes*, tr. (1914), p. 179.

resolution of the greatest difficulty against his theory confirms this conviction.

Father Vermeersch makes the case where the language is not really ambiguous and where the fact of the speaker withholding his mind cannot reasonably be known externally, and yet where silence would disclose the secret. He asks what course is now lawful. 'Supponunter tamen adjuncta quae ab audiente saltem prudenti cognosci possint. Quid juris autem si haec deficiant nec silentium praesidio secreti sufficienter muniatur?'¹

Father Vermeersch falls back on the principle of the 'one cause producing two co-ordinate effects—*principium duplicis efficientiae*.' Here, if the cause is good or 'indifferens,' and a sufficient reason obtains, it is lawful to intend and seek the good effect and merely permit the bad, for it is '*praeter intentionem*.' Thus it is lawful to defend one's life against an unjust aggressor, even though the necessary defence results in the death of the aggressor. The latter was not intended; it was '*praeter intentionem*,' and merely permitted. This principle the author applies to his difficulty. In the extreme case he makes words have a twofold function—so he tells us: one to express a falsehood, the other to act as the necessary defence of a secret against an unjust aggressor. Hence, granting a sufficient cause, we may intend and use words to defend the secret and merely permit the falsehood they express, as '*praeter intentionem*.' Thus no lie is told. 'Age porro, si secretum silentio protegi nequit verba quae adhibebimus ad illud tuendum fiunt modus et quidem necessarius, defensionis secreti. Injusta alterius aggressio efficit ut sint simul propria defensio. Qua talia adhibentur; falsa significatio mere permittitur. Quare labes mendacii abest in nostro casu, simili prorsus ratione qua, in altero, ratio homicidii.'² We conclude, therefore, that in extreme cases where there is a sufficient cause and where no other means are available, Father Vermeersch allows a falsehood to be

¹ Ibid. p. 464.

² Ibid. p. 467.

told, not indeed as a falsehood—this is, ‘*praeter intentionem*’—but as a necessary defence against the unjust aggressor of an important secret. When language is used as indicated in these cases we are always excused from the guilt of lying.

Such employment of St. Thomas’s well-known principle is doubtless new to most of us. Indeed, to us its use here seems invalid. A few moments reflection will show, in the cases proposed, that the falsehood must be effective or, in other words, a lie told before the defence of the secret can be achieved. This is to secure the good effect—‘*mediante*’ the bad—a position that Father Vermeersch elsewhere repudiates.¹ Between his case and that of the unjust aggressor there is no parity. In the latter, once the action of self-defence has stayed the unjust aggressor, its purpose is achieved, whether or not his death ensues; whereas in Father Vermeersch’s case, the end cannot be attained until the falsehood is complete. Here, again, the weakness of his doctrine of ‘*locutio*’ is in evidence. He assumes that, without previous convention, by an act of the will in extreme cases, we can give a ‘*locutio*’ a signification that neither its recognized meaning nor the text and context can reasonably allow. For, if a recognized ‘*locutio*’ is herein used to make known that we do not express our mind, this is the simple truth and no falsehood. Indeed, this same false idea of ‘*locutio*’ lies at the root of and developed the doctrine that permitted ‘*pure mentalis restrictio*,’ and resulted in the false propositions condemned by Innocent XI. Thus, however erudite and clever may be the theory of Father Vermeersch, we are forced to regard it as fundamentally unsound and untenable.

Finally, it may be remarked that in extreme cases of preserving a secret, he assumes that mental restrictions (‘*late sumpta*’) are always available. We are far from convinced that this is true. It has its limits, and the author has given us no tangible rule to determine them. Many

¹ Ibid. p. 468, N.B.

serious mistakes occur by allowing mental restriction where it cannot be allowed, and by declaring it to exist where it does not exist. We fear the author has not avoided this error. Further, there is nothing that we can find in St. Thomas, Scotus, or St. Augustine, or in the authors mentioned by Father Vermeersch (save perchance in Gregory de Valentia,¹ whose teaching might possibly be in his favour) that will, in our opinion, justify the author's theory. We cannot, therefore, find any sufficient reason for the statement that his explanation '*directe et distincte*' expresses '*quod jam a multo tempore summi theologi indirecte dicebant et confuse sentiebant.*'

JOSEPH BRODIE BROSNAN.

¹ Q. 2, dis. 5, q. 13, 2°.

THE SERVANT OF YAHWEH

(ISAIAH LIII.)

BY REV. PHILIP WHITESIDE, S.J.

COMFORT, comfort my people, saith your God. Speak to the heart of Jerusalem, and cry to her, that her sore service is at an end, her iniquity forgiven.'

With these well-known words the prophet opens chapter xl., consoling the Jewish exiles, captives in Babylonia in the sixth century before Christ, addressing them as though he lay imprisoned there among them. The night of affliction is far-spent, and the day of deliverance is nigh. Yahweh has regarded his 'servant' Israel, and Yahweh's agent Cyrus is he who shall do his pleasure in Babylon, who shall build his city and let his exiles go free. Thence shall Yahweh's 'servant' Israel make another Exodus and return to Sion, to witness the fulfilment of prophecy still more momentous.

Yahweh, Israel, and Cyrus are the three great protagonists of Isaiah's last twenty-seven chapters. And yet is there not a fourth figure, another 'servant' besides Israel, distinct from Israel, an individual greater than Israel, Israel's deliverer from another exile, worse by far, an exile of spiritual death? Indeed, why should not Isaiah, or Yahweh rather, through His prophet, take this occasion to insert into the prophecy of present deliverance a 'comfort' for the end of another evil, for the forgiveness of another iniquity?

If there be a fourth figure, what does Yahweh say of him?

Behold my servant, my elect: a bruised reed he shall not break, and the smoking flax he shall not quench: I have put my spirit upon him, he shall not fail or be crushed: I have given him for a covenant of the people, for a light to the gentiles, to be a light to the blind, to

be my salvation even to the farthest part of the earth, to raise up the tribes of Jacob, and to restore the preserved of Israel : Yahweh hath laid on him the iniquity of us all, and he shall lay down his life for sin : there is no beauty in him, nor comeliness : he was wounded for our transgressions, bruised for our sins : led as a lamb to the slaughter, and dumb as a sheep before the shearer : he shall live long and see his seed, and the will of Yahweh shall be prosperous in his hand, and by his knowledge shall this my just servant justify many.

This description is taken from the passages usually called 'the four servant passages,' i.e., chapters xlii. 1-9, xlix. 1-7, xlix. 8-li. 16, lii. 13-liii. 12. Except in these places there is no doubt that the 'servant' represents the people of Israel, a representation conceived throughout as a moral individual, often daringly personified, whose life and consciousness are those of a nation. Is it possible that Isaiah has also used the term 'servant' with a different signification? This is a question that any serious student of Isaiah must grapple with, though a question which some have confessed will never perhaps be satisfactorily answered.

The modern rationalistic view on the point, whatever for the moment may be its intolerance of prophets and prophecies, as correctly understood, may be summed up as follows: It is inconceivable that Isaiah in the same work should apply the same title to designate two different subjects, without so much as a hint that there exists a double application in his own mind. It is impossible that in chapters xl.-xli. the prophet should intend one thing by a phrase; in chapter xlii. 1-9 he should intend another; in chapters xlii. 10-xlvi. he should again imply the first meaning, and in chapters xlix.-li. 16, he should use the second sense, and so on. To admit that this is so, is to introduce helpless confusion and is to offend against all the principles of sound internal criticism. That the term 'servant,' in chapter xli. 8, in the beginning means Israel, is certain; then it must also mean Israel in the four servant passages, though an Israel differently conceived perhaps, according as different commentators find differences expressed in these places demanding reconciliation and

co-ordination. For it is commonly admitted that the personification cannot in every case be the actual Israel, or the nation *en masse*, since the characteristics of the 'servant' are, in some instances, the very opposite of those displayed by the bulk of the people.

Serious differences in the conception of the 'servant' obviously exist. May they not be so serious as to force us to think that here is the hint that Isaiah intends a different portraiture, and that an Israel, differentiated according to the requirements of the four servant passages so as to unite the various traits into a consistent whole, makes a very sorry picture of the 'servant'? So, at least, argues the Catholic apologist.

Let us compare to some extent the portraits of the 'servant' outside of and in the four servant passages. One is rebellious (xlii. 18-25), the other docile; one mistrusts the work of Yahweh (xli. 1-20), the other shall carry the salvation of Yahweh to the most distant peoples (xlix. 6); one is blind (xlii. 19), the other the light of the Gentiles and charged to open the eyes of the blind (xlii. 6, 7); one is an exile (xliv. 24-28, xlviii. 20), the other is the liberator of exiles (xlix. 6-9); of the one Yahweh says, 'I will give men for thee and people for thy life' (xliii. 4), of the other we read 'and Yahweh was pleased to bruise him,' and that he is to lay down his life for sin. Lastly, the 'servant' in the special passages is expressly distinguished from Israel: 'I will give thee for a covenant of the people' (xlii. 6), he is 'to raise up the tribes of Jacob and to restore the preserved of Israel' (xlix. 6), 'for the wickedness of my people' he dies (liii. 8).

After such a comparison, does the view that represents the 'servant' as Israel, modified accordingly, seem to give a reasonable solution? Take perhaps the more common rationalistic reconciliation. The 'servant' may be regarded as Israel, if not literally historic, at least in ideal, which has existed in the mind of God from the beginning, and which would yet emerge on the stage of history in the nation purified and redeemed from the sorrows of the exile. Those

who defend this view are not altogether satisfied with themselves, but urge in its favour that it embraces most of the main differences, and that it is the most free from serious contradictions. It may be objected at once that the 'servant' in the special passages can hardly represent an Israel in ideal, if the 'servant' is depicted as one who has an experience and a history behind him. And again, the 'servant' labours and suffers and dies for the sin of Israel, and in particular is the agent of its deliverance. To this the answer is made that the ideal has been approximately realized in a section of the people—a godly kernel of Israel—who had worked for the conversion of their nation and on whose minds there had dawned the more glorious hope of being a light to the Gentiles. In this faithful nucleus is partly manifested the ideal, which if personified might not unnaturally be called by the name of Israel. And the ideal is the agent of the people's redemption, in the sense that, since the ideal stands for the destiny of the nation, and since it is for the sake of the ideal embodied in the 'servant' that Yahweh in His providence brings to pass the redemption of Israel, the whole process of deliverance might in personification be ascribed to the 'servant.'

If these replies are carefully considered, it will be obvious that the signification of 'ideal Israel' has been stretched almost to snapping-point. The word 'ideal' is one of those sufficiently vague terms convenient for combining within it a very wide and elastic conception. It would appear also that if it is an acknowledged principle of true internal criticism that a phrase, without explicit mention, cannot be used by an author in the same work to denote two different subjects, then the interpretation of the 'servant' as the 'ideal Israel' must also be anathema. For the 'ideal' has to signify at once a faithful nucleus of Israel, the experiences and the hopes of this nucleus, the destiny of the whole of Israel, the final cause and the instrumental cause of its own purification and redemption: 'ideal Israel' has lived and will die and be buried and will rise again, for its own sins presumably and for the sins of other individual

Israelites. One cannot accuse Isaiah, as probably the world's sublimest poet, of such confusion, and as was previously remarked, one is forced to believe from the otherwise resulting contradictions that Isaiah has given sufficient hint that he intends the 'servant' to possess more than a single signification.

But the rationalist can be candid. If he is asked the straight question : In whom are all the characteristic traits of the 'servant' in the special passages found realized in fact? the answer is almost unanimous, viz. : In the Messiah of Christianity. So always, even from the time of Clement of Rome, has said the Catholic apologist, though with this difference, that Isaiah, as a prophet of God, as the mouth-piece of His revelation, and with a mission to be fulfilled, must be understood to imply (if not intend) this ascription. And Jewish tradition has acknowledged this implication, if we may except some Jewish writers in the Middle Ages, who in the interests of anti-Christian polemic deserted the Messianic interpretation of the earlier commentators. Apart from these, the opinion that the servant is the Messiah was never seriously challenged till near the end of the eighteenth century.

At this point it may be convenient to give a brief summary of our thesis. That Isaiah is uttering in the 'servant passages' a Messianic prophecy is a truth resting on a long and firm tradition, presupposing of course the existence and the possibility of prophet or prophecy, as these can only reasonably be defined.¹ The use of the term 'servant of Yahweh' as applied to individuals and to the Messianic King, is found frequently enough in the Old Testament in general outside Isaiah, and so its adoption by him is neither extraordinary nor startling. The portrait of the 'servant' is drawn in colours vividly individual and personal. His calling, his purpose and function, betray obvious Messianic connexions. Express statement distinguishes him from Israel. And if this distinction is rejected, there arise

¹ Cf. I. E. RECORD, March, 1921, 'The Nature of Old Testament Prophecy,' by Rev. James Flynn, S.J.

confusion and contradictions which cannot be reconciled by any theory of the 'servant' which represents him as an Israel modified. And lastly, the Messianic traits, by the confession of all, have alone been revealed completely and perfectly in the person of Jesus Christ.

But if a Messianic interpretation be supposed, what defence can be given of the isolation of the first servant passage, xlii. 1-9, wedged as it is between passages where the 'servant' most certainly means 'Israel.' Surely Isaiah, if he wished to give a hint that he did not intend a uniform signification by the term 'servant,' might at least be expected to enclose the special passages within a separate compass.

Any general answer to this very real difficulty does not give much satisfaction. Still one may urge that, since it can be supposed that the Messianic message was of primary importance, it is not unnatural that Isaiah, lest the intense excitement of present deliverance should wholly absorb the minds of the exiles, seized an early opportunity of distracting their attention by introducing briefly a prophecy about another ransomers and about another ransoming, more universal, more necessary, and more triumphant. But a better solution of this puzzle as well as a strong confirmation of the Messianic interpretation result from the labours of Father Condamin, S.J., on Isaiah.¹ It is a result which is reached, as it were, accidentally, because Father Condamin, in his book, is not engaged specially on solving the difficulty of the isolation of xlii. 1-9, nor on the problem of the servant of Yahweh. His object has been to try and recapture in its original form and setting the poetry of Isaiah. To effect this, he has brought into play only the universally acknowledged principles of Hebrew poetry, symmetry both in the verse and in groups of verses and in larger units, and also the repetition of peculiar and characteristic words. From the results of this

¹ *Le Livre d'Isaïe* (Paris, 1905); also in the *Revue Biblique* for April, 1908, 'Le Serviteur de Icahvé' (vol. v. p. 162).

process, Father Condamin is forced to the conclusion that the verses of xlii. 1-9 have become displaced. A careful and convincing analysis, which cannot be repeated here, shows that xlii. 1-9 is not merely out of its context where it stands, but further that it should be transposed to a position between the second and the third 'servant passages.' If this is done, then the first three of the four servant passages will form the first, and the fourth passage will form the third of four contiguous poems, which are exclusively connected with the 'servant of Yahweh,' and in which the word 'servant' never means 'Israel.' The second poem will come between them, and the fourth will follow; Père Condamin's scheme is perhaps seen best in *Revue Biblique* (vol. v. pp. 176-7) in the article already referred to. Granted, then, the legitimacy of such a transposition, not only does the difficulty of the first servant passage neatly vanish, but, by the grouping together of all the 'servant passages,' by the exclusion of all reference to the 'servant' as Israel, by the consecration of the four poems to a special theme, no sacred principle of internal criticism will be violated, and Isaiah's work will be found to possess a logical unity and to be arranged on a logical scheme, which it might otherwise be thought sadly to lack.

It will have been observed that the line of argument throughout has been apologetic. This was adopted deliberately in order to meet on equal terms the rationalism of adversaries. But if we were to shift the basis of discussion to a surer and firmer foundation, then the New Testament, as an authentic document, offers practically an irrefutable proof of our thesis. Isaiah has sometimes been styled the fifth evangelist. To omit the many similarities and parallelisms of words and phrases to be found in Isaiah and the New Testament, two almost indisputable references in the New Testament to the Messianic servant may not unfittingly conclude this essay. When the risen Christ asked the two disciples on the road to Emmaus 'ought not Christ to have suffered these things,' and when He began from Moses and all the prophets to interpret the

things concerning Himself, it is impossible to believe that He omitted all reference to the fifty-third chapter of Isaiah. Again, in the Acts, when the eunuch of Ethiopia, after he had been reading 'He was led as a sheep to the slaughter,' and so forth, asked Philip of whom Isaiah was speaking, 'Philip opening his mouth and beginning from this scripture preached unto him Jesus' (Acts viii. 35).

PHILIP WHITESIDE, S.J.

A HIGHER SCHOOL OF COMMERCE AND FINANCE IN IRELAND

A FRIENDLY SUGGESTION BY AN OUTSIDER

BY REV. J. THEYSKENS, S.J.

A FEW months ago, I happened to be in Dublin with some eight or ten Irishmen, all equally interested in the welfare of their country. The conversation turned on the economic situation of Ireland, and soon developed into an interesting discussion of her commerce, industry, and finance. The general opinion seemed to be that these latter are not what they could be, and that they should be bettered. Various causes were assigned; several suggestions were made. By way of ending the discussion, it was decided that I should write down my own views and propose a solution of the question.

At first, I refused. 'How could I, a Belgian, adequately treat a subject which, to my mind, appeared all the more complicated as it referred to a country in which I had only lived for a year, and the economic history of which, both past and present, I certainly had to confess to be insufficiently acquainted with?' My friends insisted. 'Your opinion,' they said, 'will be all the more valuable as coming from a professor at one of the continental High Schools of Commerce and Finance. As a foreigner, also, you will be better able to examine things in an unbiassed way.' I finally accepted, on condition that I should be pardoned beforehand for any deficiency and omission.

The problem before our mind is this: Could the present economic situation of Ireland, a situation (and this we take for granted) which is not of the best, be improved, and if so, how?

Could the economic situation of Ireland be improved? Yes, if her commerce and industry can be bettered; and that this could be done is obvious to anyone aware, first, of the natural resources of the country, secondly, of the innate qualities of the people that inhabit it.

That Ireland is a country with genuine possibilities is easily proved. Situated at the extreme west of Europe, with some 2,500 miles of coastline, endowed with splendid natural harbours, she seems marked out as the port of call between the Old World and the New. Her soil is eminently suited for pasture; if well cultivated, it is fertile and produces crops of various kinds. Whilst to-day she raises some 90,000 tons of native coal, her estimated available coal (no account being taken of the possible new coal-fields predicted at Lough Neagh, Ballycastle, or Larne, borings for which are now being made) is 170,000,000 (one hundred and seventy million) tons. She has iron ore (thirty million tons, at least, in County Antrim alone), copper ore, lead, zinc, excellent clays for bricks and pottery, admirable marbles (I only mention the Donegal marble, the black Galway, and the green Connemara marbles), granite, and slate quarries. She possesses immense resources of power lying unused in her rivers and waterfalls, or stored up in her turf bogs. Professor Pierce F. Purcell, A.M.I.C.E., an expert with a wide and intimate knowledge of his subject, in a lecture on 'Peat Resources of Ireland,' delivered on March 5, 1919, to the Royal Dublin Society, tells us that there are in Ireland, at Ferbane chiefly, Tullamore (King's County), Edenderry, Maghery (south of Lough Neagh), Portadown (Co. Armagh), Portglenone (Co. Londonderry), and north of the Blackwater, in Co. Tyrone, no less than 302,800 acres of peat deposits, estimated to contain some 5,000,000,000 (five milliard) tons; and peat, he says, could be used for making paper, building material, alcohol, petrol and clothes, for moss litter, for dust in the manufacture of cattle feeding; as fuel chiefly for domestic and industrial purposes, as can be seen already all over the country, where 62 per cent. of the farmsteads are solely dependent

on peat fuel, and at Clifden, in Galway, where the Marconi Company use some five or six thousand tons of air-dried peat per annum in locomotive boilers to generate the power required in connexion with their wireless station. Ireland also has, or could have, at any rate, the necessary number of workers, for thousands of able-bodied men emigrate to America and other countries. Nor is there a lack of capital, for the Irish have plenty of it in the savings banks, not to speak of their many investments in foreign funds.

The innate qualities of the people are equally noticeable. I know that some are wont to say that the Irish are wanting in that character and morale which industrial and commercial life demands, and that they show an uneconomic spirit, a certain mystical scepticism in face of the material world, an eloquence which, in depicting Utopias, exhausts the energy that might better be spent in creating them, all factors which, to quote a suggestive phrase of T. M. Kettle's, make 'Ireland the Hamlet, or still more, the Rudin of the nations,' and render her unfit for economic progress. I know all that, but what I also know is how little founded the explanations of such sayings are. To be sure, whatever the present economic situation of Ireland, it certainly cannot be attributed to an uneconomic spirit of the Irish. Were not the Irish in earlier centuries known exactly for those strenuous qualities that make for commercial enterprise and industrial success? They prospered under James I and Charles I; their agriculture and commerce, their woollen and linen manufactures, were in a most flourishing condition. As late as 1800, but two years after the Rebellion of 1798, Dublin possessed 91 woollen factories, employing 4,938 workmen, and 2,500 silk looms; Belfast included within her population 2,700 workmen employed in the cotton trade; in Co. Wicklow there were 1,000 frames for flannel; at Roscrea 900 persons were employed in the woollen trade. Whatever shortcomings there may have been in the past should be attributed to historic factors, and to these alone. This the Rev. M. O'Riordan, D.Ph., D.D., D.C.L., clearly proves in his

valuable work on *Catholicity and Progress in Ireland*, and his opinion is strengthened by no less an authority than that of Froude in *The English in Ireland*, Lecky in *History of Ireland in the Eighteenth Century*, William Stanley in *Commentaries on Ireland*, Hely Hutchinson in *Commercial Restraints on Ireland*, Miss A. E. Ramsay in her excellent monograph on *The Commercial and Financial Relations between England and Ireland*, and Paul Dubois in *L'Irlande contemporaine*. With their shipping destroyed by a Navigation Act, their woollen manufactures taken from them, their trade in all its branches crippled and confined, agriculture, the single resource left to those who still nourished dreams of improving their country, made impossible by the confiscation and sale of the land, the economic spirit of the Irish, intense though it was, could not but become deadened. The wonder rather is that it did not die out altogether. Strenuous as they were, the Irish could not have remained more industrial by reason of the legal manacles which tied their activities. If they had the will, they had not the way. As regards the so-called mystical scepticism of the Irish in face of the material world, whatever that may have been in the past, it certainly can no longer be spoken of when referring to the Irish of to-day. Ireland (this needs no proof, everyday events are there to show it) is realizing herself, she is cracking the shells of formulas, and judges them by the moral and economic kernel within. Regarding the above, the following extract from Bernard Shaw's 'John Bull's Other Island,' Act III, may prove suggestive :—

BROADBENT (*an Englishman*)—Was he (Matthew Haffigan) industrious? That's remarkable, you know, in an Irishman!

LARRY (*an Irishman who has lived some eighteen years in England*)—Industrious! That man's industry used to make me sick, even as a boy. I tell you, an Irish peasant's industry is not human; it's worse than the industry of a coral insect. The Englishman has some sense about working; he never does more than he can help, and it's hard enough to get him to do that without scamping it; but an Irishman will work as if he'd die the moment he stopped. That man, Matthew Haffigan, and his brother Andy, made a farm out of a patch of stones on the hillside, cleared it and dug it with their own naked hands, and bought their first spade out of their first crop of potatoes. Talk of making two blades of wheat grow where one grew before! These two men made a whole

field of wheat grow where not even a furze bush had ever got its head up between the stones !

BROADBENT—That was magnificent, you know. Only a great race is capable of producing such men !

LARRY—Such fools, you mean ! What good was it to them ? The moment they'd done it, the landlord put a rent of £5 a year on them, and turned them out because they couldn't pay it.

My first point, I hope, has been proved : The economic situation of Ireland could be bettered, because her commerce and industry could be improved, given the natural resources of the country and the innate qualities of the people.

The question now arises : How is this bettering to be effectuated ? By starting new industries and opening new channels of commerce ? No ; however good the idea, it would be unpracticable as yet.

How then ? By making Irishmen realize the natural resources of their country, by helping them to develop to the utmost the strenuous qualities I referred to above, and for this I advocate (here I come to the crucial point of my essay) a sound education, a business training, nay, more : the establishment in Ireland of a Higher School of Commerce and Finance.

The liberal professions have become overcrowded : it is said that there are in Ireland to-day as many as 1,030 barristers, 2,575 doctors in practice, and 1,637 solicitors. Something, therefore, should be done in another direction.

I know great work has been achieved already by Mr. R. Anderson, Father T. Finlay, Lord Monteagle, the Irish Agricultural Organization Society, the Irish Agricultural Wholesale Society, the Irish Co-operative Agency Society, the Department of Agriculture and Technical Instruction, the College of Science, and the Technical Schools established and conducted with real success by the Christian Brothers at Clonmel and elsewhere, by the Sisters of Mercy and many others too numerous to be mentioned here. But why not have as well one big Higher School of Commerce and Finance that, far from simply making of Irishmen clerks, book-keepers, stockbrokers, stockjobbers, and so on,

would at once raise them to the level of the necessities imposed by modern life and world-wide competition, enable them to ply a trade profitably when the opportunity will arise, fit them, in a word, to become leaders in commerce, and real merchant princes ?

Formerly it was supposed that for commercial purposes no very high type of education was required. Under the old conditions this may have been true as far as the success of the individual trade was concerned, though it can never have been true from the national standpoint, for the direction of a nation's policy in respect of trade, industry, commerce, and banking has always required a wider outlook than is found in those who have learned their business by rule-of-thumb. But to-day, even the management of private concerns calls for faculties of a far higher order than sufficed when competition had not yet become world-wide and when gigantic combines had not yet overshadowed the small trader. The success of modern enterprises depends on the executive ability of the business manager. He must organize, deputize, and supervise ; he must know how to observe, to record, to analyse, and how to compare essential facts ; he must have all the qualifications that go to make up a well-rounded man : brains, special or technical knowledge, tact, grit, honesty, judgment, and common sense. 'The functions of a department head,' says C. E. Knoeppel, in his *Installing Efficiency Methods*, 'are : to exercise general supervision over the department, to critically analyse results ; to put new problems before his men for their consideration, advice, and action ; to criticize subordinates when results are not forthcoming, setting forth the reasons why ; and to see that prescribed practice is lived up to.' 'Management,' according to Ram Kumar Khemka, 'may be said to be of three kinds : unsystematized, systematized, and scientific. The first, as its name implies, lacks system, records of costs of production and cost of doing business. It is the traditional, usual, rule-of-thumb way of doing things. It relies for its guidance on experience alone. The second form is systematic, keeps

cost records and statistics, and is practical in that it makes occasional investigations and comparisons, but it is not quite thorough. Relying only on observation it lacks imagination and breadth of view. The third form is scientific, and therefore the most efficient. It establishes laws and principles of management. It makes thorough investigations of every detail, of men, methods, materials, machinery, markets, and profits.' 'Management,' adds T. W. Taylor, 'is the art of knowing exactly what you want men to do, and then seeing to it that they do it in the best way.' 'With a good manager,' to quote one more authority, Mr. Brandells, 'nothing is left to chance; all is carefully planned in advance. Every operation is to be performed according to a predetermined schedule, under definite instructions, and the execution of the plan is inspected and supervised at every point. Errors are prevented instead of being corrected. Calculation is substituted for guess, demonstration for opinions.'

Now, it is just this power of grasping, analysing and combining facts and fundamental principles, and, consequently, of forecasting the future, which a commercial education of a University type, as given in a Higher School of Commerce and Finance, imparts. Aiming at fitting a man for control, instead of merely making him a more or less efficient instrument to be controlled, such a school gives the student the creative and directive mind required, according to the authors quoted above, in the modern manager. Recording and crystallizing the experiences of thousands of successful business men, a Higher School of Commerce and Finance gives its student a business training, direct, scientific, and economic, all the more valuable as it broadens his outlook more effectively than would be done by mere experience, which at best is a long, tedious, and often extremely costly way of learning.

Enough, I think, to prove that, in the present circumstances, the economic situation of Ireland should be bettered by the establishment in Ireland of a Higher School of Commerce and Finance which, whilst making Irishmen

aware of the resources of their country and whilst developing their innate qualities, would, at the same time, give them an opportunity of studying the way business is created, not from below but from above, and enable them to join some time the old nations of Europe and the United States of America in a race for supremacy and a competition all the fiercer now that a wonderful commercial expansion, fostered by freedom and invention, has uprooted all business traditions.

The final question : Could Ireland have such a Higher School of Commerce and Finance ? needs no answer. Where there is a will, there is a way !

As regards the School itself and the programme of studies to be devised for it, others more competent than I will plan out both in a manner suitable to the particular requirements of Ireland. Personally, I would suggest a study of the courses given and the method followed at the Jesuit Higher School of Commerce and Finance in Antwerp, the commercial metropolis of Belgium. Established in 1852, this School has stood the test of time, and may to-day boast of hundreds and hundreds of past students, successful business men, financiers, bankers, and consuls, not only all over Belgium, but also in London, New York, Paris, Amsterdam, Madrid, Coblenz, Bilbao, Metz, Reijkjavik, Le Havre, Buenos Ayres, Elizabethville, and other important centres of the world. The Institut Economique of the Rue des Portes, in Paris, the commercial section of Laval University, in Quebec, the commercial schools of Barcelona, Alexandria, Rio-de-Janeiro, and La Paz, were organized after the plans and the methods of the Antwerp St. Ignatius Institute.

J. THEYSKENS, S.J.

NOTES AND QUERIES

THEOLOGY

THE EFFECT OF IGNORANCE ON RESERVATION

REV. DEAR SIR,—Whether ignorance excuses from reservation is a query that has puzzled theologians for a long time past. Has the Code done anything to settle the matter? I have heard it so stated, but cannot find the proof. There is information enough about the effect of ignorance on censures, reserved or unreserved, but nothing (that I can discover) on the point I am concerned in, viz., the effect of ignorance on cases reserved *without* censure. Perhaps you could give me some help? If so, I shall be grateful.

CONFESSARIUS.

The problem, as 'Confessarius' remarks, has puzzled the theologians for a long time past. Before the publication of the Code, it could hardly be claimed that the results attained were very definite, or that any group of experts had established their conclusions to the satisfaction of anyone except themselves. Even with the Code to guide them, the authorities are still at variance. The solution depends on the aim and purpose of reservation itself: and, unfortunately, on the aim and purpose the views held differ very considerably. Is the object to have the more serious crimes submitted to those who, by reason of ability, experience, or official position, may be regarded as best qualified to pass a judgment and supply a remedy—much as, in a hospital, there might be a rule that the more dangerous cases should be submitted to the leading surgeon or physician? If so, ignorance will have no effect: the more serious diseases will be treated by the higher expert, whether the victim was aware of the fact from the beginning or not. But may it not be claimed that the purpose is rather to penalize the more guilty penitent by making the absolution of the greater crimes more difficult? If so, ignorance will excuse: for the infliction of an abnormal and unusual punishment, on one who never dreamt he was leaving himself liable to such a penalty, can hardly be reconciled with the primary principles of natural justice.

Now, no one can say for certain which of the two views is correct. Even the Code gives us no decisive statement. It does not say expressly that reservation is penal: neither does it say the opposite. Though it defines the effect of ignorance on invalidating laws (16), or on laws and penalties generally (2229), or on irregularities (988), it makes no explicit statement on the matter that troubles 'Confessarius.'

But it does say something from which we think we are justified in

drawing the conclusion that ignorance does not excuse. In Canon 893 it gives a definition of 'reservation,' and the definition amounts to this—'a summoning of certain cases to a superior tribunal, and a limitation of the absolving-power of inferiors.' There is no suggestion of the 'penal' theory in the statement: the idea conveyed is that of a graduated hierarchy of confessors, the lower groups capable of dealing with all ordinary cases, the higher with the graver and comparatively unusual offences. Reservation, in other words, is not a penalty or incapacity inflicted directly on the penitent: it is a limitation of the confessor's powers, leaving him incapable of dealing with certain sins—and, of course, equally incapable whether the culprit was aware of the limitation or not. We had occasion to emphasize the point in connexion with the question of *peregrini* and reserved sins, and we need not repeat our remarks.¹

Indeed that same case of the *peregrini* may be used to illustrate our thesis. Let us suppose that Caius belongs to diocese A, in which a certain sin is not reserved. He has no idea that it is reserved anywhere, but, having committed it, he happens to go to an ordinary confessor in diocese B, in which the sin is reserved. Can he be absolved? No: all arguments, internal and external, are against him.² Why? Is it because he is a *peregrinus*? Not so: the *peregrinus* and the native are on the same footing (881, § 1). Why then? Simply and solely because his sin is one to which the confessor's faculties do not extend. But he is ignorant of the reservation? He certainly is: and that is just our point. If ignorance will not save *him*, *a fortiori* it will not save the ordinary subjects of the diocese. *His* ignorance is very natural and excusable—unless we adopt the fanciful theory that everyone is bound to know all the reservations established in every diocese on earth. The ordinary subjects, on the other hand, might be reasonably expected to know better. If a comparison must be made at all, it is altogether in favour of Caius. So, if his ignorance does not save *him*, why should theirs save *them*?

In the Instruction of the Holy Office (13th July, 1916) on episcopal reservations, there was a query put that, we admit, would tend to suggest that ignorance does excuse. Bishops were ordered to bring their lists of cases to the knowledge of the faithful, for (said the document) 'what is the force of reservations, if they remain unknown?' ('nam quaenam earum vis si lateant?').³ The natural implication is that, in case of ignorance, reservation is of no avail. Perhaps, though, the query may be justified on the score that, when the reservation has not been made public, it has no deterrent force until the sin has been confessed. Anyhow, it was only an *obiter quaesitum*, and has left no traces in the Code.

That ignorance does not excuse in the new legislation is the opinion

¹ I. E. RECORD, April, 1919, pp. 324-31; Oct., 1919, pp. 313-4; July, 1920, pp. 54-6.

² Ibid.

³ Ibid., October, 1916, p. 341.

of Vermeersch,¹ Damen,² Ferreres,³ Wouters,⁴ etc. Father Arregui,⁵ among others, takes the opposite view. His conclusions, however, are based on the same premises as led him to inaccurate teaching on the *peregrini* question, and so may be regarded with reasonable scepticism.

We need not add that we are dealing only with the general law. Any Bishop may make a different arrangement for his own diocese. He may declare expressly that, so far as *his* reservations go, ignorance does excuse; or, if he finds that teaching prevalent, he may, by saying nothing, give it his tacit approval. That only means that to the ordinary conditions for reserved cases he adds another, viz., knowledge of the reservation. In either case the ordinary confessor has ample jurisdiction.

MASS HONORARIA AND LOCAL OBLIGATION

REV. DEAR SIR,—I have been willed a certain sum of money for Masses, to be said by me in my parish church. I cannot possibly say these Masses. What are the executors bound to do in the circumstances? I have told them they were bound to get the Masses said, but that they could have them said wherever they wished, taking into account the wish of the testator as much as it was known to them. Did I advise rightly?

Another priest, whom I met afterwards, was of opinion that, as I could not say the Masses in my church, the executors were bound to refer the matter to the Bishop, but I failed to see how the case came under the canons he quoted in support of his opinion. Your solution of the case will enlighten a doubting

ADMINISTRATOR.

In connexion with the *real* obligation attached to honoraria, i.e. when there is question of reducing the number of Masses, the ecclesiastical legislation is very strict. The sanction of the Holy See is always required, either for the individual case or, at least, through general Indult (1517, § 2, 1551, § 3). Even when, as in 'Administrator's' case, only the *local* obligation is involved, the authorities exhibit a rigour that might seem at first sight rather surprising. But, after all, it is only a special application of the Church's principle that the last wishes of the faithful are to be respected in every particular (1514).

In the June (1913) issue of the I. E. RECORD,⁶ we quoted the chief authorities. 'Administrator' will consult them for himself. We may reproduce the concluding paragraph:—

'In regard to manual Masses, we may, therefore, conclude:—

'1°. The Bishop has no power to dispense, if the donor had very special reasons for attaching the obligation to a particular church or altar.

¹ *Sum. Nov. Jur.*, 358.

² *Th. Mor.*, ii. 389.

³ ii. 672.

⁴ *N. K. Stemmen* (1918, p. 253.

⁵ *Summarium*, n. 607.

⁶ Pp. 637-9.

‘2°. With reasonable cause, he may dispense in other cases.

‘3°. Without such dispensation, a priest who fails to satisfy the prescribed conditions is excused only when it is physically or morally impossible for him to fulfil them. [We might have added that the offence would be venial, if the transference took place on only comparatively rare occasions.] He would be excused from mortal sin if the donor had *no* special reason for selecting the particular church or altar—but the case is rather mythical.’

‘Administrator’s’ view would seem to be that his case falls under the principle stated in the last sentence. He knows the facts, and is in the best position to decide. But we think it would be well to let the Bishop know of the bequest. Taking the facts as stated or suggested, we think he has power to grant a dispensation. And, in the long run, that will be the most satisfactory solution.

ABSOLUTION AND CONTRITION. DISPENSATION FROM VOWS. ACT OF CHARITY

REV. DEAR SIR,—I shall feel grateful if you kindly give a brief answer to these queries :—

1°. When the penitent at confession has perfect contrition, what does the absolution do ?

2°. If a dispensation is a relaxation of a law, and if there can be no relaxation in the divine law which binds a person, how can a person be dispensed from a vow which really binds him ?

3°. The Maynooth Catechism defines charity to be a divine virtue, by which we love God above all, for His own sake. Does the expression ‘for His own sake’ state the motive of charity or its object ?

S.

1°. In the case given, the absolution does not remove the guilt of mortal sin, or give ‘first’ grace. That has been done already, as is evident from numerous passages in Scripture,¹ from the statements of Fathers and Doctors,² and from repeated ecclesiastical pronouncements.³ But it does, like all the Sacraments in similar circumstances, convey an increase of sanctifying grace : it remits at least portion of the temporal punishment due to the sins already forgiven ; and it gives a new claim and title to the pardon already secured—just as a new absolution would in the case of sins already forgiven in the sacrament but confessed a

¹ Ezech. xxxiii. 11 ; St. Luke vii. 47 ; St. John, Gospels and Epistles, etc.

² Cf. Clement (*P.G.*, i. 341) ; Hermas, *ibid.* ii. 894 ; Chrysostom, *ibid.*, xlix. 285 ; St. Thomas, Peter Lombard, St. Bonaventure, *P.L.*, excii. 885, etc.

³ Council of Trent ; 32nd condemned proposition of Baius, etc.

second time. We must remember, moreover, that it fulfils the positive command of Christ, that all mortal sins, whether forgiven through contrition or not, be submitted directly to the power of the keys; and, finally, that, according to Trent, it was only in combination with a desire for this absolution that the contrition had its remissive effect—‘though contrition may sometimes be made perfect by charity and may reconcile men to God before the actual reception of this sacrament, still the reconciliation is not to be ascribed to the contrition apart from the desire of the sacrament which it includes.’

2°. Some theologians have tried to meet the difficulty by saying that in every vow there is an implied condition, viz., ‘unless a Superior removes the obligation.’ The difficulty *would* be removed, but only at the expense of asserting what the facts do not warrant—for does one in a thousand ever think of inserting such a condition, explicitly or implicitly? Others prefer to think that the ‘dispensing’ authority merely gives an official assurance that the ‘matter’ of the vow has become less spiritually desirable than its opposite, and that the vow, therefore, ceases to have any binding force. But here again the facts are too strong. With the evidence before us, we can hardly deny that the Church has, over and over again, granted dispensations when the more perfect course would be to carry out the promise originally made.

So the only candid and satisfactory theory is that, even when there is no condition, and even when the vow still remains the more perfect thing, God has delegated to His Church power to grant a real condonation of the obligation assumed. He rules all things sweetly; and, in the interests of spiritual harmony and peace, it is an advantage that there should be an authority on earth empowered to relax occasionally—always with the ‘just cause’ that delegated dispensing authorities require—the obligations that have begun to press very inconveniently, even though the inconveniences are not serious enough to remove the obligation automatically. That the Church has the power we can only deny by denying her infallibility. If asked when or where she was given it, we can point to the marvellous commission of her Founder—‘Whatever you loose on earth shall be loosed in Heaven also.’

3°. It states the ‘motive,’ or, as some prefer to put it, the ‘*formal* object.’ In hope and charity the ‘*material* object’ is the same—God Himself. But the ‘motives’ differ. In one case we love Him with an interested love—‘because He is good for us’—in the other with the disinterested love implied in the phrase quoted by ‘S.,’ or, as some claim, with a sublimated love of concupiscence or with, at least, the love of gratitude.

SOME FURTHER QUERIES ON THE SEAL OF CONFESSION AND THE DECREE OF 1915

REV. DEAR SIR,—Your remarks in the current issue of the I. E. RECORD on the decree of 1915—of which I have been unable to secure the full text—suggest some questions on which I should like to see a fuller discussion. You adopt, or favour, certain views which I find it very hard to accept. My principal difficulties are:—

I°. Your statements are aimed at showing that a violation of the decree is a violation of the Seal itself. To me that seems strange, to say the least. I admit that the Seal protects the penitent from having his sins disclosed or his own statements used against him in any way whatever. But, when all that is secured, is not anything further a matter of discretion and prudence rather than a portion of the law ‘that God ordained and Christ implied’? If a law imposes this something additional, ought we not consider it an ecclesiastical law, enacted, of course, in the spirit of the divine law, but still substantially distinct? I am confirmed in my view when I read in Arregui’s *Summarium Theologiae Moralis* (n. 636): ‘Laesio sigilli proprie dicta . . . differt . . . a specie et suspicione violati sigilli reprobata a S. Off., 9 Jun. 1915.’

II°. You state that ‘the rules of Probabilism have no application in the matter of the Seal.’ I know that several writers have said the same. But why? There is no question of validity here, only of lawfulness, pure and simple: and the principles of Probabilism *ought* to hold. How explain why they do not? That is, if they do not. I consulted Ojetti (*Synopsis*, 3729) lately, and I found ‘juxta plures [confessarius tenetur ad sigillum] quando agitur de dubio juris. . . . Quidquid sit de hoc ultimo, etc.’ That indicates that the view is not held by all, and that Ojetti himself has doubts about its accuracy.

III°. If the law be regarded as a *divine* law, we are put in an impossible position. A divine law on such an important matter would bind *sub gravi*. That, at least, would be my conclusion. And, seeing how difficult it is to avoid all the pitfalls mentioned in the decree, it would be morally impossible to escape mortal sin.

P. R.

We are afraid that ‘P. R.’ will not find the full text in any of the manuals. But the essential passages were quoted in our previous reply. We take his queries in order.

I

There is much to be said in favour of his first contention. The new decree extends the obligation so widely, and devotes so much attention to matters rather remotely connected with the Seal, that one is tempted to state, with Father Arregui, that it deals not so much with a ‘violation of the Seal properly so called,’ as with the ‘appearance and suspicion’ of such a violation. One little point, though, weakens the force of

Father Arregui's testimony. Side by side with this 'appearance and suspicion' he classifies, as differing from a 'breach of the Seal properly so called,' the 'use of confessional knowledge reprobated in Canon 890, § 1.'¹ If we follow him in regard to the first, we have no great reason for refusing to follow him in regard to the second: and that will leave us out of harmony, in our mode of expression at least, with the great majority of recent theologians.

The opposite view seems reasonable enough. For many centuries attention was focussed chiefly on the danger of identifying the penitent, and it was even questioned whether his identification would matter very much when the sin was one he was not sorry for, or when it gravely endangered the interests of the State. When that was settled, it began to be felt that, even when there was no danger of identification, the penitent should be protected from any unfriendly use of the knowledge he imparted: and, in spite of strong opposition, it was finally so decided. But the development continued further. When Christ established the sacrament, He must have established (it was urged) a law of secrecy that would not only protect the individual penitent, but also prevent any action on the part of confessors that would tend to make the practice of confession hateful and repellent. And that is the accepted teaching at the present moment.

In Lehmkuhl's treatise, for instance, we find the following: '*Objectum sigilli est . . . omne id, cuius manifestatio materiae sigilli manifestationem secum trahit, aut confessionem odiosam reddat.*'²

Génicot expresses practical agreement with the writers who state that the Seal binds: '*ubi universim fidelibus, ex divulgatione vel usu extra-sacramentali, invito paenitente, sacramentum redderetur onerosum vel odiosum.*'³

Noldin writes in the same strain: '*Indirecte violatur [sigillum], si ex iis, quae confessarius dicit vel facit, oritur periculum . . . reddendi sacramentum odiosum.*'⁴

There is no need to quote others. Practically all our present-day manuals support the teaching.⁵

To have a violation of the Seal, therefore, it is not at all necessary that there be danger of revealing the penitent's sins or, in fact, that the individual penitent be adversely affected in any way whatever: it will be quite sufficient if the priest's action tends in a general way to render the practice of confession troublesome or distasteful. This principle—italicized in our quotations—is wide enough to cover the practices denounced in the decree of June, 1915. Till then, theologians were under

¹ '*Omnino prohibitus est confessario usus scientiae ex confessione acquisite cum gravamine poenitentis, excluso etiam quovis revelationis periculo.*'

² *Th. Mor.*, ii. n. 591.

³ *Th. Mor.*, ii. 379 (note).

⁴ *Th. Mor.*, iii. 430, b.

⁵ Cf. e.g., Tanqueray, *Brevior Synopsis*, n. 1160; Ferreres, *Epitome*, n. 837; Arregui, *Th. Mor.*, n. 635, 3°; Sebastiani, *Th. Mor.*, n. 494; Aertnys-Damen, *Th. Mor.*, ii. 460; Ojetti, *Synop.*, 3729, etc.

the impression that a certain line of conduct might be tolerated : it had really no appreciable connexion, so they thought, with the central obligation of the Seal. In that they were mistaken. And the decree was issued for their correction. It enunciated no new principle whatever : merely gave an official declaration that certain practices *did* make confession distasteful ; and helped us to draw the conclusion that the general law—admitted by theologians to be the *divine* law of the Seal—applied to these practices as a matter of course.

The argument is not decisive. But the view appears very reasonable. And it is so much in harmony with previous developments that we are strongly tempted to adopt it. Several other Church pronouncements on the matter were at first regarded as *merely* ecclesiastical laws. As time went on, they took their natural place as interpretations of Christ's law, already in existence. The same may very well be the fate in store for the present decree.¹

II

It would be difficult, perhaps, to explain the teaching, if we applied the principles of Probabilism very strictly. But, as 'P. R.' must have noticed, these principles are often modified according to circumstances, especially when the issues at stake are of great importance. The degree of probability, for instance, that will justify an invalid in taking dangerous medicine, when it represents his only hope of recovery, will *not* justify him in following the same course when he can easily summon a doctor and have the medicine tested or replaced. That, we think, is why the theologians do not allow the use of Probabilism in connexion with the Seal. The removal of all obstacles to the due discharge of Christ's commission of mercy is of such transcendent importance that nothing less than certainty can be accepted as a basis of action.

We did not mean to deny that individual theologians throw some doubt on the principle when the probability in question is one of law. But we did mean to state what the overwhelming majority of theologians now maintain, and what no theologian of the present day would like to deny in a formal thesis. Even Ogetti, cited by 'P. R.', proceeds immediately to quote with approval a long passage from Diana²—embodied in the Ballerini-Palmieri volumes³—indicating the reasons why even the most liberal-minded theologian is bound to adopt very rigid principles in this particular department. Since the time of St. Alphonsus, at all events,⁴ and in spite of the opposition of a few individuals, the strict view has gradually come to be the only one adopted in practice,

¹ Perhaps Ferreres' statement (*Epitome*, 837) sums up, as well as any other, the present expert attitude—those who disregard the decree '*violant aliquo modo ipsum sigillum.*'

² *Prooem. ad Tract. de Sig. Sacr.*, p. I. tr. 8.

³ ii. 650.

⁴ *Th. Mor.*, vi. 633.

and is voiced now by nearly every theologian of note. Lehmkuhl,¹ D'Annibale,² Aertnys,³ Arregui,⁴ Tanqueray,⁵ Génicot,⁶ Noldin,⁷ and Marc⁸—not to mention others—adopt the principle without reservation, and may be taken as expressing the settled conviction of the Catholic world.

III

The conclusion drawn by 'P. R.' is unjustifiable. It may happen that no grave sin is committed, even when a divine law is deliberately violated. An obvious instance is the prohibition against theft. It forms portion of the natural law: it was promulgated by special divine intervention on Sinai: it has been retained in the New Dispensation as an essential part of God's legislation; yet everyone knows that, when the matter involved falls below a certain standard, even the most deliberate violation of the law entails no grave guilt. Undoubtedly there is a tendency—and a very reasonable tendency, too—to adopt a more rigorous attitude in dealing with a divine law than we are accustomed to assume when there is question of even the most solemn pronouncements of human legislators. But the tendency must not be indulged too far. In essence the principle of interpretation is always the same. Whether the law be human or divine, we must look to the importance of the issue at stake, to the motives that underlie the legislation, to the evils it is intended to obviate, and to a variety of circumstances that may affect the situation in one direction or another: and then decide, to the best of our ability, whether in a given case the regulation binds under penalty of grave or of light sin, or whether it may not even have ceased to apply altogether. Acting on principles of this kind, theologians have had no difficulty in discovering scores of cases in which mortal sin is avoided, even when a divine law is deliberately broken: they have discovered one instance at least—that of lying—in which an act, denounced with loathing and contempt in many passages of the Old and the New Testaments, cannot, of its nature and apart from extraneous circumstances, ever entail a serious offence.

So, even though we hold the view that the recent decree merely interprets the divine law, and that every violation of it is really an indirect violation of the Seal itself, the way is still open to claim that in many cases the 'matter' involved may be trifling enough to excuse the culprit from serious sin. And really the claim is unquestionable. For the offence contemplated in the decree is at most an indirect violation. The preamble states that the individuals aimed at 'say nothing that would betray penitents in any manner whatsoever,' but 'in private conversation or in public addresses to the people, do not shrink from making rash mention of matters submitted to the power of the keys in sacramental confession.' 'The greatest care must be taken [it adds] to avoid not merely the full and consummated transgression, but every

¹ ii. 589.

³ ii. 456.

⁵ n. 1153.

⁷ iii. 422.

² iii. 359.

⁴ n. 633.

⁶ ii. 380.

⁸ ii. 1860.

appearance and suspicion of such transgression . . . for, though the thing be done without substantial violation of the Seal, it cannot but offend the pious ears of the audience and excite in their hearts a feeling of distrust.' When it comes to laying down specific regulations, the Ordinaries are commanded to root out these abuses wherever they have grown up, and to see that their clergy be instructed 'not to dare to touch upon, in their public or private discourses, anything pertaining to the matter of sacramental confession, under any form or under any pretext, not even in a passing fashion and neither directly nor indirectly—except in the case of a necessary consultation to be carried out in accordance with the rules laid down by approved authors.'¹

All this, we say, has reference to what is technically known as 'indirect violation' of the Seal—even the phrase 'directly or indirectly' can hardly have in view a sin practically unknown in Catholic history and entirely ignored in the preamble of the decree itself. And we know what theologians have always held in regard to 'indirect violation.' Provided the danger of identifying the penitent be practically non-existent, and the defamation of penitents generally in a certain district very trifling, it is readily admitted that the practice may involve no more than a venial sin.² The present decree undoubtedly makes things much more rigorous. But in the way of extending the obligation, not of intensifying it. It gives a very wide interpretation to the phrase 'whatever may render confession hateful or repellent,' and prohibits many practices that the older theologians were inclined to look upon with leniency. But it does nothing to interfere with the accepted principle that, whereas direct violation would in all circumstances be a very serious sin, indirect violation admits of 'parvitas materiae.'

So, whether we regard the law as human or as divine, we have to fall back on the old standards and the time-honoured maxims of interpretation. In that connexion, we can hardly do better than give a résumé of the findings of a distinguished Continental writer.³ He holds, it is true, the milder view—that the law is ecclesiastical, not divine. He bases his opinion on the principle that 'the Seal, being of divine institution, cannot be modified by ecclesiastical legislation'—though many laws of divine institution *have* developed as time went on, and though this very law *has* been modified, in the sense of being more clearly defined and interpreted, by ecclesiastical legislation. He finds some support for his view in the fact that 'the Holy Office (in this decree) forbids mention of sins, even when there is no danger of violating the sacramental secret'—though previous theologians had been fairly unanimous in making the law of the Seal cover cases of which precisely the same might be said. With his statements on these points some of our readers may be inclined to disagree. But his practical conclusions

¹ For the original, see I. E. RECORD, November, 1921, p. 516.

² See, e.g., Lehmkuhl, *Th. Mor.*, ii. n. 598; and authors *passim*.

³ G. Hoornaert, S.J., in the *Nouvelle Revue Théologique*, March, 1921, pp. 164-7.

will command, we think, general approval—for, as we said above, no matter which view we prefer, the principles of interpretation are essentially the same.

As regards the 'obligation,' he finds :—

1°. It holds always, but admits of 'parvitas materiae.'

2°. To decide whether the sin is grave or light, we must take account of the evils the Holy Office is anxious to remove—scandal, a lessening of confidence or even a feeling of repugnance in regard to the sacrament ; embarrassment of the ordinary faithful when indiscreet use is made of sacramental knowledge in their presence, etc.

3°. In an intimate conversation between priests, it would seem that grave sin is avoided. Provided always that no extrinsic circumstance aggravates the case—as would happen, for instance, if a lay person or a young religious could overhear the conversation, or if a professor of Moral Theology, whose example would be specially dangerous, took such liberties.

Under the heading of 'practical applications' of the law, he states :—

1°. With due precautions, consultation is allowable. The decree itself provides for the contingency.

2°. In teaching, or giving advice, may one be guided by confessional knowledge, when there is no scandal or danger of revelation ? The affirmative answer may be taken as certain.

3°. May a professor, speaking of a certain sin, say : 'This is no metaphysical case' ? No : if his audience takes him to mean, 'I have had the case myself.' Yes : if the implication is, 'A case of this kind is sure to arise, and does arise pretty frequently.'

4°. It would not be allowable to say after the Easter confessions : 'A penitent came to me after eight years' absence,' or, 'I have had the happiness of converting a sinner.' More especially if statements of the kind were made in a sermon.

5°. Equally guilty the preacher who, after giving a number of priests' retreats, would say : 'I once heard the confession of a priest who fell miserably'—or the military chaplain who would make a similar remark on his return from the war.

6°. As against the conclusions just mentioned, there is no use in objecting that there is really no danger that the penitent could ever be discovered. The Holy Office knows all that, but it expressly urges the law, notwithstanding. The priest says he heard a sin in confession : that is enough. Whether his sin is grave or light depends on the rules of interpretation, already given.

7°. The practical conclusion, therefore, is : *when there is question of sins told in the confessional, say nothing whatever about them.* Even when there is no danger of revealing the penitent, the other considerations supplied by the decree retain their full importance.

8°. All of which does not mean that a priest may never make a vague general remark, inspired by confessional experience, but so obvious that his audience might be taken to know all about it, even though he never

spoke. There is no law, for example, against saying 'In my long ministry I have seen many conversions'—the case differs from one given above,—or 'Sinners never have real happiness,' or 'Those who return to God find peace of soul.' The reason is not that the 'matter' is light—if that were so, there would be a *venial*-sin; it is rather that there is no 'matter' whatsoever.

M. J. O'DONNELL.

CANON LAW

THE MINISTER OF BAPTISM

REV. DEAR SIR,—A child born in B, where the parents have their only domicile, was taken, when three weeks old, to H, ten miles distant, where the godmother, who is also the child's aunt, resides, and was there baptized by one of the priests of H. The two parishes are in this deanery, and the case was mentioned at our late conference. Of those who spoke on the subject all, including our venerable president, with one exception, were of opinion that the priest at H, who administered the baptism, acted in accordance with the law as laid down in the New Codex. This opinion seems to me to be erroneous. As I read Canon 738, § 2, even if the infant was born at H, during the temporary sojourn of the mother there, the priest at H could not lawfully baptize it, unless there would be danger or too long a delay in taking it back to B. If this is so, surely he was not justified in baptizing under the circumstances stated. The members of our Conference will appreciate your opinion.

PAROCHUS.

The solution of this query depends on Canon 738, which, for the sake of greater clearness, we shall quote:—

'§ 1. The ordinary minister of solemn baptism is a priest, but its administration is reserved to the parish priest, or to another priest with the parish priest's or the local Ordinary's permission, which in case of necessity is legitimately presumed.

'§ 2. Even a *peregrinus* must be solemnly baptized by his own parish priest, if it can be done without difficulty and without delay, otherwise any parish priest in his own territory can solemnly baptize a *peregrinus*.'

It is quite evident that our correspondent's application of these regulations to the case in question is the correct one. The parish priest of B was the parish priest of the parents, and consequently of the child also, and, as moreover, the child was born in his territory, the administration of solemn baptism was clearly reserved to him. The parish priest of H could legitimately administer the sacrament only with his consent, or the consent of the local Ordinary; and as necessity could

scarcely be invoked in the circumstances, presumed consent would not suffice. 'Parochus' is also correct in saying that, even though the child were born in H, it could not be baptized by the local pastor, unless it were too inconvenient to have it brought back to B.

It may be of interest to recall that on this latter point there was considerable controversy in pre-Code days. When a child was not born in the parish where the parental home was situated, St. Alphonsus¹—and after him a great body of moral theologians²—maintained that it should be baptized by the parish priest of the place of birth, unless the distance to the parochial church of the place of domicile was very short, in which case there was a choice between the two parish priests. On the other hand, some theologians and most canonists held that, apart from custom, privilege, or necessity, the parish priest of domicile or quasi-domicile was alone competent to administer this sacrament.³

We had occasion to deal with this controversy in the past, and we had no difficulty in concluding that the latter was the correct view.⁴ The former opinion, the author of which was St. Alphonsus, arose from a misunderstanding of a passage in La Croix,⁵ and was really devoid of all legal foundation. Whatever about position in the past, the Code has now taken the matter altogether out of the region of controversy.

THE HEARING OF WOMEN'S CONFESSIONS IN PRIVATE HOUSES

REV. DEAR SIR,—In view of the regulation in the Code forbidding the hearing of women's confessions except in church, can a priest, who says Mass in a private house, hear the confessions of women in the house? Does this case come under the rule of necessity?

SACERDOS.

The regulations regarding the place in which confessions are to be heard are contained in Canons 908, 909, and 910. Canon 908 states that the proper place for sacramental confession is a church or oratory, public or semi-public. According to Canon 909 the confessional for hearing the confessions of women should be situated in an open, conspicuous place, and, generally speaking, in a church or oratory, public

¹ *Th. Mor.*, l. vi. tr. 2, n. 115: 'Peregrini vel qui domicilium non habent possunt baptizare in ecclesia quam elegerint. . . Si autem mulier casu pariat in pago non suo, proles ab illius pagi parochus est baptizanda: verumtamen si ille pagus parum distet a pago proprio, e.g., duabus vel tribus horis, potest baptizari proles etiam in ecclesia sua.'

² Lehmkuhl, *Th. Mor.*, vol. ii. n. 66, ed. x.; Marc, *Th. Mor.*, vol. ii. n. 1461, etc.

³ Bouix, *De Parocho*, p. 454; D'Annibale, *Summula Th. Mor.*, vol. iii. n. 273; Wernz, *Jus. Decret.*, tom. iii. n. 728; Duballet, *Traité des Paroisses et des Carés*, vol. ii. p. 306.

⁴ I. E. RECORD, November, 1915, p. 529, et seq.

⁵ Lib. vi. pt. 1, n. 275.

or semi-public, intended for women; whilst Canon 910 forbids the hearing of women's confessions outside the confessional, except on account of infirmity, or some other real necessity, and with the observance of all the precautions which the local Ordinary may deem opportune; it, however, expressly permits the hearing of men's confessions in private houses. In this connexion it is well to recall also a reply given by the Commission for interpreting the Code regarding the meaning of Canon 522, which presupposes that a place other than a church or oratory may be *legitimately* designated for the hearing of women's confessions.¹ From all this, it follows that, except on account of infirmity or some other real necessity, it is not lawful to hear women's confessions outside a church, oratory, public or semi-public, or some other place *legitimately* designated for that purpose.

Well, it seems to be quite evident that the mere celebration of Mass in a private house does not, of itself, constitute the requisite necessity for the hearing of women's confessions there: there is really no intrinsic connexion between the two. Of course, extrinsic circumstances which would form a real necessity may very easily arise on such an occasion. Thus, in parts of this country there is an immemorial custom of holding the Stations in private houses, and this custom is still continued after the publication of the Code. Now, there is no doubt that, unless the confessions of women were heard at such Stations, the object of the latter would be at least partially frustrated. Again, in non-Catholic countries, in the case of families who are living at such a distance from a church that they can only very rarely, and with grave inconvenience to themselves, approach it, the hearing of women's confessions in a private house is quite justified on the occasion of the priest's presence there for the celebration of Mass, or for any other object. It is easy to conceive circumstances, too, in which the prevention of defamation may justify a priest in hearing a woman's confession when he is present in a private house for the purpose of celebrating Mass there.

THE HUNTING LAW—A RECENT DECISION

When we opened the table of contents of the November issue of the *Acta Apostolicae Sedis* our expectations were aroused that, at last, those difficulties in connexion with the hunting law, discussed in the I. E. RECORD, were about to receive a solution. Under the heading, *S. Congregatio Concilii* was the title, *Gnesnen. et Posanien.—Circa venationem*. A glance through the case, however, was sufficient to dash to the ground

¹ A. A. Sedis, Dec., 1920, p. 575: 'Utrum verba canonis 522: "*Confessio in qualibet ecclesia vel oratorio etiam semi-publico peracta valida et licita est,*" ita intelligenda sint, ut confessio extra ea loca peracta non tantum illicita, sed etiam invalida sit.

'Resp.: Canon 522 ita est intelligendus, ut confessiones, quas ad suae conscientiae tranquillitatem religiosae peragunt apud confessarium ab Ordinario loci pro mulieribus approbatum, licitae et validae sint, dummodo fiant in ecclesia vel oratorio etiam semi-publico, aut in loco ad audiendas confessiones mulierum *legitime* destinato.'

the hopes thus suddenly raised. But though the nature of *venatio clamorosa* and *venatio quieta* and the precise differences between the two are not dealt with, yet the decision and the discussion which precedes it are interesting and important; and hence a few notes on them will not be out of place.

The question for solution was submitted by the Ordinary of Gnesen and Posen. It seems that many abuses had arisen in connexion with the hunting law in this diocese. To eliminate them a predecessor of the present incumbent forbade his priests to participate in the chase outside the boundaries of their own parishes. This decree did not produce the desired effect: abuses still remained; the clergy continued to take part in *venatio clamorosa*; and on one occasion a priest wounded very seriously another person. The result was that the Vicar-Capitular forbade hunting altogether under penalty of suspension to be incurred *ipso facto*. Notwithstanding this prohibition some priests still continued to take part in the pursuit of game, on the ground that its total prohibition was beyond the competence of the Ordinary in accordance with Canon 138: *Venationi ne indulgeant, clamorosam autem nunquam exerceant*.

To remove this doubt the Bishop submitted the following queries to the Commission for the interpretation of the Code:—Whether the Bishop has the right to forbid hunting to the clergy under penalty of suspension, to be incurred *ipso facto*, and also whether the hunting in question was *venatio clamorosa*.

The Commission, considering the case to be rather an application than an interpretation of the canons, transferred the matter to the Congregation of the Council.

The discussion and decision do not touch upon the latter query; they are concerned exclusively with the question as to whether a Bishop may prohibit hunting to the clergy under penalty of suspension to be incurred *ipso facto*. Moreover, as is evident from the summary which we have just given, the Bishop, in his statement, gave no indication of the particular form of hunting which he had in view; so that from this document practically nothing can be deduced as to the essentials requisite for *venatio clamorosa*.

In the discussion on the former query it is pointed out that not only *venatio clamorosa*, but also *quieta*, if it is frequently indulged in (*frequens*), is forbidden to the clergy by the general law in accordance with Canon 138: 'Ne venationi *indulgeant*, clamorosam autem nunquam exerceant.' A Bishop, however, has the power of forbidding *venatio quieta*, even when it is rarely indulged in (*moderatam*), especially when the customs of the people, who would otherwise be scandalized, require it, as is the case, for example, in England, Germany, France, and in some parts of Italy. The Code, in the canon quoted, does not grant positive permission to take part in the pursuit of game; it merely forbids *venatio clamorosa*, and *quieta* when frequently indulged in. Hence a Bishop who prohibits *venatio quieta*, even when rarely indulged in, is not acting against, but beyond, the general law; his action is not opposed to any positive permission contained in the Code. Numerous examples, and the

authority of such canonists as Benedict XIV and Wernz, are quoted in confirmation of this position.

In regard to punishments for violation of the hunting law, it is pointed out that the old penalty, imposed by the Council of Agatho and embodied in Decretals, had long ago passed into desuetude, and that no new one is contained in the Code. Notwithstanding this, a Bishop, however, may decree punishments against clerics who offend in this matter; because again there is question of something, not against, but beyond the general law; and, moreover, Canon 2221 expressly states that local legislators, on account of special circumstances, may attach penal sanctions to merely affirmative or prohibitive general laws. Of course, all superiors must observe the prescription of Canon 2218, § 1, to the effect that, in the imposition of punishments, a just proportion must be observed, account being taken both of the imputability of the crime to its author and of the extent of the scandal and the injury which it has caused.

Because of the necessity of observing this just proportion, in pre-Code days both commentators and the Holy See itself maintained that Bishops could not attach the sanction of excommunication *latae sententiae* to the hunting law. For a similar reason in this preliminary discussion the view is put forward that Bishops may, indeed, forbid *venatio clamorosa*, under penalty of suspension from the divine offices to be incurred *ipso facto*, but that in the case of *venatio quieta et frequens* they may impose only a suspension to be incurred after sentence of a judge. Finally, for *venatio quieta*, which is not frequently indulged in, no penalty, in the strict sense, can be inflicted; because a strict punishment supposes a grave fault, and single acts of this form of hunting—which is lawful in itself and forbidden only on account of special circumstances—are only venially culpable. Penal remedies and penances are sufficient to meet all the requirements of this case.

In the light of this discussion the Congregation of the Council reformulated the query to the following effect: 'Can a Bishop forbid to his clergy hunting, even when it is not *clamorosa*, under penalty of suspension to be incurred *ipso facto*?' The answer given was: 'In the negative, unless there are grave and special reasons present.'

From this discussion and decision the following points may be deduced:—

1°. The general law forbids only *venatio clamorosa* and *venatio quieta et frequens*.

2°. A Bishop may also forbid *venatio quieta et moderata* for a special reason, such as scandal.

3°. A Bishop may attach a penal sanction to the hunting law. Even without a grave reason he may forbid *venatio clamorosa* under penalty of suspension to be incurred *ipso facto*; but, unless grave or special reasons are present, he may not impose this punishment for *venatio quieta*. In the absence of such reasons, when, for example, the scandal caused is not too serious, he may employ suspension *ferendae sententiae* in the case of *venatio quieta et frequens*, but only penal remedies and penances in the case of *venatio quieta et moderata*.

As we have already said, the Congregation did not undertake to determine the essentials for *venatio clamorosa* and *venatio quieta*, or the precise differences between the two. Perhaps from the statement that : 'It (*venatio clamorosa*) is altogether unbecoming the ecclesiastical state especially on account of the grave danger of killing or mutilation,' an argument may be deduced against regarding fox-hunting or stag-hunting as *clamorosa*, but it is certainly not a conclusive one. As far as we can see, the passage just quoted is the only one which has a bearing on this point.

FUNERAL OFFERINGS—THE MEANING OF 'PAROECIA SUA'

REV. DEAR SIR,—It seems to me that your reply to 'Carrickduff' in the October number of the I. E. RECORD, like previous replies on similar questions, does not take sufficient account of the mind of the legislators. The Fathers of the Synod of Armagh had before their minds the case of a person dying away from his home and made what seemed a fair attempt to legislate equitably for all such contingencies. The word 'domicile' had, in their minds, a different meaning from what it has in the Code ; and I venture to submit that in interpreting the Armagh Statute on Funeral Offerings, we should be guided by the sense in which the word was used by the legislators. In pre-Code days a patient was, as a rule, never presumed to have acquired a domicile in a hospital or asylum, and this was not absent from the minds of the Armagh legislators. If domicile in the Armagh law is to be interpreted in a sense different from that intended by the legislators the effect of the Statute is considerably changed.

While I advance this view with much diffidence, and mainly to suggest a possible way out of the difficulties Canon '92 seems to have created in the northern province, I believe it can be maintained that, notwithstanding the new definition of quasi-domicile established by the Code, the mind of the framers of the Armagh Statute, of which there can be no doubt, is still a safe guide in the interpretation of that Statute. If such a position is tenable, a patient dying in hospital may be regarded in the sense of the Armagh Synod as having died 'extra fines paroeciae suae,' and without having acquired a domicile in the place where death occurs.

I do not agree with your correspondent in accusing those priests of acting 'indecently' in claiming the offerings to which they believe they are entitled. If they can establish a right to the offerings there is nothing improper in enforcing it, and such priests should not be put to the necessity of demanding their share, as they sometimes are. I would be very glad if it could be proved that the priest of the place of death has now no more rights to funeral offerings than the Armagh Statute gave him in pre-Code days. I respectfully invite your opinion on the view I express.

MULLAGHDUFF.

To clearly set forth the issue raised by our correspondent, we must draw attention to a few points in connexion with the Armagh law on funeral offerings, even though we run the risk of repeating matter which has been already sufficiently emphasized in this journal.

The normal case in which a man died in his own parish did not present any difficulties to the Fathers of the Synod. The prevailing practice, with which the Council did not interfere, was that all the offerings went to the clergy of the parish, even though the deceased belonged also to another or other parishes. When a man died outside his own parish different methods of distributing the funeral offerings prevailed in different places, so that rival systems frequently came into collision. It was to introduce uniformity, and thus remove the confusion arising from diversity of practice, that the Synod made the following statute :—

‘ Si quis extra fines paroeciae suae moriatur, clerus domicilii habeat jus ad tres partes oblationum occasione funeris collatarum, ubicunque celebretur funus : et pertineat quarta pars ad clerum loci ubi contigerit mors, qui porro curent ut pro anima defuncti missa celebretur. In paroeciis vero ubi non existit mos oblata funeralia colligendi, nulla pars oblatorum ad clerum ejusmodi paroeciae pertineat. ’

Difficulties were raised at first about the interpretation of ‘ paroecia sua ’ and ‘ domicilium ’ in this statute. Some contended that, because domicile alone was mentioned, the legislators intended to exclude quasi-domicile, and that, consequently, ‘ paroecia sua ’ embraced only parishes in which a man had a domicile. This view was easily disposed of, so that soon it was almost unanimously held that domicile included quasi-domicile also, and that ‘ paroecia sua ’ had its natural extension. In coming to this conclusion, appeal was made to private statements of the legislators as to their intention in making this statute. It was both unnecessary and unjustifiable to have done so ; it was unnecessary because, in view of the general law on funerals, this was the natural import of ‘ paroecia sua ’ and ‘ domicilium ’ ; it was unjustifiable because such evidence of intention cannot be taken into consideration in the interpretation of a law. Apart from its words, there is no indication of the legislator’s mind in the case of this particular statute that may be utilized in determining its meaning. If our correspondent keeps this fact in mind, and if he remembers also that appeal is to be made to intention only when the words, taken in their ordinary legal signification, fail to give a definite meaning, he will see that there is no ground for his complaint that sufficient account is not taken of the mind of the legislators in the interpretations of this statute.

Such was the state of things in pre-Code days. The important point urged by our correspondent is that ‘ paroecia sua ’ of the statute does not embrace the parish to which a man is attached through domicile or quasi-domicile acquired by mere residence alone, because, in the mind of the framers of the law, it did not embrace such a parish originally. Consequently, in his view, the interpretation of this statute, which we gave in the October issue of the I. E. RECORD, is out of harmony with

the intention of the Fathers of the Armagh Synod. He might, with just as much appropriateness, have added that it is opposed to the words of the statute also, seeing that these are the only valid evidences of intention which we have, and seeing that *de facto* they did not originally embrace a parish of this kind.

Needless to say, we dissent from this conclusion. The ordinary legal meaning of 'paroecia sua,' and consequently the one intended by the legislators, is the parish to which a man is attached and over which presides his parish priest, between whom and himself all the reciprocal rights and duties of pastor and parishioner exist; neither in these words, nor consequently in the legislators' intention, is there the slightest attempt to determine the conditions requisite in order that one may be attached to a parish. 'Paroecia sua' has still the same meaning; it still designates the parish to which one is attached and over which presides one's parish priest. What is true, however, is that the extension or denotation of these words is now somewhat changed: attachment to a parish may now take place, and the nexus between pastor and parishioner may now be set up through mere residence alone. Hence it seems quite clear that there is no departure from the original meaning of the words, and consequently also from the original intention of the legislators, in saying that 'paroecia sua' of the statute now embraces a parish to which one is attached by domicile or quasi-domicile acquired by residence alone.

Our correspondent's objection might be urged with as much justice in connexion with changes in the boundaries of parishes. Such changes modify the denotation of 'paroecia sua,' yet nobody would suggest them as a reason for not giving 'paroecia sua' its natural meaning, or for holding that such meaning is contrary to the original intention of the legislators. Nor can it be objected that the legislators had before their minds the possibility of a change of boundaries, because they knew also that a change in the means of attachment to a parish was possible.

Furthermore, we may point out that there is nothing arbitrary in granting in this matter much more extensive rights than he enjoyed heretofore to the parish priest of the place of quasi-domicile acquired by residence for the greater part of a year, because the latter is now sufficient to set up the nexus of pastor and parishioner, with all its reciprocal rights and obligations; and this nexus is the foundation for a parish priest's special claims in the matter of funeral offerings.

Before concluding we wish to obviate an error which may arise in connexion with our reply in the October issue. We notice that our correspondent uses the word 'asylum' in his query. It must be clearly understood that our reply does not cover the case of insane persons who die in asylums. They cannot acquire a domicile or quasi-domicile by any personal act of their own; the law, however, assigns them the domicile of their guardian, if they have one; otherwise they must be regarded as *vagi*.

LITURGY

MASSES OF THE MISSAL WHICH MAY BE SAID AS VOTIVE
MASSES

REV. DEAR SIR,—In the October issue (p. 430), discussing the new Missal, you state under the heading ‘Proprium de Tempore’: ‘Most of the rubrical additions are concerned with the changes demanded when the Masses are said as Votive Masses.’ Now, I understood that the Masses ‘de tempore’ were never said as Votive. Has any change been made in this respect in the new Missal; or is it true that every Mass in the Missal may now be said as Votive? Some further enlightenment on the subject would be welcomed by

PERPLEXUS.

When we wrote of Votive Masses under the heading ‘Proprium de Tempore’ we had in mind not the ordinary Masses ‘de tempore,’ viz., Ferial and Sunday Masses, but certain Feast Masses which our correspondent will find included in that section of the Missal. For instance, the Feasts of St. Stephen, St. John, the Holy Innocents, St. Thomas à Becket, St. Silvester. These Masses may be said as Votive Masses, and the necessary changes are indicated in the Missal whenever they are said during Paschal time. As regards the ordinary Masses ‘de tempore,’ the new Missal effects no change—they are never said as Votive Masses—and hence it is not true to say that every Mass in the Missal may now be read as a Votive Mass. Nor is it even true that all the Feast Masses of the Missal are permissible as Votive Masses, though writers frequently assign this as a general rule. There are many Feast Masses which the rubrics of the Missal and the decrees of the Sacred Congregation prohibit being said as Votive; there are others so peculiarly wedded to the day of the Feast that they cannot appropriately be said on any other day; and others again which are permitted, whether as Festive or Votive Masses, only in particular places. We shall try to meet the request of our correspondent by treating the matter in some detail, with particular reference to the regulations of the new Missal.

I. *Masses which may not be said as Votive Masses.*—(1) *Masses de tempore* and vigils. These Masses are assigned in the Missal to a particular time of the ecclesiastical year and cannot appropriately be said out of their prescribed order.

(2) *Masses of Beatified persons*, unless by special indult. This is true even of places where the Festal Mass is allowed, as, for instance, the Mass of Blessed Oliver Plunket in Ireland. The reason assigned by authors is that as Beatification does not carry with it the right to the full and universal worship due to the Saints, but only such as is expressed in the Bull of Beatification, the permission for the public

worship of the Beatified in the celebration of Mass is to be strictly interpreted and limited to the times and places expressly mentioned in the Bull.

(3) Masses of certain Mysteries of Our Lord, e.g., the Resurrection, the Ascension, the Nativity, the Epiphany, the Circumcision, which are so fixed to particular days of the year that they may not be said at any other time. It is never lawful to select the Festal Mass of any of these Mysteries as a Votive Mass, and hence if such a Votive Mass is requested by the giver of an *honorarium* or demanded by the terms of a foundation, the obligation is to be discharged either by saying the Mass of the day with the intention of honouring the particular Mystery, or, according to others, by saying the Votive Mass of the Trinity with the same intention. At the end of the Missal there are Votive Masses prescribed for special Mysteries, e.g., the Trinity, the Holy Ghost, the Blessed Eucharist, the Passion, the Cross, and in addition to these we may say, from the body of the Missal, the Masses of the Holy Name (Sunday between Circumcision and Epiphany), of the Sacred Heart (Friday after Corpus Christi),¹ and of the Precious Blood (July 1), making the necessary changes according to the season of the year. For the Votive Mass of the Exaltation (September 14) and Finding (May 3) of the Holy Cross, the Votive Mass *De S. Cruce* at the end of the Missal is to be taken according to the rubric of the new Missal.

(4) The special Masses given in the section of the Missal, *Pro aliquibus locis*, may not be said as Votive Masses, except in those places where the Festal Mass is allowed.² If, therefore, a priest wishes to say a Votive Mass of one of those Saints, e.g., St. Joan of Arc, St. Margaret Mary, St. Stanislaus Kostka, outside the territory wherein the special Festal Mass is allowed, he should take, not the proper Mass of the Saint, but the Mass of the Common, according to the quality of the Saint in whose honour the Mass is offered.

(5) The several proper Masses of the Blessed Virgin given in the body of the Missal, with two exceptions,³ viz., (a) the Mass of the Immaculate Conception, (b) of the Seven Dolours. The privilege of saying as a Votive Mass any other of these proper Masses of the Blessed Virgin, whether occurring in the body of the Missal or in the Appendix, is only by virtue of Apostolic indult. When, therefore, a priest wishes to say a Votive Mass of the Blessed Virgin other than that of the Immaculate Conception or of the Seven Dolours, he should select the one of the five Votive Masses of the B.V.M. given in the *Commune Sanctorum*, which is

¹ It may be well to note that the Mass of the Sacred Heart, *Egredemini* (from the Appendix of Missal) is no longer sanctioned for use in Ireland. The Votive Mass, therefore, should be *Miserebitur*, as given in the Feast.

² Vide Van der Stappen, vol. ii. p. 198.

³ In the new Missal the Mass of the Apparition at Lourdes has no longer the *Alleluia* verse for Paschal time after the Tract. We take it, therefore, that the Mass may not be said as Votive, and that the Decree 4238 granting this concession has been abrogated.

appropriate to the season of the year. The title of these Masses in the new Missal is: 'Missae de Sancta Maria in Sabbato, quae dici etiam possunt ut votivae de B. Maria Virg. pro tempore diversitate.' We should note, however, in this connexion, the following points: (1) If a Votive Mass of the Blessed Virgin happens to be celebrated within the Octave (even a simple Octave)¹ of one of her Feasts, though the prescribed Office for the day is not 'de die infra Octavam,' the Mass of the particular Feast is to be read as the Votive Mass, 'more votivo'²; (2) if it happens to be within an Octave of one of her Feasts, and the Office of the particular day is 'de die infra Octavam,' the Mass should be read from the Feast 'more festivo et non juxta regulas Missae Votivae.'³

II. *Masses which may be said as Votive Masses.*—(1) The Feast Masses of the Saints given in the *Proprium de tempore*, as already indicated.

(2) All the Masses in the *Proprium de Sanctis* with certain definite exceptions. At the opening of this section in the new Missal, the following rubric is given: 'Missae quae de singulis Festis in hoc Proprio habentur, exceptis tamen Missis de peculiaribus Mysteriorum Domini, aut de Festis beatae Mariae Virginis pro quibus specialis non habeatur indicatio, nec non Missis de S. Joseph et de SS. Petro et Paulo App., dicuntur etiam et Votivae: sed in eis, nisi aliter suis locis habeatur, post Epistolam sumitur Graduale cum versu sequenti aut cum suo Tractu, vel, Tempore Paschali, *Alleluia* cum suis Versibus, quae desint, de respectivo Communi. Pro Martyribus autem Tempore Paschali, dicitur Missa *Protexisti* vel *Sancti Tui*, prout casus ferat, et in ea dicuntur Orationes, Epistola et Evangelium propria, si habeantur. In singulis tamen Orationibus omittuntur verba *Hodierna Dei*, *Annua* et similia, ubicunque habentur, et immutantur voces *Natalis*, *Natalitium*, *Festivitas* in *Commemoratio*, *Memoria*. Itemque loco Introitus *Gaudeamus* dicitur Introitus de respectivo Communi, et extra Tempus Paschale omittuntur *Alleluia*, quae ad Introitum, Offertorium, vel Communionem, ob Tempus Paschale addita reperiantur.' The exceptions, therefore, are: (a) Certain Mysteries of Our Lord (as already indicated); (b) Masses of certain Feasts of the Blessed Virgin, for which the Missal makes no provision for their being said as Votive; (c) the Masses of St. Joseph and SS. Peter and Paul, for each of which provision is made in the section 'Missae Votivae' at the end of the new Missal.

(3) All the Masses given in the sections 'Commune Sanctorum' and 'Missae Votivae' of the Missal.

(4) All the Masses given in the Appendices *Pro aliquibus locis*, provided in each instance that the Mass is duly authorized for the particular place and that the indult granting it makes provision for its being said as a Votive Mass.

(4) In addition to these, a rubric of the new Missal states that Votive

¹ This is true also of the Mass 'de Beata Maria in Sabbato' celebrated within a Simple Octave. Cf. rubric of the new Missal.

² Decr. 4447².

³ Decr. 3922.

Masses may be said 'de omnibus Sanctis canonizatis, in Martyrologio Romano descriptis, pro quibus Missa sumitur, sive propria, si habeatur, sive de Communi, mutatis mutandis, ut in Proprio Sanctorum assignatur. Quod si in Calendario non inscribantur, omnia dicuntur de communi, ad libitum Sacerdotis.' A Votive Mass, therefore, is permissible of any Saint described in the Roman Martyrology, whether his name occurs or not in the Missal or in the local Calendar. The Votive Mass of a Saint not mentioned in the Missal is taken from the Common. This rubric was not contained in the old Missals, but the substance of it was already conveyed in decrees of the Sacred Congregation. Yet we think liturgists will detect in it a restriction of the liberty hitherto taught and practised in regard to the Votive Masses of Saints not found in the Missal. Writers generally¹ regarded it as sufficient to justify a Votive Mass if the name of the Saint occurred in any authentic Martyrology or Liturgical Calendar, or in any authentic document recounting the number of the Saints; or, again, if a Mass and Office had been granted for the Saint in some particular place, or if a Mass had been celebrated in his honour from time immemorial. We do not think this teaching is any longer tenable, for with the exception of the Patron or Titular or Founder, for whose Votive Mass (on the Wednesday of each week, the rubrics permitting) provision is made independently in another place, the present rubric clearly implies that the Saint's name should occur in the Roman Martyrology.

III. *Peculiarities of certain Votive Masses.*—The rubrics of the new Missal have, by their fullness and clearness, removed many difficulties in this connexion. The changes to be made in the Festal Mass whenever it is said as Votive, are, in each instance, indicated in the proper place, and the former difficulty of applying general rules to particular cases is thereby removed. The omission therefore, of the words *hodie, hujus diei, hodierna die, annua*, etc., occurring in certain Festal Masses, and the substitution of another Introit for *Gaudeamus in Domino, diem festum celebrantes*, etc., whenever the Mass is said as Votive, will occasion no difficulty to the reader of the new Missal, for the rubrics of each Mass give the necessary direction. We notice also that the 'Missae Votivae ad Diversa' are arranged in a new and more convenient order. The Mass *pro Sponso et Sponsa*, which heretofore occupied the last place in the list of thirteen, is now sixth in order; the Masses *pro Fidei propagatione, in Consecratione Episcopi, in Collatione Ss. Ordinum, and ad postulandam gratiam Spiritus Sancti*, are drawn hither from other parts of the Missal; and the Mass *pro gratiarum actione*, which heretofore came after the Mass *de Ss. Trinitate*, now occupies the last place in this new list of twenty Masses. The rubric before this Mass, *pro gratiarum actione*, conveys a rather important change. It now reads: 'Dicitur Missa de Ss^{ma} Trinitate, vel de Spiritu Sancto vel de beata Maria Virgine, aut de aliquo Sancto canonizato, in Martyrologio Romano descripto, additis, sub unica conclusione etiam in Missis privatis, sequentibus orationibus.' The words 'aut de aliquo Sancto.' etc., are new

¹ Vide Van der Stappen, vol. ii. p. 195.

indicating that henceforth the Mass of any Saint may be selected as a Votive Mass of Thanksgiving. There is no special rubric attaching to the Mass *pro quacunq̃ necessitate* to indicate whether the Prayer for the particular necessity, as given in the *Orationes ad diversa*, should be substituted for or added to the proper Prayer of the Mass. The old rule¹ therefore prevails that in all cases the proper prayer of the Mass is to be said, and that the special prayer from the *Orationes ad diversa* may be added, under one conclusion, in a Solemn Mass, but after the Prayers prescribed by the rubrics in a private Votive Mass.

SOME QUERIES REGARDING THE INDULGENCE OF PRIVILEGED ALTAR

REV. DEAR SIR,—Would you kindly answer, in the next issue of the I. E. RECORD, the following questions *re* the Indulgence of Privileged Altar? The doubts have arisen owing to your reply in the October I. E. RECORD regarding the Privilege of Altar in the Sodality 'A. S. Joseph Transitu':—

(a) Is the Indulgence confined *exclusively* to the departed?

(b) If the Mass is celebrated for the living, may the Indulgence of Altar be applied to one departed soul?

(c) Does not the fact of having all the Altars privileged on November 2, suggest that the Indulgence may be applied to several (*pluribus defunctis*)?

(d) If the Mass be celebrated *pro defunctis* must the Indulgence be applied to those, or is the celebrant free to apply same 'beneplacito suo'?

PAROCHUS.

(a) Nowadays the usual practice of the Church is to grant the Indulgence of Privileged Altar only for the departed, and we find that liturgical writers generally assume this in their definitions of the Indulgence of Privileged Altar. Still, there are not wanting instances according to Ojetti (n. 338 ff.) where the Indulgence was also granted for the living and for the living and the dead. What is the meaning of the inscription, 'Altare privilegiatum pro vivis atque defunctis,' found on many altars, if the particular Indulgence is not also applicable to the living? Capello,² a most recent authority, explains the meaning of this inscription as follows: 'Ita est interpretanda ut tam pro vivis, si in ipso altari pro vivis applicatur, quam pro defunctis, si pro his applicatur concessa intelligatur indulgentia plenaria; pro vivis quidem ad modum jurisdictionis, pro defunctis vero ad modum suffragii.' In the October issue we offered the opinion that the particular Indulgence of Privileged Altar granted to membership of the Sodality 'A. S. Joseph Transitu' was a case in point, and though we recognize therein a

¹ Decr. 3605, 3922.

² *De Sacramentis*, n. 26-29, vide S.C. Indulg., August 25, 1897.

deviation from the usual practice of the Church in recent times, we can yet see no other reasonable interpretation of the terms of the indult. The favour is undoubtedly granted on behalf of the dying—the Mass also is to be offered ‘pro agonizantibus.’ Does it not seem reasonable to hold that the Plenary Indulgence is also intended for them, more especially if, as we believe to be the case, to gain the Indulgence at all the Mass and Indulgence must, in the mind of the celebrant, be applied to the same intention? ¹ Ordinarily, however, the Indulgence of Privileged Altar is confined to the departed and so should an indult granting the privilege be interpreted unless the terms of the indult itself clearly indicate otherwise.

(b) We believe the latest decisions of the Sacred Congregations are opposed to this, though a recent writer in the *Ephemerides Liturgicae*,² relying on a decree of the Sacred Congregation of Indulgences, January 31, 1848, seems inclined to regard the opinion as probable in certain contingencies. The decree in question stated that, provided the indult granting the privilege did not contain the words ‘pro defunctis,’ the application of the Sacrifice and the Indulgence may be divided in the mind of the celebrant, so that while the Mass might be offered for the living the Indulgence might be applied to one departed soul. If the privileged altar is granted ‘pro defunctis’ the inference from this decree is that the application of the Sacrifice and the Indulgence may not be separated. We do not, however, think this opinion probable in any contingency, for it is opposed to an explicit decision of the Sacred Office, July 8, 1846, and the decree cited must, we think, be regarded as revoked by several recent decisions of the same Congregation. According to decrees of the Congregation of Indulgences, published on 25th August, 1897, and 23rd January, 1901, the Indulgence of Privileged Altar cannot be separated from the application or fruit of the Mass, nor can it be gained for a departed soul, even if the Mass is offered for the living and the dead.

(c) The Indulgence of Privileged Altar may not be applied to several deceased. This is clear from the following recent decision³ of the Sacred Penitentiary: ‘Q. *An privilegium Altaris applicari possit pluribus defunctis, pro quibus Missa celebratur?* R. *Negative prout jam decisum fuit a S. Congregatione Indulgentiarum, decretis dierum 29 Februarii 1864 et 18 Junii 1880.*’ On the Commemoration of All Souls, all the Masses enjoy the same privilege as if they were celebrated at a privileged altar (Can. 917, § 1), but the Indulgence cannot be applied at any one Mass to more than one departed soul. If the Mass, therefore, is offered for one soul the Indulgence, without any special intention, goes to the person for whom the Mass is offered; if the Mass is offered for several deceased persons, e.g., for the souls in Purgatory, one soul ought to be determined in the mind of the celebrant to whom the Indulgence is to be applied (‘a divina acceptatione’).

¹ S. C. I., December 18, 1885; August 25, 1897.

² February, 1921, p. 94.

³ July 6, 1917; vide etiam S. C. I., n. 283.

(d) If the Mass is offered *pro defunctis* the Indulgence ought to be applied in the mind of the celebrant to some *one* of the souls for whom the Mass is offered. The intention need not be actual at the time of celebration; an habitual intention, e.g., of gaining the Indulgence for the soul most in need, will suffice. It is interesting to note the following question¹ and reply from the decrees of the Congregation of Indulgences: 'Q. *Num privilegium inutile evaserit ex eo quod uni ex eis determinatae animae non consueverit applicari?* R. *Negative.*' The Consultor charged with the solution of the question gives the reasons for the emphatic negative answer: (1) Because the Indulgence of the Privileged Altar can be gained by at least *one* of the souls ('*quae Deo placuerit*') for whom the Mass is offered; (2) because the satisfactory fruit of the Mass applies always ('*juxta divinam acceptationem*') to all the souls for whom the Mass is offered; (3) even though it does not entail for any one soul the full Plenary Indulgence, the Mass in this case may procure, *per accidens*, partial Indulgences which will benefit many of the souls for whom the Mass is offered.²

RUBRIC OF A FUNERAL PROCESSION. PRIVILEGE OF ALTAR IN THE 'PIA UNIO CLERI'

REV. DEAR SIR,—(1) Are the remains of a deceased priest to be carried in funeral procession feet foremost, as in the case of lay people?

(2) The members of the 'Pia Unio Cleri' have the concession of the Privileged Altar four times each week, provided that they have not already got the same privilege for some other day. How do members fare who already have the privilege for three days a week?

DUBIUS.

(1) We think the remains should be carried head foremost, just as they recline at the altar before the funeral procession.

(2) We gave our opinion on this question in a recent issue of the I. E. RECORD (May, 1921, p. 532). Briefly it is that the privileges do not coalesce, so that the member of the 'Pia Unio Cleri' who had already the privilege of altar for three days a week 'fares' only to the same extent as other members of the Union.

M. EATON.

¹ June 14, 1880.

² Vide *Beringer*, vol. i. p. 460.

DOCUMENTS

RELAXATION OF THE DISCIPLINE REGARDING IRREGULARITIES ARISING FROM DEFECT OF BODY IN CANDIDATES FOR THE PRIESTHOOD

(July 1, 1918)

[The Decree was not published until September, 1921]

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM

DIOECESIS L.

IRREGULARITATIS EX DEFECTU CORPORIS

Ordinarius L., datis ad hanc Sacram Congregationem de disciplina Sacramentorum litteris, die 22 mensis octobris, anni 1917, ab eadem gratiam dispensationis expetiit ab impedimento irregularitatis ex defectu corporis pro clerico suae dioecesis A. F., qui, ob vulnus in bello acceptum, integrae manus dexteræ cum arteriis (*de la main droite et du poignet droit*) rescissionem pati coactus fuerat, ut exinde ad sacros Ordines promoveri posset.

Rñus Ordinarius his rationibus instanter porrectas preces commu-
nire satigit : 1) Agitur in casu de iuvene ingenii animique dotibus prae-
stanti, qui antequam immanis belli incendium oriretur, iam ecclesiasticis
incumbere coeperat studiis, vocationisque ad sacerdotium ineundum
perspicua ostenderat signa.—2) Ad arma vocatus, toto tempore quo
stipendia facere coactus fuit, nullam praebuit reprehensionis ansam,
immo multa exstitit laude dignus. Vulnere in bello accepto, maxime per-
doluit quod ei impedimentum obiiceretur, quo minus sua optata reci-
piendi sacerdotium explerentur.—3) In dioecesi valde sacerdotibus opus
est, propterea quod plurimi in bello morti occubuerunt.—4) Cum modo
scientia, quam *orthopaedicam* vocant, multum profecerit, ac plurima exco-
gitaverit inventa, mutilus iuvenis arte quaesita manu uti poterit, cuius
ope quae ad sacra exercenda pertinent prorsus sibi fas erit peragere.

Verum, cum ageretur de dispensatione impertienda ab irregularitate
maximi quidem momenti ac de promovendo ad sacros Ordines, pro quo
nullum simile exemplum superioribus temporibus exstare videretur a
sacris Congregationibus relatum, quae ante Pianam Constitutionem
Sapienti consilio de huiusmodi dispensationibus iudicabant, accuratis-
sime de casu exposito disceptatum fuit in plenario huius Sacrae Con-
gregationis conventu ab EE. ac RR. PP. Cardinalibus, mense novembri
anni 1917. Atque in primis opportunum visum est a Suprema S. Officii
Congregatione exquirere ‘num in casu praedicto, ob rescissionem inte-
grae manus dexteræ, aliquod impedimentum habeatur a quo dispensari
nequeat *ratione collationis sacramenti Ordinis.*’ Et huic quaestioni in

Congregatione Generali EE. et RR. Patrum in rebus fidei Inquisitorum Generalium feria iv die 14 ianuarii 1918 responsum fuit : *negative*.

Exinde haec Sacra Congregatio de Sacramentis ita eidem Rñno Ordinario L. rescipit : 'Orator sibi manum affabre arte elaboratam comparet, ac medici testimonium exhibeat, qui referat quae ipse eadem artificiosa manu peragere valeat. Experimentis item coram caeremoniarum magistro accuratissime subiiciatur, huiusque scripta attestatione prae-habita, iterum hanc Sacram Congregationem adeat.'

Itaque idem Rñus Ordinarius huic Sacrae Congregationi documenta mittere curavit, ex quibus patuit oratorem manum exquisitissima arte confectam sibi aptasse, eiusque ope, eodem fatente medico, ipsum ritus, qui pro litanda Missa requiruntur, bene explere posse. Caeremoniarum pariter magister, solertissime experimento habito, plane declaravit enunciatum oratorem manu arte elaborata calicem, pixidem, atque ostensorium valide apprehendere posse, firmiter tenere ac deferre. Addit insuper ipsum, eadem artificiosa manu utentem atque laeva, calicem posse abstergere, aperire ostensorium et claudere, atque in ipsum sacram Hostiam collocare. Nec omittit dilaudatus caeremoniarum magister haec omnia eundem oratorem expedite, magisque in dies quotidiano accedente usu, securius expleturum.

Hisce omnibus Sanctissimo Domino Nostro Benedicto Papae XV, relatis in audientia ab Eñno Card. Praefecto habita die 1 iulii anni 1918, Sanctitas Sua, cunctis attentis, Rñno Ordinario L. demandare dignata est, ut pro suo prudenti arbitrio et conscientia gratiam impertiatur ad effectum de quo in precibus, dummodo absit quodcumque irreverentiae periculum erga SS. Eucharistiam, nulla habeatur fidelium admiratio, et alia serventur de iure servanda.

✠ A. CAPOTOSTI, Ep. Thermen., *Secretarius*.

DECREE FOR THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ANNA MARIA ANTIGO, A PROFESSED NUN OF THE ORDER OF 'POOR CLARES'

(July 27, 1921)

SACRA CONGREGATIO RITUUM

ELNEN.

BEATIFICATIONIS ET CANONIZATIONIS SERVAE DEI ANNAE MARIAE ANTIGO,
MONIALIS PROFESSAE ORDINIS SANCTAE CLARAE

Fidelis Iesu Christi discipula et Familiae Clarissarum decus et ornamentum exhibetur Anna Maria Antigo, cuius Causa beatificationis et canonizationis introducenda, iamdiu optata, nunc tantum, ob varias et extrinsecas difficultates, in iudicium adducta est, documentis historicis, testium depositionibus et potissimum legitima traditione suffulta. Haec Dei ancilla, in civitate Perpiniani a piis honestisque parentibus, ex Hispana oriundis, Michaële Antigo et Marcella Puyols, in lucem venit

anno 1602, et die 19 ianuarii, in parochiali ecclesia sancti Iacobi, sancto baptismo regenerata fuit, eique imposita nomina Honorata, Catharina; Margarita. Puerilem et adolescentem aetatem transegit domi, ubi, una cum fratribus et sororibus, christianam recepit instructionem. Novemdecim annos agens, caelesti lumine ducta, de genitorum consensu, regium monasterium Sanctae Clarae, a Passione nuncupatum et in eadem civitate erectum, ingreditur die 24 martii 1621 et, tyrocinio laudabiliter peracto atque habitu religioso suscepto, assumpto nomine Anna Maria, solemnia vota emittit die 26 iulii 1622. Seraphici patris Francisci et sanctae matris Clarae praecepta et exempla intento animo et studio sequens, humilitatem, caritatem, mortificationem aliasque virtutes religiosi instituti proprias colere non destitit. Ad novitias dirigendas destinata, officium magistrae tenuit recteque gessit, divinoque aestuans amore se suasque alumnas in sanctitate et iustitia coram Deo perducere satagit, praecipue per sanctissimum Eucharistiae sacramentum, per dominicae Passionis memoriam et par filialem pietatis affectum in beatissimam Virginem Mariam eiusque sanctam genitricem Annam, quarum gloriosa nomina, ad praesidium et exemplum, in religione sanctae Clarae sibi sumpserat. Unanimi monialium suffragio, die 22 martii anni 1639 in Vicariam, et die 30 martii 1645 in Abbatissam electa et a Superioribus confirmata fuit. Utroque in munere non tam honores quam dolores sustinere debuit, tum ob discordias internas a spiritu malo suscitatas, tum ob publicas perturbationes quae ab anno 1640 ad annum 1675 exarserunt; postquam territorium loci, cui nomen *Boussilon*, ex hispana dominatione in gallicam translatum fuerat. Siquidem viginti religiosae, instituti regulas fideliter observantes, inter quas Dei famula integrae disciplinae custos, a ceteris seiunctae, a monasterio sanctae Clarae, suo quietis asylo, a gubernatore Sagarra expulsae et exsilio mulctatae, ad Catalauniam missae sunt. Illic tamen exsules et in monasterio Barcinonensi sanctae Elisabethae degentes, Deo auxiliante, sub prudenti regimine et sancta conversatione Annae Mariae, in religiosae vitae proposito constanter permanserunt. In felici autem adventu Regis Ludovici XIV eiusque fratris ducis d'Anjou in territorium *Boussilon*, quum Regina Anna Austriae, mater Regis cum suo nobili et aulico comitatu, pietatis et caritatis causa, monasterium et religiosas sanctae Clarae visitasset atque ab illis congruos et solemnes honores atque grati devotique animi significationes excepisset, ac nacta propitia occasione, Abbatissa Stephania d'Arcos a pia Regina veniam enixe petiit, eamque mutuo solatio obtinuit cum liberatione monialium ab exsilio et reditu in monasterium Perpiniani. Itaque soror Anna Maria, una cum septem et decem sodalibus—duae enim in exsilio obierant—in pristinum et dilectum monasterium Perpiniani redire potuit; atque in arduo sed suavi poenitentiae et sanctimoniae itinere quotidie proficiens, die 2 aprilis iterum in Abbatissam electa et probata fuit. Hac temporibus perido haud levibus adversitatibus intima monasterii vita exstitit obnoxia, donec Summus Pontifex Alexander VII, per Breve datum die 17 iulii 1665, etiam confirmatum die 24 decembris 1666, ipsum monasterium omnimodae iurisdictioni Ordinarii pro tempore Elnensis subiecit. Clemens autem Papa IX, per

unum et alterum Breve data 5 ianuarii 1668 et 5 aprilis 1669 non solum raturum habuit quod Alexander VII statuerat, sed etiam iniunxit restitutionem omnium bonorum, quae ab iniustis detentoribus monasterio subtracta fuerat. Favente etiam civili auctoritate, animis et rebus ita in pace compositis, monasterium reffloruit atque ipsa regularis disciplina. Tum Dei famula, sancto fervore ac studio incensa, in exercitio virtutum progressa est eo magis quo suae vitae exitum appropinquantem sciret. Mense septembri anni 1676, caelesti quadam apparitione, uti fertur, beatae Mariae Virginis eiusque matris sanctae Annae recreata, et de proximo decessu praemonita, post tres vel quatuor dies, gravi morbo correpta, sacramentis Ecclesiae receptis, inter suas dilectas et moerentes filias, piissima mater Abbatissa, die 28 eiusdem mensis obdormivit in Domino, in aetate quatuor et septuaginta annorum. Exequiis solemniter peractis, eius corpus in apposito loculo ad sacellum capitulare depositum fuit, quod posteriori tempore, monialibus enixe rogantibus, pluries recognitum fuit ab ecclesiastica auctoritate ordinaria, et semper integrum et odoriferum repertum. Idem corpus, die 20 iunii 1849, in coenobium loci *de l'Impasse des Amandiers* translatum, post triginta circiter annos, nempe anno 1878 die 2 aprilis, eius integritate constituta et descripta, die 11 subsequentis maii, una cum translatione Clarissarum ad novum monasterium loci *Vernet*, ipsum corpus Annae Mariae elatum, prius in aula interna, quae ad instar oratorii monialibus inserviebat, depositum, et quatuor post annos die 25 maii 1882 translatum in sacellum externum, in nobili sarcophago a pia et benefica matrona donato conditum est. Interim fama sanctitatis, virtutum et miraculorum in genere Servae Dei, in vita et post obitum magis in dies clarescente, Processus informativus super ea, in ecclesiastica Curia Elnensi adornatus et absolutus, Romam ad sacrorum Rituum Congregationem delatus est. Exinde, servato iuris ordine, instante R^mo P. Antonio Maria Santarelli, Ordinis Fratrum Minorum et huius Causae postulatore, fervida etiam Ordinis monialium Sanctae Clarae vota depremonte, attentisque litteris postulatoriis quorundam E^morum S. R. E. Cardinalium, plurium Archiepiscoporum et Episcoporum, necnon Capitulorum Ecclesiarum Cathedralium, Ordinum et Congregationum regularium, nominatim Abbatissae et Clarissarum monasterii Passionis in urbe Perpiniani, aliorumque virorum ac mulierum excelsa quoque nobilitate et dignitate praestantium, E^mus ac R^mus D^ñus Cardinalis Ianuarius Granito Pignatelli di Belmonte, Episcopus Albanen. et eiusdem Causae Ponens seu Relator, in Ordinario sacrorum Rituum Congregationis coetu, subsignata die ad Vaticanas aedes coacto, sequens dubium discutiendum proposuit: *An sit signanda Commissio introductionis Causae in casu et ad effectum de quo agitur?* Et E^mi ac R^mi Patres sacris tuendis ritibus praepositi, post relationem ipsius E^mi Ponentis, audito etiam voce et scripto R.P.D. Angelo Mariani, Fidei Promotore generali, omnibus discussis ac diligenter perpensis, rescribendum censuerunt: *Signandam esse Commissionem introductionis Causae, si Sanctissimo placuerit.* Die 19 iulii 1921.

Facta postmodum de his Sanctissimo Domino nostro Benedicto

Papae XV per infrascriptum Cardinalem sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua rescriptum eiusdem Sacri Consilii ratum habens propria manu signare dignata est Commissionem introductionis Causae beatificationis et canonizationis Servae Dei Annae Mariae Antigo, monialis professae Ordinis sanctae Clarae, die 27 eisdem mense et anno.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, *Secretarius*.

DISMEMBERMENT OF TWO DIOCESES AND FORMATION OF ONE NEW DIOCESE IN COLUMBIA

(February 5, 1917)

[The Decree was published October, 1921]

CONSTITUTIONES APOSTOLICAE

ANTIOQUIENSIS ET IERICOËNSIS

DISMEMBRATO TERRITORIO EX DIOCESI ANTIOQUIENSI ET IERICOËNSI,
INVICEM AEQUE PRINCIPALITER UNITIS, CREATUR NOVA DIOECESIS
S. ROSAE DE OSOS, IN COLUMBIA

BENEDICTUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Quod catholicae religionis bonum duobus abhinc annis postulavit, ut latissima Antioquiensis dioecesis in Columbiana Republica in duas partes divideretur, quo nova efformaretur dioecesis Iericoënsis, in praesenti exigit ut divisio primitus facta aliquatenus immutetur.

Multis enim iustisque de causis, Apostolicus penes illam Rempubli-
cam Internuntius rogavit ut in parte septentrionali et orientali dioecesis
Antioquiensis, quae oppidum S. Rosae de *Osos* circumstat, nova quaedam
dioecesis crearetur; reliqua vero pars dioecesis Antioquiensis unione
aeque principali Iericoënsi copularetur.

Quae quidem quum congrua Nobis animarum saluti et rectae regi-
minis episcopalis administrationi opportuna visa essent, de consulto
VV. FF. NN. S. R. E. Cardinalium Sacrae Congregationis Consistorialis
et Sacrae Congregationis a negotiis extraordinariis Patrum, de consen-
sensu venerabilis fratris Episcopi Antioquiensis et suppleto etiam
quatenus opus sit, quorum intersit vel sua interesse praesumant
consensu, de Apostolicae potestatis plenitudine, facultate utentes Nobis
et Apostolicae Sedi expresse reservata in postrema eiusdem dioecesis
Antioquiensis provisione, novam scilicet ineundi ecclesiasticam circum-
scriptionem, quando hoc expedire visum fuerit, partem orientalem et
septentrionalem dioecesis Antioquiensis, ubi civitas S. Rosae de *Osos*

exstat, dividimus ac separamus; et ex ea novam ac distinctam dioecesim perpetuo erigimus erectamque declaramus in eum qui sequitur modum. Imprimis nova S. Rosae de *Osos* dioecesis eosdem quoquoersus habebit fines, quibus modo avulsa orientalis et septentrionalis pars ipsius dioecesis Antioquiensis antea circumscribebatur, adeo tamen ut nova dioecesis in parte occidentali ab Antioquiensi separetur per cursus fluminis *Cauca* et dein per limites municipiorum vulgo *Peque*, *Ituango* et *S. Rita*, quae ad novam dioecesim spectabunt, atque intra suos fines complectatur sequentes paroecias: S. Rosa de *Osos*, *Cáceres*, *Zaragoza*, *Zea*, *Segovia*, *Remedios*, *Anori*, *Valdivia*, *Santa Rita*, *Briceno*, *Ituango*, *Peque*, *Toldas*, *Yarumal*, *Campamento*, *San Andrés*, *Amalfi*, *Angostura*, *Sabanalarga*, *Guadalupe*, *Carolina*, *Liborina*, *Carmen*, *Belmira*, *Gomez Plata*, *Yali*, *San Pablo*, *Entrerios*, *Sacaajal*, *Sucre*, *Cordoba*, *Sopetran*, *San Nicolas*, *San Jerónimo*, *San Pedro*, *Don Matias*, *Evejico* et *San Sebastian*.

Dioecesis S. Rosae, hisce finibus definitae, sedem et cathedram episcopalem statuimus in eodem oppido S. Rosae de *Osos*, illudque idcirco ad civitatis episcopalis fastigium evehimus, una cum omnibus iuribus ac privilegiis, quibus ceterae episcopales civitates iure communi fruuntur; ecclesiam vero parochialem ibidem exstantem et S. Rosae Limanae dicatam sub eodem titulo et invocatione, ac eandem servaturam parochialitatem cum animarum cura ut antea exercenda, ad Cathedralis statum et dignitatem evehimus atque extollimus, simulque ipsi eiusque pro tempore Episcopis tribuimus honores, privilegia ac iura, quibus aliae cathedrales Ecclesiae earumque Antistites iure communi vel legitima consuetudine pollent.

In residentiam praeterea novi Episcopi eiusque in munere successorum assignamus domum iam ibidem paratum. Eamdem insuper dioecesim noviter erectam constituimus suffraganeam metropolitanae Ecclesiae Medellensi, illiusque Episcopum ac in munere successores metropolitico iuri praedicti Medellensis Archiepiscopi subiicimus; reservata Nobis et Apostolicae Sedi libera facultate novam ineundi dismembrationem huiusce neo-dioecesis, quandocumque id opportunum visum fuerit.

Quod autem spectat ad dioecesis S. Rosae de *Osos* regimen, administrationem et taxationem, ad novi Episcopi eiusque successorum potestatem, officia ac iura, ad Capituli cathedralis, vel saltem Consultorum collegii, institutionem, ad Seminarii dioecesani regimen et administrationem, ad Vicarii Capitularis, seu Administratoris sede vacante, electionem, ad ipsorum clericorum et christifidelium iura atque officia, ad documentorum traditionem aliaque id genus, Nos religiose servanda iubemus, quae sacri canones imprimisque Tridentina Synodus statuunt atque praescribunt, sartis tectis ceteris declarationibus ac dispositionibus deinceps a S. Sede editis.

Insuper ut novae huius dioecesis Antistites et suae dignitatis decorem tueri et clericorum sustentationi consulere et divini cultui impensis aliisque dioecesis necessitatibus occurrere queant, novae sedis episcopalis dotem et mensam constitui decernimus ex decimis, oblationibus aliisque

subsidiis, quae fideles ipsos vel liberaliter subministraturos esse non dubitamus.

Et quoniam adest in Urbe Collegium Pium Latinum Americanum, in quo clerici fere sub Romanorum Pontificum oculis succrescunt ac philosophicis theologicisque disciplinis instituuntur, iubemus ut, quemadmodum a ceteris Americae meridionalis Episcopis, ita quoque ab Antistite memoratae dioecesis S. Rosae ab illiusque successoribus huc mittantur, ubi primum fieri poterit, duo saltem non intermissa vice delecti iuvenes, suis sumptibus alendi, qui religionis scientiam in ipso veritatis centro acquisitam cum suis deinde civibus utiliter communificent. Quo vero stabilius et horum clericorum sustentationi ipsiusque Collegii dotationi sit provisum vehementer exoptamus ut cura S. Rosae Episcopi, quam citius fieri poterit, tot conferantur bona, quot opus sunt ut ex eorum redditibus bini memorati alumni, aut modo saltem unus sustentari queat, eosque redditus ubi primum percipiantur, Collegio Pio Latino Americano de Urbe perpetuo assignamus atque attribuimus.

Dioecesim vero Antioquiensem, ex dismembratione et erectione dioecesis S. Rosae, uti supra dictum est, coarctatam, coniungi ac uniri aeque principaliter iubemus dioecesi Iericoënsi, quae Apostolicis Litteris sub datum diei vigesimae nonae mensis ianuarii anni Domini millesimi nongentesimi decimi quinti constituta ac definita fuit; ita scilicet ut ambae iurisdictioni, regimini atque administrationi subsint unius eisdemque Episcopi, qui proinde Antioquiensis et Iericoënsis perpetuo nominabitur et canonicam possessionem Antioquiensis seorsum et Iericoënsis Ecclesiae accipiet.

Ad geminam autem gubernandam dioecesim una erit Curia ab Episcopo in civitate Iericoënsi constituenda; sed episcopales domus duae erunt, altera in dioecesi Iericoënsi, ubi ob aeris salubritatem residere per maiorem anni partem poterit et debebit, altera vero in Antioquiensi, ubi per aliquod tempus arbitrato suo quotannis degere poterit.

Pastoralem autem visitationem inire et concludere, convocare synodum et cetera episcopalis ministerii functiones peragere, Episcopo fas erit in alterutra dioecesis sede.

Insuper hac posita Ecclesiarum unione, statuimus etiam ut duplicis episcopalis mensae redditus et proventus idem Episcopus percipiat isque ecclesiastica beneficia unius dioecesis promiscue sacerdotibus alterius conferre possit. Ceterum unum exstabit Seminarium sive maius, sive minus in urbe Iericoënsi statuendum et duo erunt Capitula; quotiescumque autem episcopalem sedem vacare contigerit, utrique Capitulo, in civitate Iericoënsi congregato, ius esse unum Vicarium Capitularem, seu Administratorem, iuxta sacrorum canonum praescripta, eligere.

Cum autem in parte orientali dioecesis Iericoënsis exsistat parocchia, ad praefecturam apostolicam de *Chocò* pertinens, *El Carmen* nuncupata, quae facilius ab Episcopo Antioquiensis et Iericoënsi assisti potest, de consensu hodierni Praefecti Apostolici de *Chocò*, illam distrahimus ac seiungimus ab eadem praefectura apostolica atque in perpetuum unimus atque attribuimus dioecesi Iericoënsi et Antioquiensi.

Quae autem hisce Litteris, Apostolica auctoritate, a Nobis decreta

sunt, nulli hominum, ullo unquam tempore, infringere, aut iis repugnare, vel quomodolibet contraire liceat. Si quis, quod Deus avertat, hoc attentare praesumpserit, sciât obnoxium se evasurum esse poenis a sacris canonibus contra obsistentes exercitio ecclesiasticae iurisdictionis statutis.

Ad haec autem omnia fideliter exequenda deputamus venerabilem fratrem Henricum Gasparri, Archiepiscopum titularem Sebastensem, Internuntium Apostolicum in Columbiana Republica, eique necessarias et opportunas facultates tribuimus, etiam subdelegandi, ad effectum de quo agitur, personam in ecclesiastica dignitate constitutam, simulque definitive pronuntiandi super quavis difficultate vel oppositione in executionis actu quomodolibet oritura, facto tamen ei onere ad Sacram Congregationem Consistorialem, intra sex menses, exemplar authentica forma exaratum ipsius executionis peractae transmittendi ut in eiusdem Sacrae Congregationis archivo asservetur.

Decernimus denique has praesentes Litteras valituras contrariis quibuslibet, etiam peculiari et expressa mentione dignis, minime obstantibus.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo decimo septimo, die quinta mensis februarii, Pontificatus Nostri anno tertio.

✠ C. CARD. DE LAI, *Episc. Sabinen.*
S. C. Consist. Secretarius.

O. CARD. GAGIANO,
S. R. E. Cancellarius.

IULIUS CAMPORI, *Protonotarius Apostolicus.*
RAPHAEL VIRILI, *Protonotarius Apostolicus.*

Loco ✠ Plumbi.
Reg. in Canc. Ap., vol. XIV, n. 42.

CREATION OF A NEW DIOCESE IN BRAZIL AND THE TRANSFERENCE OF AN EPISCOPAL SEE

(July 30, 1921)

[The Decree appeared in the *Acta Apostolicae Sedis*, October, 1921]

CONSTITUTIONES APOSTOLICAE OLINDENSIS-RECIFENSIS

CREANTUR NOVAE DIOCESES NAZARENSIS ET GARANHUNENSIS IN BRASILIA,
ET TRANSFERTUR SEDES EPISCOPALIS FLORESTENSIS

BENEDICTUS EPISCOPUS

SERVUS SERVORUM DEI

AR PERPETUAM REI MEMORIAM

Archidioecesis Olindensis-Recifensis, quae olim civilem Statum de Pernambuco ex integro complectebatur, in praesenti, quamvis ex creatione dioecesis Florestensis, in extrema parte occidentali memorati civilis Status, anno Domini millesimo nongentesimo decimo facta, paululum imminuta sit, adhuc tamen tum extensione territorii, tum fidelium

numero, qui vicies centena et quadringenta millia excedunt, adeo ampla est, ut ab uno Antistite congrue gubernari nequeat. Quae matura consideratione perpendens venerabilis frater Sebastianus Leme a Silveira Cintra, Archiepiscopus Olindensis-Recifensis, laudabiliter sapienterque animum mentemque ad novam archidioeceseos divisionem convertit, eamque pro salute ovium sibi concreditarum et ad meliorem religionis profectum esse necessariam duxit.

Collatis itaque hac de re cum venerabili fratre Apostolico Nuntio et cum aliis prudentibus viris consiliis, necessariisque pro novis erigendis dioecesebus subsidiis pro viribus comparatis, enixis precibus ab Apostolica Sede postulavit, ut pars orientalis civilis Status de Pernambuco in tres dioeceses divideretur, ita ut archidioecesis Olindensis-Recifensis media esset, alia vero nova in parte septentrionali et alia in parte australi erigeretur: illa apud oppidum *Nazareth*, haec apud oppidum *Garanhuns*. Itemque et ob easdem rationes petiit ut Florestensis dioecesis, in extrema parte occidentali constituta, protraheretur et extenderetur orientem versus usque ad civitatem *Pesqueira*, quae tum incolarum numero, tum facilitate viarum, tum rerum commerciis oppido *Floresta* longe praestantior in praesens evasis, quamque idcirco et sedem Episcopi et civitatem episcopalem proposuit.

Rebus omnibus mature perpensis penes S. Congregationem Consistorialem, cum vota dicti Archiepiscopi digna visa sint, quae exaudiantur, et consensus quoque accesserit venerabilis fratris hodierni Episcopi Florestensis, Nos, de Apostolicae potestatis plenitudine, suppleto, quatenus opus sit, quorum intersit vel sua interesse praesumant consensu, facultate quoque utentes in Apostolicis Litteris diei vigesimae septimae mensis aprilis anni Domini millesimi octingentesimi nonagesimi secundi *Ad universas orbis ecclesias* reservata, in parte orientali-septentrionali archidioecesis Olindensis-Recifensis perpetuo erigimus et erectam declaramus novam cathedralem Ecclesiam *Nazarensem* nuncupandam ab urbe *Nazareth* ibique in ecclesia paroeciali Nostrae Dominae de *Nazareth* sedem et cathedram Episcopi constituimus eamque ecclesiam ad Cathedralis dignitatem evehimus. Dioecesis sic constituta duodeviginti paroecias complectetur, scilicet: *Nazareth, Vicencia, Lagóa Secca, Timbaúba, O' de Goyanna, Tijucopapo, Goyanna, Itambé, Tracunháem, Cruangy, Floresta dos Leões, Limoeiro, S. Vicente, Bom Jardim, Queimadas, Taquaratinga, Sta Cruz, Surubim.*

In eiusdem archidioeceseos meridiana parte perpetuo pariter erigimus ac erectum declaramus novam dioeceseim *Garanhunensem* nuncupandam ab urbe *Garanhuns* ibique in ecclesia S. Antonii Patavini, sedem episcopi et cathedram episcopalem haberi decernimus, eandemque ecclesiam ad Cathedralis dignitatem extollimus. Huius dioeceseos iurisdictioni has quindecim paroecias subiicimus: *Garanhuns, Bom Conselho, Correntes, Palmeira de Garanhuns, Aguas Bellas, S. Bento, Canhotinho, Guipapá, Catende, Palmares, Lagoa de Gatos, Panellas, Belem de Maria, Agua Preta, Barreiros.*

Insuper dioecesi Florestensi sex alias paroecias adiungimus, scilicet

Pesqueira, Belho Jardim, Brejo da Mãe de Deus, Cimbres, Pedra, Buique.

Sedem vero et cathedram episcopalem a civitate Floresta ad civitatem *Pesqueira* transferimus, ibique cathedralem declaramus ac statuimus matricem ecclesiam S. Agathae et dioecesim ipsam in posterum a civitate principe *Pesqueirensem* vocandam decernimus; suppressis et extinctis iuribus et privilegiis quae, cathedralitatis titulo, ad Florestensem ecclesiam spectabant.

Denique ad residuum territorium, in quo adhuc plus quam decies centena milia hominum versantur, coarctamus archidioecesis Olindensis-Recifensis iura.

Novis autem dioecesibus ita erectis aut ampliatis earumque Pastoribus tribuimus omnia iura et privilegia, quibus ceterae civitates episcopales et cathedrales earumque Praesules gaudent: paroeciali, tamen animarum cura in his cathedralibus, uti antea, servata.

Et dioeceses sic constitutas suffraganeas declaramus Olindensis-Recifensis Ecclesiae, earumque pro tempore Episcopos iuri metropolitico subiicimus Archiepiscopi Olindensis-Recifensis, Nobis et Apostolicae Sedi reservata facultate novam ineundi harum diocesium dismembrationem, quoties in Domino id expedire visum fuerit. Et ad earumdem regimen et administrationem quod attinet, necnon Antistitum et christifidelium iura et officia, aliaque id genus, sacrorum canonum praescriptiones religiose observari iubemus.

Mensam vero Episcopalem constituent bona iam a fidelibus tributa, Curiae episcopalis emolumenta et ceterae oblationes, quas fideles ultro donare non dubitabunt.

Volumus autem ut ex unaquaque dioecesi duo iuvenes, aut unus saltem in praesens, intellectualibus et moralibus qualitatibus prae ceteris pollentes, in huius Almae Urbis Pium Latinum Americanum Collegium, studiorum causa, continuo nec intermissa vice, mittantur Ordinariorum sumptibus. Indulgemus insuper, prout et quatenus opus sit, salvaque, si qua sit, offerentium contraria et expressa voluntate, ut in bonum educationis iuvenum pro Nazarensi dioecesi, erogetur summa quadraginta duorum *contos* vel eius pars, ad duo ruralia sacella pertinens et intra fines exstans huius noviter erectae dioeceseos, iuxta vota eiusdem Archiepiscopi Olindensis-Recifensis. Reditus autem bonorum, quae necessaria sunt ad horum iuvenum educationem, Collegio Pio Latino Americano in perpetuum assignare volumus.

Quae autem hisce Litteris, Apostolica auctoritate, a Nobis decreta sunt, nulli hominum, ullo unquam tempore, infringere, aut iis repugnare, vel quomodolibet contraire liceat. Si quis, quod Deus avertat, hoc attentare praesumpserit, sciat obnoxium se evasurum esse poenis a sacris canonibus contra obsistentes exercitio ecclesiasticae iurisdictionis statutis.

Ad haec autem omnia executioni mandanda deputamus venerabilem fratrem Hyacinthum Angelum Scapardini, Archiepiscopum titularem Damascenum atque in Brasiliana Republica Apostolicum Nuntium, eidemque necessarias et opportunas facultates tribuimus, etiam subdelegandi,

ad effectum de quo agitur, alium virum in ecclesiastica dignitate constitutum, imprimisque eundem Sebastianum Leme a Silveira Cintra, Archiepiscopum Olindensem-Recifensem, simulque definitive pronuntiandi super quavis difficultate, vel oppositione in executionis actu quomodolibet oritura, cum onere mittendi intra sex menses ad Sacram Congregationem Consistorialem exemplar authentica forma exaratum peractae executionis, ut in eiusdem S. Congregationis archivo asservetur.

Decernimus denique has praesentes Litteras valituras contrariis quibuslibet, etiam peculiari et expressa mentione dignis, minime obstantibus.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo decimo octavo, die secunda mensis augusti, Pontificatus Nostri anno quarto.

✠ C. CARD. DE LAI, *Episc. Sabinen.*
S. Congreg. Consistorialis Secretarius.

O. CARD. GAGIANO,
S. R. E. Cancellarius.

LUDOVICUS SCHÜLLER, *Protonotarius Apostolicus.*
LEOPOLDUS CAPITANI, *Reg. subst. ex spec. deleg.*

Loco ✠ Plumbi.

Reg. in Canc. Ap., vol. XVII, n. 22.

DOUBT REGARDING THE OBLIGATION OF A BISHOP TO ASSIST AT THE RECITATION OF THE DIVINE OFFICE IN A CERTAIN CATHEDRAL CHAPTER

(July 9, 1921)

SACRA CONGREGATIO CONCILII
LINCIEN.

DIVINI OFFICII

Die 12 aprilis 1919, 16 aprilis et 9 iulii 1921

SPECIES FACTI.—Episcopus Linciensis sequens dubium quoad obligationem recitandi divinum officium ex parte Episcopi dum choro vel processionibus capitularibus assistit, H. S. Congregationi proposuit:

‘Cum Episcopus haud secus atque alii sacerdotes teneatur ad Officium divinum recitandum, quaeritur, utrum ipse huic obligatione satisfaciat, dum partibus Officii eo modo solemniter assistit, quo ex *Caeremoniali Episcoporum* eas perficere debet, e. gr. 1) ante Missam pontificalem, solemnem, horae Tertiae aut Nonae a choro cantatae, quamvis ipse interim apud thronum praeparationem ante Missam *Ne reminiscaris* recitare et solam orationem in fine Tertiae vel Nonae cantare debeat; aut 2) Vesperis solemnibus pariter a choro cantatis, dum ipse in throno et in altari functiones praescriptas solemniter in pontificalibus peragit; aut etiam 3) processionem in festo S. Marci seu litaniis maioribus, ac etiam in litaniis minoribus, solemniter ducens, quamvis ipsum in publica via processionis litanias cum aliis cantoribus cantare haud conveniat; et similiter 4) in aliis functionibus, quas ipse solemniter peragit, quamvis

secundum rubricas *Caeremonialis Episcoporum*, solus chorus aut certi cantores partes officii recitare debeant, quin ipse eas recitet?

Hisce super precibus auditi fuerunt nonnulli Consultores, quorum animadversiones summatim sic referuntur.

ANIMADVERSIONES.—Quamvis super relatis quaesitis Ordinarii Lucien., nulla, quoad sciamus, authentica prostet decisio Apostolicae Sedis, nec ulla inveniat directam ac palmaris responsio in Doctorum libris, attamen usu et opinione communi satis receptum esse constat, quod Episcopus omnino satisfaciatur suo oneri dum, iuxta praescriptum *Caeremonialis Episcoporum*, lib. II, cap. VII, n. 8, suo insistens solio, Missam solemniter celebraturus, ad horam Tertiam vel Nonam (iuxta casuum diversitatem) recitatis cum choro precibus *Pater, Ave*, intonatis *V. Deus in adiutorium* et antiphona, dictoque cum Ministris hymno convenienti, statim ex libro legit quinque *psalmos* et ceteras preces *pro praeparatione ad Missam*, dum chorus cantat hymnum et *psalmos horae*, ita tamen ut Episcopus opportuno tempore surgat ad lectionem capituli, simul cum choro recitet *responsoria* et ipse *orationem* ad Horam canat. Quae si rite perficiatur, ex communi usu et opinione Episcopus non tenetur ad horam Tertiam vel Nonam in choro cantatam, privatim postea recitandam, nec ad supplendos psalmos eiusdem horae, quorum loco, dum a choro canebantur, ipse psalmos et preces ad Missam praevias praelegerat.

Vicissim, ex eadem communi opinione et praxi, Episcopus videtur et reputatur obligatus ad eas partes officii divini recitandas vel supplendas, quibus, dum canebantur a choro vel a populo, ipse solummodo materialiter, etsi solemniter, praesens adfuit, sive ad Vesperas, sive ad Matutinum cum Laudibus, sive ad Litanias tum maiores tum minores, quas nempe recitet chorus Episcopo praesente in pontificalibus, sed omnino tacente.

Ut huius communis opinionis et praxis diversa ratio reddatur, videtur ea revocari posse ad effatum scriptoribus rerum liturgicarum et canonicarum satis usuale: *in aliquibus supplet chorus*; quod sane intelligitur dum is, in cuius favorem invocatur, a) est in choro, immo efformat aliquid unum cum choro; b) est tamen materialiter impeditus a recitatione choralis, quia in aliqua caeremonia vel servitio *chorali* occupatur (cfr. Ferraris, s.v. *Officium*, III, 18); vel c) non tenetur ad recitationem, *saltem elata voce*, quia huic oneri *altenis* satisficit, vel a celebrante, lectoribus, etc., nomine omnium, iuxta communem usum.

Haec ad casum trahendo, plane intelliguntur eadem locum omnino obtinere, ubi Episcopus Missam solemniter celebraturus, ritu superius explicato, partim Horae canonicae, partim precibus Missae praevis attendit. Est enim in choro cum quo unum, immo cuius caput liturgicum, efformat; et materialiter impeditur a recitandis psalmis horae, quia eodem tempore quo hi canuntur, tenetur, ad normum *Caeremonialis*, ad eas preces Missae praeparatorias ex libro legendas.—Ceterum, frustra in *Caeremoniali* praescriberetur ut Episcopus *initium* et *finem* horae canonicae cum choro faciat, si obstaret per materiale omissionem *medii*, i.e. psalmorum dictae Horae, quominus eidem satisfaceret. Immo id videtur quoque per explicitam litteram *Caeremonialis* excludi, ubi

(l. II, c. VII, n. 7-8) haec legimus: 'Ad horas canonicas Episcopus non solet intervenire. Excipitur tantummodo hora Tertia, quam, si Episcopus est solemniter celebraturus, *pariter et ab illo recitari convenit.*' Itaque, *pariter recitatur* ab Episcopo hora Tertia, dum recitatur modo praedicto.

Ast si cetera consideramus, statim apparet aliquam deficere exunciatis conditionibus, ut arbitremur chorum supplere. Quoties enim Episcopus assistit *sola cappa* indutus, non prohibetur profecto ex Breviario legere; si vero *in paramentis sacris* pontificaliter adssistit, v.g. ad Vesperas et ad Laudes, incongruum quidem est ut cum choro canat aut legat Breviario prae manibus, non autem ut recitet privatim, ex libro choralis quem cappellanus aut minister libri sustineat, prout in praeparatione ad Missam; quod demum attinet ad Litanias, nihil prohibet, immo ad aedificationem confert, si respondeat cum clero et populo, vel in publica via et absque libro, prout respondere in Urbe, non modo Episcopos sed et Eñnos Patres processionaliter incedentes, videre est. Quin etiam quod dicitur de Litanis, explicita littera confirmari videtur, dum in *Caerem. Episc.* legimus (l. I, c. 18, n. 1): 'Ab Episcopo ceteri exemplum sumunt' ac in Rituali (l. IX, c. IV, n. 2) celebrans simul veniat cum 'ceteris *eadem voce respondentibus.*' Unde apparet a quaesiti verbis expungendum esse quod dicitur 'cum ipsum in publica via processionis litanias cum aliis cantare haud conveniat'; sicut paulo infra non plane intelligitur quibus rubricis *Caeremonialis Episcoporum* praescribat ut 'solus chorus aut certi cantores partes officii *recitare* debeant, quin ipse *recitet.*' Unum quod occurrit lib. I, c. XX, 4: 'in Vesperis autem Episcopus *nihil ex libro legit,* nisi orationem quam cantat in fine,' perperam in hunc sensum trahi videtur, quum potius indicet *ratione ritus* nihil Episcopo legendum tunc imponi; vel, prout aliis placet, supponat Episcopum memoriter tenere psalmos vesperales, quin immo, prout in veneranda antiquitate admiramur (cfr. S. Greg. M., *Epist.*, l. V, n. 48, apud Migne, *P. L.*, 77, col. 777, 1090, 1313, 1566; Colcil. Tolet., a. 656 ap. Harduin. III, col. 978; Mansi, XIII, col. 158), totum psalterium.

Illud sane concedendum est, non teneri Episcopum, si, inter recitationem, obligetur aliquam caeremoniam cum officio connexam ponere, ad partem, quam ex necessitate omisit, supplendam. Etenim, prout communi sententia censent doctores, teste Ferraris, l. c. 'qui inter publicam recitationem ex officio . . . occupantur in parandis libris, *in praevidendis antiphonis* seu lectionibus . . . , *in thurificandis altaribus* et huiusmodi, non tenentur repetere ea quae aliis, ipsis non audientibus nec recitantibus, canunt seu recitant, quia chorus, cui inserviunt, supplet pro ipsis'; et rationem affert, eodem loco, n. 29 subiungens: Quod enim recitatur in choro est oratio totius chori, ideoque eius (qui non audit et non recitat, non valens) dummodo choro assistat et attendat.' Ac pariter S. Alfonsus (*Th. mor.*, vol. V, p. II. lib. IV, *de statu clericor.*, art. III, n. 156) scribit: 'Si alia in choro necessaria peragendo occupatus fuisti, quia chorus totus pro eo, qui in re ad officii celebritatem pertinente occupatur, videtur supplere et non tantum suo, sed etiam aliorum ministrantium nomine recitare et canere.' (Cfr. quoque

Bucceroni, *Inst. th. mor.*, p. II, vol. III, ed. VI, p. 70). Porro quod pro ceteris choralibus valet, multo etiam magis pro Episcopo qui liturgice caput efformat ipsius chori, asserendum esse constat.

Quare etc.

RESOLUTIO.—In plenariis coetibus in Palatio Ap. Vaticano habitis die 12 aprilis 1919, 16 aprilis et 9 iulii 1921, omnibus attentata deliberatione perpensis, Eñmi Patres S. C. Concilii, dubiis ex officio in has formulas conceptis :

I. *An Episcopus, Missam pontificalem celebraturus, satisfaciat obligationi Horae canonicae (Tertiae vel Nonae) recitando preces a Caeremoniali Episcoporum praescriptas ;*

II. *An Episcopus satisfaciat respectivae obligationi Officii divini, dum pontificaliter celebrat in Vesperis et Laudibus, in processione Litaniarum maiorum et minorum, aliisque in solemnibus functionibus, quamvis secundum rubricas Caeremonialis Episcoporum, chorus aut certi cantores partes Officii recitare aut canere debeant, quin ipse eas recitet ;*

respondendum censuerunt :

Ad I. *Affirmative.*

Ad II. *Negative*, nisi aliquâ caeremoniâ, iuxta Rubricas *Caeremonialis Episcoporum*, ipse impediatur.

Facta autem de praemissis Ssñno Dño Nostro Benedicto Div. Prov. PP. XV relatione ab infrascripto S. C. Congregationis Secretario, in audientia diei 17 aprilis et 10 iulii 1921, Sanctitas Sua datas resolutiones approbare et confirmare dignata est.

I. MORI, *Secretarius.*

DOUBTS REGARDING THE INTERPRETATION OF CERTAIN CANONS OF THE NEW CODE SOLVED BY THE PONTIFICAL COMMISSION

(March 1, 1921)

PONTIFICIA COMMISSIO

AD CODICIS CANONES AUTHENTICE INTERPRETANDOS

DUBIA

SOLUTA IN PLENARIIS COMITIBUS EñMORUM PATRUM

I

In quibusdam Institutis votorum simplicium vota emittuntur sub hac vel simili conditione apposita : ' Donec in Congregatione vivam,' ita ut alumnus, sive sponte discedat sive a Superioribus dimittatur, ipso facto a votis liber evadat. Hinc quaeritur :

1°. In hisce Institutis debetne tali professioni praemitti triennium votorum temporaneorum, ad normam can. 574 ?

2°. In dimissione alumnorum, qui similem professionem emisissent, debetne servari cann. 647-648 de dimissione religiosorum qui vota

temporanea emiserunt, vel can. 649 et sequentes de dimissione eorum, qui vota perpetua emiserunt ?

Resp. : Ad 1^{um}. Negative.

Ad 2^{um}. Pro iis qui vota iam emiserunt sub hac conditione, serventur canones 646, 647 et 648.

II

In can. 681 praescribitur ut in dimissione alumnorum Societatum sine votis serventur canones 646-672, qui de dimissione religiosorum agunt. Cum vero hi canones diversa praescribant, pro diversitate casuum votorum temporaneorum aut perpetuorum, quaeritur ad quemnam casum referri debeat praescriptio praedicti can. 681, cum in eo agatur de alumnis qui nulla vota emittunt ?

Resp. : Si vinculum quo adstringuntur sodales Societatis sine votis est temporale, serventur canones qui agunt de dimissione religiosorum qui vota temporaria emiserunt ; si sit perpetuum, serventur canones de dimissione religiosorum qui vota perpetua nuncuparunt.

III

Cum in Constitutionibus quarundam Congregationum Religiosarum iuris pontificii in formula professionis nulla fiat mentio Antistitae, sed tantummodo Episcopi vel eius delegati, quaeritur :

1°. An Episcopus vel eius delegatus in casu habendus sit legitimus Superior secundum Constitutiones ad professionem recipiendam, de quo in can. 572, § 1, n. 6.

2°. An lege clausurae papalis, de qua in cann. 597-600, comprehenduntur etiam moniales, quarum vota, quamvis ex Instituto deberent esse sollemnia, tamen in aliquibus locis, ex praescripto Sedis Apostolicae sunt simplicia.

Resp. : Ad 1^{um}. Affirmative, tamquam habens legitimum mandatum.

Ad 2^{um}. Negative, ratione indulti apostolici adhuc in vigore manentis.

IV

Utrum ad normam can. 1045, 1, clausula 'quoties impedimentum detegatur cum iam omnia sunt parata ad nuptias,' intelligi debeat strictu sensu, scilicet quod impedimentum antea omnino ignotum fuerit et tunc resciat, an potius eo sensu quod, quamvis antea cognitum, tunc solum tamen ad notitiam Parochi aut Ordinarii sit delatum.

Resp. : Negative ad 1^{am} partem, affirmative ad 2^{am}.

Romae, 1 martii 1921.

PETRUS CARD. GASPAREL, *Praeses*.
ALOISIUS SINCERO, *Secretarius*.

REVIEWS AND NOTES

ST. BERNARD'S SERMONS FOR THE SEASONS AND THE PRINCIPAL FESTIVALS OF THE YEAR. Translated by a Priest of Mount Melleray. Vol. I. pp. 456. Dublin: Browne and Nolan, Ltd. 10s.

ORATORY is of its nature so peculiarly personal that much of its spirit vanishes when, essay-like, it is put to the severe test of being spread on a printed page. How few orators have stood the test, and how many great reputations have been damaged thereby! Even amongst the Fathers, their sermons and homilies, although instructive and stimulating, can scarcely, on the whole, be pronounced equal to the other monuments of their genius. To this, however, there are at least two notable exceptions, St. Chrysostom amongst the Greeks, and St. Bernard amongst the Latins: their traditional reputation is fully sustained even on the cold page.

Bernard of Clairvaux—the name named the greatest personage of his age, and that name has still a charm, not only for Catholics, but for Protestants also, as witness the fine series of lectures on the Saint some years ago at Harvard University, by Dr. Storrs. And what is the secret of this charm? The sanctity, the genius, the amiability, the personal sympathy—in a word, the Bernardesque—that shine through everything he has done, notably through his sermons. And the style, we can think of it only as a crystal stream springing from a rock and flashing down the vale. Let us take an example at random: '*Revera pauper et inops pulso ad eum qui aperit et nemo claudit super sermonis hujus profundissimo sacramento. Oculi omnium in te sperant Domine. Parvuli petierunt panem; non est qui frangat eis; speratur id a benignitate tua. O piissime, frange esurientibus panem tuum, me s manibus, si dignaris, sed tuis viribus.*' Is it any wonder that he was supposed to be untranslatable? It certainly required no small courage and no indifferent parts to carry over from a synthetic into an analytic language the rich treasures found in his sermons, without losing a single gem in the transmission; and it required delicacy of touch to preserve the limpid flow in spite of the staccato jerkiness of the English tongue. But how preserve the unction, the happy fusion of instruction, exhortation, apostrophe and prayer, and, above all, the personal element everywhere present? It was difficult; but the translator has succeeded, even to the extent of giving us a rendering equal to the original. The secret, other qualities of mind being presupposed, seems to lie in the word *amor*. Love begets likeness, and it would seem that the spirit of the great Father and Doctor has influenced the mind of his spiritual son: at least it is hard to imagine how anyone, except a Cistercian, could have so succeeded. In saying that the translation is worthy of the original we say

all; to attempt more we should go on to dilate further on the beauty of St. Bernard's sermons; but, remembering what has been said about painting the lily, we shall be silent, except to remark that these sermons are not wholly for the pulpit and the predella, but they also supply matter for spiritual reading than which nothing finer can be found.

P. A. B.

PENAL LEGISLATION IN THE NEW CODE OF CANON LAW. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California.

PENAL legislation occupies its traditional place in the new Code of Canon Law. In the collection of Decretals made by Bernard of Pavia in the twelfth century, which was really the first that attempted to give a unified body of penal laws, the order, adopted then for the first time, was indicated by the well-known verse: *Judex, judicium, clerus, connubia, crimen*. Crimes and penalties were, therefore, the subject matter of the fifth book. Subsequent collections of Decretals, including that of Gregory IX and the others embodied in the *Corpus Juris*, followed the same division. But whilst the place of penal legislation, relatively to the other portions of ecclesiastical law, is unchanged in the new Code, its internal arrangement is widely different. The Decretals are for the most part case law: they were primarily decisions in particular controversies, and it was only afterwards, by their inclusion in authoritative collections, that they obtained universal application. For the most part, therefore, they contained no general principles regarding the effects of punishment, the differences between its various forms, and the causes excusing from it. The task of the commentator was accordingly a difficult one, and on many even important points his conclusions did not go beyond the merely tentative stage.

The new penal legislation, on the other hand, like the rest of the Code, consists of short pithy canons, each of which, as a rule, is in the nature of a general principle applicable to a variety of cases. Its first part deals with the nature of crime, the conditions required for its commission, and the causes which aggravate or excuse it. In the second part the general theory of punishment is first set forth; then its various forms and their effects are outlined; and finally particular crimes and the penalties attached to them are enumerated. It is evident, therefore, that the main function of the commentator on the penal enactments of the Decretals is abrogated: the general principles on crime and punishment now come ready made from the legislator. Nevertheless, his services cannot be dispensed with altogether. These principles sometimes require explanation, and their application to particular cases is not always an easy matter. Not infrequently, too, in the elucidation of doubtful points, it will be necessary to have recourse to the old discipline, and this presupposes a greater legal equipment than can be expected of the average man.

We can recommend Father Ayrinhac's commentary to those who are

anxious to get a simple yet solid explanation of the penal legislation of the Code. The work is by no means a pretentious or elaborate one, yet it is quite reliable, and it touches on most of the difficulties which will trouble the ordinary inquirer. The order followed is that of the Code itself, and, in the section on particular crimes and penalties, each canon is quoted in its original form and then commented on. Although, as we have said, the work is not a pretentious one, yet it contains occasional historical retrospects which add not a little to its value, not merely from a scholarly but also from a practical standpoint. When we add that this commentary, as its title indicates, is in English, we give it another recommendation for those who find it unpleasant to read Latin, even in the simple form in which it is found in the Code.

Of course there are points on which we are not in complete agreement with the author's treatment; but, as a rule, they are not of much importance: we shall just mention one or two. In regard to absolution in urgent cases from censures *a jure latae sententiae*, Father Ayrinhac seems to assume, though indeed he does not state so explicitly, that the prescriptions of the Code apply only to reservations of the general law, whereas they cover equally those made by local legislation. In this connexion, also, we think it would have been very useful if he had instituted a comparison with the absolution from reserved sins. The author is also somewhat unsatisfactory in his treatment of the question: 'Must crime be a violation of an ecclesiastical law?' In one place he implies clearly that in extraordinary cases a violation of the divine law may be a crime, but immediately afterwards he declares that, 'An act which is not declared punishable by law cannot be considered as a delinquency, properly so called.' The Code itself, indeed, is unsatisfactory; but the author might have given his data for this seemingly contradictory position. The ultimate end of punishment the author declares to be the protection and preservation of the social order of the Church; but in the next sentence he shows that he does not understand fully the import of this statement. It is a mistake to use phrases, no matter how much they may have been consecrated by usage, unless their significance is appreciated.

Small points of this kind, even though our criticism of them be justified, do not interfere with the general excellence of this little work. Some time ago we had occasion to congratulate Father Ayrinhac on his commentary on Marriage; we can, with equal sincerity, renew our congratulations on this his latest production.

J. KINANE.

A LIFE'S OBLATION. The Biography of Geneviève Hennet de Goutel. By Marthe Alambert. Translated from the French by L. M. Leggatt. London: Burns, Oates and Washbourne.

GENEVIÈVE HENNET DE GOUTEL began life with a generous heart and a bad temper. From her early years she was an omnivorous reader, and while yet in her teens she had studied an extraordinary assortment

of works, including Nietzsche, Père Gratry, Kant, Plato, St. Augustine, St. Paul, Emerson, and Maeterlinck. Such a course of reading, helped on by the shortcomings of unedifying Catholics, raised doubts in her mind, and led her for a time to repudiate the Church's authority. At the age of twenty, she 'joined Le Sillon and saw Catholic life and ideals developed to the fullest.' Recognizing the tree by its fruits, she cast aside her doubts, and returned to full allegiance to the Church. The remainder of her short life was devoted to active charity. When the war broke out in 1914 she volunteered as a nurse, and did untold good in hospitals and convalescent homes. In 1916 came a request to join the Red Cross in Roumania. She left France in October. Less than five months later she fell a victim to typhus, and ended a noble life by a most edifying death on March 4, 1917. 'It seemed ordained,' concludes the writer of her biography, 'that Genevieve Hennet de Goutel should be the guide, consoler, and friend of all those who crossed her path in this world. The story of every sanctified life belongs of right to the whole Catholic world, and that is why this book is written.'

Though the story of the life will not appeal as strongly to Irish as to French and English readers, it cannot fail to evoke from every heart a tribute of reverence to the unselfish devotedness of a gifted lady who spent herself doing good in her native France, and who, at the call of duty, sacrificed parents, country, and life itself through love of the war-stricken sufferers.

ST. ATHANASIUS. By F. A. Forbes. London: Washbourne.

THE Patriarch Alexander was standing at the window of his palace, gazing down towards the harbour of Alexandria. A little distance away on the shore was a group of boys, one of whom, a tall slim lad, was solemnly 'baptizing' the others. Summoning the group to him, the Patriarch questioned the boy-'bishop': 'What is your name?' 'Athanasius,' replied the lad. 'What would you like to be?' 'A priest,' was the prompt answer. 'A bishop, perhaps?' smilingly suggested the Patriarch. On the following evening, as the boy and the Patriarch walked together beneath the palm-trees in the garden of the episcopal palace, the Patriarch resolved to take Athanasius into his own household and bring him up under his own care. In course of time the boy grew to manhood, 'gentle and strong, high in prowess, humble in spirit, full of sympathy, angelic in mind and face.' When the Patriarch died, Athanasius became his successor.

The above summary of the opening chapter will indicate the dramatic power with which the authoress introduces the Saint to her readers. Throughout the book it is the same. Incidents and events are vividly painted, and the characters on the stage are made to live and speak. The rise of the Arian heresy, the great Council of Nice, the duplicity of Arius and his followers, their baneful influence over the Emperors Constantine, Constantius, and Valens, the persecution of the Christians,

the life-long struggle of Athanasius against the heretics, and his miraculous escapes from their toils—these are the materials out of which Mrs. Forbes has woven a short but very interesting biography of the ‘bishop, saint, ascetic, and martyr in all but deed.’

THE FIERY SOLILOQUY WITH GOD OF THE REVEREND MASTER GERLAC PETERSEN OF DEVENTER. London : Burns, Oates, and Washbourne.

THE best extrinsic proof of the value of this little work is that it has subsisted for five centuries in spite of its fantastic title. The author, who died in A.D. 1411, was the contemporary and friend of Thomas à Kempis, and has often been called ‘Alter Thomas de Kempis’—in fact, some critics have maintained that Thomas à Kempis drew largely on Petersen’s works. At any rate, in *The Imitation of Christ* and *The Fiery Soliloquy with God*, the two friends have left us treatises which have many points of similarity, and which may profitably be used as companion volumes for spiritual reading.

THE AGE OF WHITEWASH. By Conall Cearnagh. Dublin : M. H. Gill and Son.

It is only necessary to mention the publication of this collection of essays, for the essays themselves carry their own recommendation in the name of Conall Cearnagh. Each of the twenty-four essays is complete in itself; there is no unifying design in the series; hence the book may be opened at whatever essay one’s taste chooses. The subjects selected are both grave and gay, e.g., ‘The Taming Instinct,’ ‘Three Famous Poles,’ ‘Umbrella-Carriers,’ ‘The Prohibition Problem,’ ‘The Stone of Destiny,’ etc. All the essays are written in a bright, familiar style, and in those of lighter vein the author’s Celtic humour dances sprite-like through them in humorous playfulness. A pleasant evening, and a profitable one, may be spent in reading these essays. The title of the book, *The Age of Whitewash*, is merely the title of the first essay.

ABANDONMENT TO DIVINE PROVIDENCE. By Rev. J. P. De Caussade, S.J. Translated by E. J. Strickland. Exeter : The Catholic Records Press.

It is surprising that this work, so appreciated in France and other countries, has not long since been available in English. Yet it was only quite recently—more than a century and a half after the author’s death—that the first part was translated in America. Perhaps the size of the complete work may have deterred translators. The book is divided into two main parts. The first part, which occupies about one-fourth of the entire book, consists of a treatise on Abandonment to Divine Providence, wherein the author explains the nature and excellence of Abandonment, the duties it demands, the trials it involves, and the

blessings it ensures. The second part is by far the longer and more practical portion. It comprises over 150 letters of spiritual advice, addressed to various nuns in the Visitation Convent at Nancy. The letters are arranged, as far as possible, on the plan of the treatise which precedes them; so that, for example, one can easily turn from the theoretical study of the trials connected with the state of Abandonment to the series of letters dealing with the particular trials which individual souls endure. 'What renders these letters especially valuable and eminently practical,' says Father Ramière, 'is the fact that they are, for the most part, addressed to persons labouring under different kinds of darkness, desolation, and trial. To all doubts and sufferings the holy Director applies one and the same remedy—abandonment; but with perfect tact he adapts the practice to the particular kind of trial, and proportions its exercise to the degree of perfection to which each soul has attained.' To this commendation of Father Ramière, Dom Arnold adds the important assurance that these spiritual letters are entirely suited to the present time; that not only nuns, but pious people in the world, will derive from them effective help to peace and resignation amidst the worries and anxieties of life; and that directors of souls will find in them lessons for the guidance, as well of beginners in their first difficulties, as of saintly souls in their hidden trials.

D.

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